

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. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 7, 1891.

NO. 1.

POETRY.

NOT KNOWING.

I know not what is before me,
God hangs a mist o'er my eyes;
And thus at each step of my onward path
He makes new scenes arise,
And every joy he sends me comes
As a sweet and glad surprise.
I see not a step before me
As I tread on another year;
But the past is still in God's keeping,
The future his mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.
For perhaps all future trials
Are less bitter than I think,
And the Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.
It may be he keeps, waiting
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips can only tremble
With the thanks I cannot speak.
O restful, blissful ignorance!
'Tis blessed not to know;
It stills me in those mighty arms
That will not let me go,
And sweetly lulls my soul to rest
On the breast that loves me so.
So I go on, not knowing—
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with him by faith
Than walk alone by sight.
My heart shrinks back from trials
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back
With the whispered word, "He knows."

IT IS I.

[Republished by request of many.]

When the storm in its fury on Galilee
fell,
And lifted its waters on high,
And the fearful disciples were bound in
the spell,
Jesus whispered, "Fear not; it is I."
CHORUS.
It is I, it is I;
Fear not, trembling ones, it is I.
In midst of the storm, in midst of the
gloom,
Fear not, trembling ones, it is I.
The storm could not bury that word in
the wave,
It was taught through the tempest to
fly;
It shall reach his disciples in every clime,
Saying, "Be not afraid; it is I."
When the spirit is broken with sorrow
and care,
And comfort is ready to die,
Then darkness shall pass and sunshine
appear
By the life-giving word, "It is I."
When death is at hand, and this cottage
of clay
Is left with a tremulous sigh,
The gracious Redeemer will light all the
way,
Saying, "Be not afraid; it is I."

CORRESPONDENCE.

SANDUSKEY, Ala., Dec. 16, 1890.

DEAR BRETHREN EDITORS:—The SIGNS for December 10th has come to hand, and I am glad to learn that we are to get it weekly for another year. I am also glad to learn that it is gaining ground in sections where it has been misrepresented. If I have any real hope of life and immortality beyond this mode of existence, I received it in the latter part of the year 1875. I soon became anxious to know where was the church, and what was the true doctrine of Jesus Christ. There were plenty of the Arminian orders all around me, but there was no organized Primitive Baptist Church nearer to me than fifteen miles. I had not heard a sermon from one of that order in a number of years. I had nothing to guide me in that way but my experience, and a copy of the New Testament which my wife's father had given her. We did not own a whole Bible. I read the New Testament through once and again, and tried to get my Arminian friends to harmonize some things I read in that with the doctrines they held to; but one of the most prominent at that time, a deacon of the Missionary Baptist order, frankly confessed that he could not do it. The points I wanted harmonized were the doctrine of election and predestination. I told them the Bible declared plainly that the atonement was for the elect only, and that it was complete and efficacious. I also told them the Bible spoke as plainly of the wicked and their wickedness, and a place prepared for them, as it did of the righteous and their righteousness, and a place prepared for them; that the works were all finished from the foundation of the world, and all things were known and determined in the mind of God; and with many other words did I exhort them, but to no profit. The more we conversed, the farther from each other we got. The deacon called me a dangerous man, and told the members to beware of me; that I was liable to mislead men. I was not so well prepared to bear all their persecuting assertions, and I was more perplexed than they knew of. I began to wonder if I was not an exception, and a kind of an odd character. I was quite anxious all the time to find some one with an experience like mine. The Missionaries could not tell it. While in this perplexed state, my wife had some scraps of the *Southern Baptist Messenger* and the SIGNS OF THE TIMES.

Her father took them both before the war. It seems to me that the Lord so ordered that she should preserve these scraps among her goods, for me to read at that particular time. I never before knew there was such a thing in existence as a Primitive Baptist paper. I read those scraps, and found some experience and doctrine, and was much delighted. Then I began to inquire where she got hold of such, when she told me all about the place of publication, and who the editors were. I said, "If those papers are still in existence, I am going to have them." I wrote to both editors, and received in return five specimen copies of the SIGNS OF THE TIMES. I shall never be able to tell what a feast I had. I found some experiences more fully told, and I found some of the very doctrine that I had been contending for set forth. I was confirmed, strengthened, and greatly edified. I sent immediately the subscription price, and have been a reader ever since, and have thought that many single articles were worth the price of the paper to those that are hungry and weary, as I often am. I also sent for the books of "Editorials," and found them to be valuable books; and I commend them to all lovers of the truth, especially to those who are young in the faith, and are perplexed about who is the true church. The late editor, Elder G. Beebe, must have been called to the very important station he filled, in setting forth true Baptist principles, and exposing the enemies and errors. I think he should still be held in high esteem for the faithful work he has done. My experience and the Bible taught me that "Salvation is of the Lord;" and I understand the SIGNS to maintain the same. I would that its circulation could be such as to reach every lover of the truth who has been misled by those misrepresentations, and their minds become disabused concerning the true principles of doctrine set forth by the editors, and by a large majority of those who contribute to its columns. Some of us in these parts have learned by sad experience that those misrepresentations are grievous burdens to bear; but the prophets, Jesus Christ and the apostles were all misrepresented, and the reports that hurt them most were circulated by those who were identified with them in the church. All along, from the days of the apostles down to the present time, certain men have been creeping into the militant ranks of

the church, to endeavor to spy out the liberty of the saints, and to try to bring them into bondage to some of their fanciful systems of doctrine and practice; but when they find out that the truth of the Bible is brought to bear against them they cry out, "There is death in the pot!" and away they go with an awful report. Some, like Nimrod of old, have become "mighty hunters," and with their fox-fire lanterns and magnifying glasses can discover things that do not exist; but they think and say that they do. Some of them have discovered that "absolute predestination" makes God the author of sin, and that "eternal vital unity" is two-seed; but all such is vain superstition, and are only "the works of the flesh." The man or the men who rail against and declare non-fellowship for these principles cannot prove by me that they are Old School Baptists. They do not want to be called Arminians, and it is difficult to find a name for them. I do not remember that there was any name given to those children that were born to the Jews who had married wives of Ashdod, Ammon and Moab. They spake half in the speech of each people. These "railers" and "kickers" must have been hatched out of some of the old eggs left in the Old School Baptist nest by the Missionaries when they went out from them. They seem to be a cross between the two, and speak half in the speech of the Old Baptists and half in the speech of the Arminians. Part of their discourses sound very much like the Old Baptists; but when they get on to predestination and eternal vital unity they talk like Arminians. Some may decide that I come out too plainly about these things; but "I speak that I do know, and testify that I have seen." I have heard them and the Arminian both on the same subject. The line is drawn between us here, and those railers have done it. We make no test of predestination. We know that they went out from us, and now belong to Babylon; and all that bend the bow should spare no arrows, and shoot with precision, for they are the worst enemies that the church has. By this time the SIGNS for December 17th has come to hand, and I see that brother Francis puts down a certain Elder as a new convert. I do not know that he has set up his protest in a full declaration of non-fellowship, but he might as well do so. He associates with them that do, and helps them fight. He is one

of the "mighty hunters." He has been to many places, but few (if any) know by whose authority he goes. If I am not mistaken, he came from the Missionary nest; but if he has come over to help sow the seeds of discord, and to help divide the Old Baptists, he had better go back home.

I will desist for the present. No one is responsible for what I write but myself. I am, I hope, a Predestinarian Baptist.

P. J. POWELL.

REYNOLDS, Ga., Sept. 29, 1890.

MRS. M. J. MCQUEEN—DEAR DAUGHTER:—I will proceed to comply with your request, in trying to relate my experience.

When quite young, before I was ten years old, I had serious impressions relative to death and the judgment. I felt that all was not well with me, that I was a vile sinner, that the Lord was just and holy, and that he was angry with me in consequence of my sinful and unholy state. I felt that I was justly condemned for my sins. With much grief and many tears I tried to beseech the Lord for mercy and pardon, and a pure heart, if mercy could be granted to so vile a wretch as I. My poor, feeble petitions seemed to fall to the ground, and my burden to grow more heavy, fearing that the Lord would not hear and answer the prayers of so vile a wretch; that there was mercy for others, but none for me. But I could not refrain from pleading with the Lord for pardon, even for such an outside case as mine seemed to be. I would often go to a spring for water, in order to be alone, where I could pour out my grief and complaints to the Lord, where none but he could see and hear. I have often left the house to hide my tears and grief from others. One night my mother was very sick, and the balance of the family having retired to rest, I went out to try to pray; but I felt so condemned and shut up that I could not utter a word. I cried, grieved awhile, and started to the house; and when I reached the door-step I thought I must try to pray to the Lord one time more before retiring to bed. I fell upon my knees at the door-steps, and to the best of my poor ability poured out my soul in lamentation and prayer for pardon and peace of mind. I finally laid down on the bed, still trying to pray. The night was quite dark, as was also my prospect for heaven. I had about given up myself as lost, but still begged for mercy and pardon. O! the agony of soul I was then in my pen can never describe. All at once it seemed that a golden light lit up my room, and a golden ladder extended from my bed to heaven, with a door opened into heaven. The blessed Redeemer was seated near the entrance to heaven, and smilingly bid me come up and dwell with him. Then my burden of sin seemed taken away; and being freed from my sins and guilt, I was as happy as I could be. I think I

should have shouted for joy; but mother being quite sick, and not being willing to disturb her by any noise, I refrained from doing so. All nature seemed lovely the next morning, and I felt the same way. All was joy, love and peace. I thought I should remain happy the remainder of my days, in the service and adoration of the blessed and holy Lord, who is able to save poor, distressed and lost sinners by his atoning blood shed on the cross of Calvary; but doubts soon began to present themselves to my mind relative to the truth of my conversion. I could see so many of my faults and imperfections that I feared I was mistaken; yet I have many times been made to draw much comfort and consolation from that little experience. I am sometimes in the valley of despondency; then again I am transported to Mount Pisgah's summit. I experience a perpetual warfare, interspersed with much trouble and vexation. In the fourteenth year of my age I was received into the Primitive Baptist Church at Mount Carmel, Talbot Co., Ga., and was baptized by James Rockmore. I am now in the sixty-sixth year of my age, and feel that if I ever reach heaven (which I hope for) I will be a sinner saved by the grace of God, through the precious blood of Christ, the great Mediator between God and men.

I cannot hope to describe all my travels, hopes and fears in this communication; but I have tried to give you in short an idea of my travels in general, hoping you will fill up the gaps and omissions by a knowledge of your own experience and travels in your pilgrimage.

Your mother,

E. BRAND.

REYNOLDS, Ga., Sept. 23, 1890.

MRS. M. J. MCQUEEN—DEAR DAUGHTER:—In compliance with your request of recent date I will try to relate my experience.

At about the age of eleven or twelve years I felt a deep conviction for sin. I believed myself to be the worst boy and the greatest sinner in the world. I shed tears, and tried to pray to the Lord for mercy and pardon; but I only grew worse and worse, until my sins reached to such a height and breadth that I seemed entirely shut out from the Lord and his mercy. I could not see how God could be just, and the justifier of such a wretch as I saw myself. I felt that I was neither fit to live nor to die; that if I were to die in the condition I was then in I should be eternally lost. In my extremity I would sometimes do wrong purposefully, hoping to get rid of the great gloom that overshadowed me. Then my conscience would be more fearfully pierced with remorse and regret. Often I resolved to do better, and would try to pray to the Lord for help, mercy and pardon; but as often I seemed to do worse, and to grow more wicked and desperate. In this condition I remained several

years, with some intervals of partial rest from my troubles; but they returned in full force. In the nineteenth year of my age I again sought the Lord in supplication and prayer, trying the best I could to live a better life; but I steadily grew worse and more miserable, until one night, when my trouble and gloom were awful in consequence of my sins. I tried to pray after going to bed, and for several hours rolled to and fro in my agony, until I dozed or slept. I seemed to be traveling in a wilderness, and came to a road leading up a mountain, and a goodly number of people were traveling the road to the top of the mountain, who invited me to go with them, saying that the Lord dwelt in the top of the mountain. I much desired to go up, but was fearful of being cast away for my sins and unworthiness; but being anxious to see the Savior I ventured near the top with all my guilt. Fearing to venture nearer, I stopped. The top of the mountain appeared to be a smooth plain, as of glass. The Savior appeared seated upon a beautiful throne, and the people were shouting and singing praises to his name. I still stood at a distance, trembling and fearful, when the dear Savior turned and looked at me with the most charming smile I ever beheld, and bade me come up and rejoice in my Redeemer. That look and welcome seemed to free my soul from all guilt and fear, and with a bound I leaped to the top, and was on the beautiful plain, and joined the happy throng in praise and thanksgiving to the blessed Redeemer for the redemption of poor sinners such as I had felt to be. I was happy indeed, my load of guilt was gone, all creation seemed more lovely and beautiful the next day, and I thought I would spend the remaining days of my life in the praises of the Lord for redeeming grace; but doubts of my conversion soon began to arise, that perhaps it was all a delusion, that it was only a dream, and not sufficient evidence to base a hope upon. I further found that I was subject to sin and vanity, and seemingly prone to do and to think evil; yet I could never quite give up my little hope. At times I have drawn much comfort and gladness from it, and have been enabled to praise the Lord for his goodness, love and mercy to me, a poor sinner saved by the grace of God. I often thought I would offer myself to the church, but was as often restrained from doing so by a felt sense of my unworthiness. I was with the church often when the door was opened for the reception of members, and my soul would be stirred to such a flame of desire that I was compelled to leave the house, from an unwillingness to impose myself with my frailties upon christians and the cause of Christ; and I now believe that I never would have offered myself to any church had it not occurred as it did. When I was about forty-eight years old, having children nearly grown, we were at-

tending a meeting at the New Prospect Church. My daughter Abigail said to me that she wished to join the church. I suggested to her to wait and join the New Hope Church, as her mother's membership was there; but she insisted upon joining New Prospect, and I consented. She did not join that day, and gave me as her reason for not doing so that she was waiting for me to join with her. I told her not to wait for me, as it was doubtful if I ever joined any church. At the next opportunity Abigail left her seat, went about half-way to the preacher, stopped, looked at me, and continued looking at me until I went forward, and then she followed. The balance you know.

Your affectionate father,

M. L. BRAND.

JULIAN, Ala., Dec. 12, 1890.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—I have a desire and an impression to write a few of my thoughts for publication in the SIGNS, if you deem them worthy a place in your valuable paper. First, I wish to express my hearty indorsement of the doctrine advocated in the columns of the SIGNS. I believe it to be the truth, the whole truth, and nothing but the truth. But it is here as brother J. F. Dale says it is where he is, the paper has enemies; yet that is nothing strange, when you take into consideration the fact that the truth has ever had enemies. While it is a fact, perhaps, that many brethren and sisters are not able to understand that grand and God-honoring doctrine, to wit, the absolute predestination of all things, as taught in the Bible, it does not follow by any means that it is not the truth. Neither have I ever expressed or felt a desire to declare nonfellowship for my brethren and sisters because they do not understand the doctrine just as I do. When one of them comes in the spirit of meekness and says, "My brother, I cannot understand the predestination of all things," but does not say that it is not the truth, I love that brother or sister, and can cheerfully fellowship them, and ask God if it is in accordance with his righteous and holy will, to enable such an one to rightly understand the teachings of the Scriptures of divine truth. But I would admonish the brethren everywhere, regardless of consequences, to reject all heretics, after the first and second admonition.—Titus iii. 10. And, in the language of the apostle, "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."—1 Cor. v. 11. Now, brethren, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. The Scriptures of divine truth are the only standard by which you have the right to try the ministry by; and

brethren, we do not simply have the right, but it is our duty to see whether or not they speak according to this word. If they do not, the prophet says "it is because there is no light in them." There is a difference between a private member and a minister, or teacher. If I undertake to teach anything, I must first understand it myself, or I cannot teach others rightly; and if the minister does not "speak according to this word," you had best do to him as Aquila and Priscilla did to Apollos. How was that? Denounce him as a heretic? No indeed. Call him a wolf in sheep's clothing? No. They took him unto him, and expounded unto him the way of God more perfectly.—Acts xviii. 26. Our troubles to-day, my brethren, I am sorry to say (the majority of them), originated among the ministry, and are by them handed out from the stand. The fleshly desire for the mastery over a brother, as Haman had against Mordecai, is the great trouble among the ministry of to-day. There are a great many of our ministering brethren that are able ministers in their proper spheres; but, like Saul, they do not want any one to say that David has done more, or is an abler man than they are. Consequently they are led by this fleshly desire for mastery, and seem to think there is no way to rise in the estimation of the brethren only by killing some other brother and standing on him. Thus you see trouble begins. When you hear a know-it-all brother, a man that knows that every brother that does not preach as he preaches, and does not live as he lives, is a heretic, take him home with you, and expound unto him the way of God more perfectly, and there will not be so much confusion among us. I love the truth in a plain manner. I do not love sugar-coated things. They are very sweet, and easily swallowed, but afterward they yield the unpleasant fruits of confusion, strife, envyings, and such like. I try to be as plain-spoken as possible when trying to talk about things pertaining to God and godliness, in order that the brotherhood may know exactly where I stand. I long to see the time when all our ministers will come out plainly upon the truth, and not be ashamed of the testimony of our God. I have been trying in my weakness to earnestly contend for the faith of God's elect, but it has caused me to suffer many sore trials. But it is all right. I feel to-day to be more confirmed in the doctrine than ever before. O! it is a grand theme to me, that God is God, and besides him there is none else; that he declared the end from the beginning, and said his counsel should stand and he would do all his pleasure. "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." There has been a great deal said about how God forms light and creates darkness. It does not trouble me as to how he does it. He says he does it, and I believe it.

There is a great deal said about God's permissive providences. I do not believe a word of such stuff, as God having a permissive will, by which he permits things to come that are directly contrary to his positive will, purpose or decree. What sort of a God would that be? To the testimony. He has declared the end (not permitted it) from the beginning. "As I have purposed, so shall it stand; as I have thought, so shall it come to pass." Not many may and might about that. O I know, say some, that God foreknew it all, but that did not make it to be. No, but it is a strong evidence that it will be just that way. Yes, just as God saw and decreed, so comes to pass everything, excepting nothing. Brethren in the ministry, let us study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; and do not be discouraged because they persecute you, and revile you, for so persecuted they the prophets and apostles before you. And to the brotherhood generally I would say, Watch over your ministers for good and not for evil; and when you find one not speaking according to the testimony, even if it be one that is a head and shoulders above everything else, take him, as Aquila and Priscilla did Apollos, and expound unto him the way of the Lord more perfectly. Preach the truth. Do not be afraid of starvation. That is not the God I profess to worship, that will call a man to preach and then let him perish in doing it. It may be scant times with you sometimes, but if you have food and raiment be therewith content. Think of Elijah, and how starvation seemed to stare him in the face. Man's extremity is often God's opportunity. God commanded the ravens to feed Elijah; and when the brook went dry, God did not send him to a mission board, nor to a rich man in a large house; nor did he send him to the brotherhood, and tell him to tell them that it was "ordained that they that preach the gospel should live of the gospel;" and, "muzzle not the ox that treadeth out the corn," &c. But he sent him to a poor widow woman that felt her dependence on God for sustenance; and he abode with her many days. And the barrel of meal wasted not, neither did the oil in the cruise fail. He (God) is the same yesterday, to-day and forever.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

I am, as ever, yours in humble hope,

A. H. WILLIAMSON.

LINDALE, Texas, Dec., 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see from reading the Baptist papers that a great many writers seem to think it is a settled scriptural doctrine that there exists in each one of Adam's race an inward man, or new man. Now, inasmuch

as I feel that I am interested in knowing what the Bible teaches on that important subject (important because of the fact that should that idea not be sustained by the Scriptures, then one of the strongest proofs to the nonresurrection idea is out of the way). Of course if the Bible sustains the idea, then all other ideas must conform to it. There can be no doubt of the existence of an inward man in every believer in Christ; but the question is, Do unbelievers possess an inward man alike with believers? If so, and any one will be kind enough to bring the Scriptures to bear on that subject that will sustain the idea, I will certainly feel under great obligations to such a one. The assumption merely of an idea that is not according to Bible doctrine will not do to draw deductions from; so, before we will be warranted in assuming that the inward man is born again, we should be able to show Bible authority for the existence of the inward man. Now I have been thinking for some time that the inward man, which the apostle delighted in the law of God after, was the production of the spiritual birth, and which I have thought was what is said to be "Christ in you the hope of glory." Now I know that I have a great deal to learn yet of spiritual things, and I expect to be a learner as long as I live, if indeed I have received the Spirit of God, that I may be able to know the things that are freely given me of God. Without that Spirit I am very certain none of us are able to understand anything aright in regard to God's dealings with us. I do not wish to provoke a controversy on this subject, but I think the assumption by some brethren that there exists an inward man in every body (and that which they call the inward man, some of them claim to be the soul or spirit), has caused me, and perhaps some others, to get confused, and I do not know how to locate them. As for myself, I have no Bible secrets; and if I have been blessed with the high privilege of knowing myself to be a sinner before God (which I very often doubt), then I am not my own; and what I have learned, if anything, is common property. I meet some Baptists who seem to be very careful not to commit themselves on many points of doctrine. Should children of the same parent be afraid of each other? I have thought that if we were more free to speak and write our sentiments (being careful not to use offensive language) there would be more unity among brethren. Consequently I desire to be understood, whether any one agrees with me or not, as it is a small thing with me to be judged with man's judgment. I believe the almighty Creator has a use for all his creatures now, and will scourge his people as in ancient days, when, as stiff-necked Israel, they refuse to bow to him who rules in the kingdoms of men, and causes the basest of men to sit thereon. And why should we

not to such providences say, Amen, assured that the Father has committed all to his Son, who, for the glory that was set before him, endured the cross, despising the shame, accomplishing eternal salvation for them who have received the white stone, and in it a new name? So when the storm of life we shall safely pass through, we will praise him who has led us through dangers, and will thank him to whom all glory is due; for he is our kind benefactor. He found us all in the mire of sin, and placed our feet upon the Rock. He everlasting righteousness for us brought in. Ten thousand talents in debt we were, with not a farthing to pay. He canceled each one's debt, and in the word we hear him say, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And now we have this heavenly treasure in earthen vessels, for which I thank my God. But O how faint are thanks when offered by so feeble a worm to him whose habitation is far above all saints, unless he indites the matter and form. Created for a purpose all things were; but the uses for which some were created are hid from us in the unrevealed decrees and laws of him who is in glory seated; yet every atom a wise purpose fills, as it was intended that it should, and we as mortals should stand still, the salvation of our God to see.

F. ODOM.

BLANCHESTER, Ohio, Dec. 5, 1890.

DEAR BRETHREN BEEBE:—As I have to write on business, I thought to address a few words to the household of faith scattered throughout our common country. I am considerably advanced in my eightieth year, and my wife is not much younger, and somewhat feeble; so I am confined mostly about home, but keep up my old practice, in my feeble way, of preaching Christ to the people some two or three times a month. But I find myself almost alone in this part of Ohio. Myself and brother Reeves are all the ministers of our order in the midst of a population of about one million people, mostly religious, too. I often feel to exclaim, like Elijah of old, "Lord, they have digged down thine altars, and slain thy prophets, and I only am left; and they seek my life to take it away." But the answer of the Lord was, "I have reserved to myself seven thousand men, who have not bowed the knee to Baal." And the apostle comments thus, "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." But not having power at will to exercise faith, as some men say they can, the excellent promises are not unfrequently overlooked, and I too often find myself doubting and saying, "Is his mercy

clean gone forever? Has the Lord forsaken entirely this part of the world? Shall I live to see fulfilled the boasted prophecy of the New School, who fifty years ago said that in the course of fifty years Old Schoolism would be blotted out of existence? Were it not for the Spirit of grace and our Bibles, the spirit of the world would surely triumph and say, Where is your God? Notwithstanding all opposition to the truth, the promise is sure to all the seed. And though I can find no promise to me, I rest in the command, Be still, and know that I am God."

I have had a name and standing with the Baptists for almost sixty-two years, and have been trying to preach since the year 1829. I have witnessed all of the trials, confusions and divisions which have taken place among the Baptists for more than three score years. First in that time came Alexander Campbell with his water regeneration, which made considerable excitement among us, and drew away some who were unstable souls. But that breeze soon passed by, leaving but little of its effects to be seen or regretted. Next came the fashionable Fullerites with their nature-pleasing theory of general atonement and special application, which with its plausible reasonings and subtle sophistry confused the minds of many of the little ones. Coming under the name of Regular Baptists, and professing to hold all the leading points of the ancient faith, many were deceived by the words used by their false teachers; and not giving heed to apostolic warning, they were ensnared and led astray, causing contention, and finally division. New Schoolism in its full glory was established among us. "They went out from us, that it might be manifest that they were not all of us." I was quite young at that time, and found it a severe trial to separate from them; many of whom, no doubt, were sincere subjects of grace. But when this great division took place I vainly concluded that we were so reduced in numbers and in worldly appearances that the fashionable and polite worldlings would no more trouble us, and that we would be allowed to dwell alone in peace, content to be regarded as the offscouring of all things. But alas! how soon I found this also a delusion. Satan had lost none of his cunning and malice against the woman and the promised seed. Some new scheme or invention is always on hand, and the trouble among us came under the plausible theory that God worked by instrumentalities and means to convert, quicken or regenerate the children of men, in order to make them the children of God. Now this was the most plausible of anything we had as yet to contend with, when argued in this manner, that God ordained the means, appointed the instrumentalities, and the time and place when and where this work

should be accomplished. This was so near the truth that the difference appeared very little, yet agreeing so completely with the teaching of carnal nature. Many of the best of our people were entangled in the new philosophy, and withdrew from us, they putting the effect for the cause. Thus, like Gideon's army, we were reduced to a mere handful. But this did not satisfy the graspings of our common adversary. About this time Elder T. P. Dudley published his celebrated Circular on the christian warfare. A few leading Diotrephases, loving to have the pre-eminence, have raised a great cry, like the Ephesians of old did when Paul preached Christ to the Gentiles. Their craft was in danger. Many of our little party left us as heretics. So I continue to this day knowing nothing among the people but Christ and him crucified.

In conclusion let me, as one who has about finished his course, admonish you as one who loves the truth, and all who love the same, to be very careful how you handle those disputed points of doctrine. Many differ for want of understanding. Some of our definitions of terms, if dressed in a different form of words, would be understood, and would cause no dispute. Many of our late writers bring forward some things quite too deep for my dull preception to comprehend; but as I do not suppose that wisdom will die with me, I feel willing that the brethren and sisters who can eat strong meat should enjoy the feast of fat things; but let me have herbs, as becomes one who is weak. It is said that charity covereth a multitude of sins. Let those who are strong bear with the infirmities of the weak, and not with their meat destroy a weak brother for whom Christ died. Bear with me a little longer if you can. Is there not danger, both in speaking and writing, of carrying something like speculation in our teaching? As for me, I feel safest to keep close to the sacred record, and as near as I may give that record its literal meaning. But my sheet is full, so farewell, in all probability for the last. Yours as ever,

J. C. BEEMAN.

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

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EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 7, 1891.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF
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INTRODUCTORY TO VOLUME LIX.

In greeting our patrons through this first issue of the SIGNS OF THE TIMES for the year 1891, it is meet that we should remember the abundant manifestation of divine mercy and grace by which we have been sustained through the year which is past; and with humble gratitude to the Giver of every perfect gift, we would adore the goodness and mercy of God in preserving us through all the years of the publication of this periodical as a medium of correspondence among the followers of our Lord Jesus. It would require great presumption to assume that any credit is due to our own discretion in conducting the paper so as to avoid the dangers and mistakes which have surrounded our way from the beginning to the present. Nothing less than the wisdom of our ever faithful Lord could have given us the victory over the evils and difficulties heretofore encountered; and the arm of the Lord has been so manifest in sustaining and guiding our course in the past, that we may well "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth."—Ps. cv. 5. While the wealth and wisdom of this world have been arrayed against the cause of truth, God has restrained all their efforts to destroy the remnant according to the election of grace; and his truth has been the impregnable defense of the little flock whose trust is in him alone. In the sight of human judgment the hosts of antichrists have appeared to triumph in unrighteousness, and the floods of the ungodly seemed ready to exterminate the helpless and simple few who still implicitly trust in the word of the Lord. Like the bush which Moses saw in the desert, the church of Christ has been preserved in the midst of the fire; and the wrath of her enemies has only served to more gloriously display the presence of her God as her protection. Thus the very enemies of the chosen people of our Lord are compelled to confess with Balaam, "God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and Israel, What hath God wrought!"—Num. xxiii. 22, 23. As the omnipotence of God was displayed in preserving the bush which burned with fire and was not consumed, and in giving to the typical Israel the victory over every enemy, so his pres-

ence in sustaining his truth is the shield and the exceeding great reward of the church who keeps his commands and rests in his truth in this day of religious delusion, will worship and idolatry. Well may the advocates of truth say, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."—Ps. cxxiv. No portion of the glory of the deliverance of Israel from Egyptian bondage could be ascribed to any power of their own; so no credit can be claimed by the saints at the present time for their preservation in the midst of the prevalence of false doctrines and spurious religion. Certainly now it is as true as in the days of old that "It is of the Lord's mercies that we are not consumed, because his compassions fail not."—Lam. iii. 22. In this unchanging strength of the Lord his truth has sustained our publication through the years since it was established; and to him we would ascribe thanksgiving and praise. His mercies in the past give assurance of the future; and we confidently trust that he will still sustain his own doctrine and support his own kingdom.

JOSEPH--JESUS.

"AND the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and all his house."—Acts vii. 9, 10.

The history of Joseph, son of the patriarch Jacob, presents one of the most entertaining themes in the volume of inspiration. In it we behold the watchful care of God over the objects of his love, and his wonderful works and ways in providence, causing the wrath of man to praise him, in the accomplishment of his eternal purpose. In the history we also behold the terrible effects of malice and envy, those works of the flesh, which are manifest. Solomon says, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"—Prov. xiv. 30.

A cursory view of the trials, afflictions and persecutions of Joseph might lead the mind to conclude that God was not with him, and that the predestinating purpose of God was not being fulfilled in the malice and envy of his brethren, as well as in the wickedness of the wife of Potiphar; but

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

What child of God can fail to behold in the history of this Joseph a striking likeness of our spiritual Joseph, the Lord Jesus Christ, whom the archers have sorely grieved, shot at, and hated? But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.—Genesis xlix. 23, 24. The blessings of the Father are upon the head of our spiritual Joseph, and upon the crown of the head of him that was separate from his brethren.

Joseph was the first-born of Jacob by his beloved Rachel, who was well favored and beautiful, and was a type of the gospel church, or of the new covenant, which is the mother of our spiritual Joseph, and of all his brethren. Thus he who is our Lord and our Husband is also our elder Brother; and he acknowledges us as his sister and his spouse, in "the Song of songs, which is Solomon's." Unlike Leah, the spiritual or antitypical Rachel has strong eyes, clear vision, and can see the kingdom of God, and beholds the King in his beauty. Harken as he sings to her of her beauty, saying, "O thou fairest among women!" "Behold, thou art fair." "Thou hast doves' eyes." "Thou hast ravished my heart with one of thine eyes." She is the "perfection of beauty." "Harken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him."

Like his antitype, Joseph was the beloved son of his father, and was worthy of all the paternal affection. He was favored of the Lord with prophetic dreams, which he in the innocency of his heart rehearses in the ears of his brethren. Moved with envy, and filled with resentment, they could not speak peaceably to him, and soon found opportunity to vent their anger and bloody rage. "But God was with him." While his brethren were feeding the flocks of their father in the wilderness Joseph is sent by his father to inquire after them, saying, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again." While on his way he is met by a stranger, who inquires what he is seeking. His reply is, "I seek my brethren." "And when his brethren saw him afar off, even before he came near unto them, they conspired against him to slay him." But Reuben, who appeared more merciful than the others, said, "Shed no blood, but cast him into this pit in the wilderness, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again." And "they stripped Joseph out of his coat, his coat of many colors that was on him." Truly wrath is cruel, and anger is outrageous; but who can stand before envy? "But God was with him." Having cast him into the pit, "they sat down

to eat bread." "They drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."—Amos. vi. 6. Lifting up their eyes they beheld a company of Ishmaelites on their way to Egypt, to whom they sell their brother for twenty pieces of silver. "A goodly price that I was prized at of them."—Zech. xi. 13. Yet this Joseph is, in the providence of that God who was with him continually, to be Egypt's future lord, and the savior of his brethren who had conspired against him to take away his life.

So Jesus, who is the beloved Son of his Father, and with whom the Father was well pleased, was sent as a messenger to his brethren; but he came unto his own, and his own received him not. He was despised and rejected. He was hated without a cause. He was delivered into the hands of his enemies by his brethren, and was sold for thirty pieces of silver, the price of a slave, and was crucified in spiritual Sodom and Egypt (Rev. xi. 8), after having been stripped of his peculiar vesture, his coat which was without seam, woven from the top throughout. "But God was with him;" as his name Lemuel (Prov. xxxi. 1) signifies, "God with him." And he is Immanuel—God with us.

We trace him in his history to the land of Egypt, where he is sold to Potiphar, an officer of Pharaoh, captain of the guard, who saw that the Lord was with him. Joseph found grace in his sight, and the Lord blessed the Egyptian's house for Joseph's sake. But Potiphar had a wife, whose wiles appeared likely to prove equally as dangerous to Joseph as had the envy and malice of his brethren. But let us not forget that God was with him, that the fear of God was in his heart, as a fountain of life, to depart from the snares of death. The temptation was indeed such that nothing short of the grace of God and the wisdom that comes from God could have given him the victory. Foiled in her base design, she lays hold upon the garment of Joseph, when a piece is torn from it, which she retains as evidence with which to accuse him to his master of having assaulted her. Thus she had about as much of Joseph and his garment as have many in this day who violently lay hold upon the name of Christian, or Baptist, and claim that they have been with Joseph, that he is a husband unto them, while they profess allegiance to Moses, or as being under the law as a rule of life.

Being accused by that adulterous woman of a base crime, of which he was entirely innocent, he was cast into prison, as before he had been cast into the pit by his inhuman brethren. "But God was with him" through all this trial; and this was demonstrated to be one of the links in the chain of providence of that God who is "wonderful in counsel and excellent in working." Soon

"he whose feet they hurt with fetters, who was laid in iron, until the time that his word came, the word of the Lord tried him," is released by order of the king. As in the beginning his sorrows and troubles resulted from his dreams and the relation of them, so here in the prison by interpreting the dreams of his fellows was laid the foundation of his glory which we afterward behold. Suddenly his prison is transformed into a palace, for iron bands he has chains of gold, and instead of being a servant of Potiphar he becomes Potiphar's lord. "The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom."—Psalm cv. "He made him to ride in the second chariot which he had; and they cried before him, Bow the knee." Only in the throne was Pharaoh greater than he.

That the dreams of Joseph might be fulfilled, it was embraced in the purpose of God that Pharaoh also must dream, and that Joseph should be there in Egypt to interpret his dreams; and because of which Pharaoh named him Zaphnath-paaneah, which signifies a revealer of secrets, or the man to whom secrets are revealed. Seven years of plenty are to be succeeded by seven years of famine in all the land. "Moreover he called for a famine upon the land: he brake the whole staff of bread."—Psa. cv. 16. Pharaoh said to Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." During the seven years of plenty Joseph gathered and housed sufficient corn to feed the people during the seven years of famine. The brethren of Joseph, with their father, are yet in the land of Canaan, but not thinking of the fulfillment of Joseph's dream, that his parents and his brethren should come and bow down themselves to him to the earth, and for which his father had rebuked him at the time of the telling of it.

"And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread." "And all countries came into Egypt to Joseph to buy corn, because that the famine was so sore in all lands. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?" Impelled by hunger, the brethren of Joseph are found among the suppliants of Joseph in Egypt; and soon the prophetic dream of Joseph is fulfilled, and his brethren indeed come to bow down themselves to him to the earth. The dreamer is alive, whom they long since had sold as a slave, and know not that they are now standing in his presence, though he is not ignorant of them. Though Joseph remembered their cruelty to him, and though he spake roughly

to them at the first, yet he loved them as his brethren, and his bowels yearned toward them. When they were sufficiently humbled he made himself known to them. "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."

Joseph brings them all to dwell with him in Egypt, where he nourished them as a father during the famine. Thus we see that what was intended by wicked men to be the means of blotting out the name of Joseph forever from the earth, was overruled by God for the bringing about of Joseph's exaltation in Egypt, that he might save the lives of those who had conspired to take away his life. "Ye meant it for evil; but the Lord meant it for good." What an affectionate brother was Joseph! How like our spiritual Joseph, who came to seek and to save his brethren, though they saw no form nor comeliness in him, no beauty, that they should desire him. They hid as it were their faces from him. Yet he bore their griefs, carried their sorrows, was wounded for their transgressions, and bruised for their iniquities; by whose stripes they are healed. He knows them when they know not him, and loves them even when he seems severe. Though he deal roughly with them when they are first brought before him, yet will he eventually show himself kind to them, and will have mercy upon them. He will supply all their needs, according to his riches in glory, and will accept nothing at their hands as a price for his grace and love. They shall behold him in his glory, and shall be abundantly satisfied with the fatness of his house, and shall shout aloud for joy. Our spiritual Joseph is the true Zaphnath-paaneah, a revealer of secrets, in whom and upon whom is the Spirit of the Lord God. Weep not, for he is able and worthy to take the sealed book of God's decrees, and to open every seal. At the proper time he will show unto his servants the things that are under the seals, and which must surely come to pass. He will show unto them the covenant, with its rich provisions of grace, mercy and peace. His enemies shall be clothed with shame, but upon himself shall his crown flourish.

Was Joseph tempted, and given grace to resist temptation? Jesus was also tempted of the devil, who said unto him, "All these things [the kingdoms of the world, and the glory of them] will I give thee, if thou wilt fall down and worship me." Though the strange woman hath cast down many wounded, and many strong men have been slain by her, whose house is the way to hell, going down to the chambers of death, yet our spiritual Joseph has overcome her, his heart declined not to her ways, nor did he go astray in her paths. He heeded the prophecy that his mother taught him, and gave not his strength unto women, nor his ways to that which destroyeth kings.—Prov. vii. 25-27; xxxi. 1-3.

At the suggestion of Judah, Joseph was sold to the Ishmaelites for twenty pieces of silver; Jesus was betrayed by Judas, who sold him for thirty pieces of silver. Joseph was condemned unjustly, and cast into prison with two criminals, Pharaoh's butler and baker, one of whom he foretold should be released, while the other should suffer death. Jesus was unjustly condemned, and crucified with two malefactors. To one of them he said, "To-day shalt thou be with me in paradise;" while the other was given no such assurance. Joseph was cast into a pit; and Jesus was laid in Joseph's new tomb, but saw no corruption. He endured the cross, despised the shame, was raised from the dead by the glory of the Father, received from the Father honor and glory, and is given 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.—Phil. ii. 9-11.

"His cross a sure foundation laid
For glory and renown."

His cruel enemies with wicked hands crucified him; yet he was delivered by the determinate counsel and foreknowledge of God. As for them, they thought evil against him; "but God meant it unto good, to bring to pass as at this day, to save much people alive." Our Joseph is yet alive, and he will gather all his Father's household with him, who shall receive of his fullness, and whose souls he will keep alive in famine. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." They shall enjoy all the blessings that are on the head of the spiritual Joseph, and on the crown of the head of him that was separate from his brethren.

Unto Joseph were born two sons, before the years of famine came, whom he named Manasseh and Ephraim. Jacob said to Joseph, "Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." And Jacob

blessed them, giving the greater blessing unto the younger; and in the antitype that portion of the seed of our Redeemer who were under the old covenant dispensation were not favored with those privileges which are enjoyed by us under the gospel dispensation. The spiritual people of God under the former dispensation "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." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [under the gospel dispensation], that they without us should not be made perfect."—Heb. xi. 13, 39, 40.

"And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." This was a matter of faith. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."—Heb. xi. 22. Jesus, the antitype of Joseph, was crucified and died in spiritual Sodom and Egypt, where he sojourned for the sake of his people, who are bone of his bones and flesh of his flesh; and God will surely visit all his Israel, and in the dispensation of the fullness of time will bring them out of Egypt, out of the house of bondage, to an experimental knowledge of that salvation which he wrought for them when he was delivered for their offenses, and was raised from the dead for their justification.

Beloved, now are we the sons of God, the bones of Jesus, clothed with flesh, in which we groan, longing for perfect deliverance from the bondage of corruption, and for perfect conformity to the likeness of our risen and glorified Savior. We shall not long in vain for that change which our faith anticipates. We shall be like him; for we shall see him as he is.

"There we shall see his face,
And never, never sin,
But from the river of his grace
Drink endless pleasures in."

J.

TO OUR DELINQUENTS.

WE have several hundred on our list whose subscriptions are a year or more in arrears, and most of these we have notified before, but heard nothing from them. The expense of our publication as a weekly is so near the receipts for the same that we must insist on subscriptions being paid as promptly as possible. We do not refer in this article to those who are only a few months in arrears. Brethren, please do not forget us.

THE SPIRIT Poured OUT.

DEAR BRETHREN BEEBE:—Will you please give your views on Acts ii. 17? and oblige one who is well pleased with the SIGNS OF THE TIMES, and expects to take it as long as I can read it.

JOHN CHANDLY.

REPLY.

"AND it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."—Acts ii. 17.

In quoting this inspired declaration from the prophecy of Joel, Peter was moved by the Holy Ghost to make the correct application of the words which were written about eight hundred years before their true meaning was manifested in their fulfillment. No amount of study could have enabled any man to understand the prophetic testimony until that great and terrible day of the Lord had come. Throughout all those centuries the wise scribes and teachers of the law had expounded it according to their theories, and the people had admired their wisdom; but when they witnessed its fulfillment they exposed their own blindness by mistaking the revelation for such drunkenness as is the effect of new wine. The wisdom of this world is no more competent to understand the mystery of godliness now than it was in the apostolic age. And the professed reverence of worldly religionists for the sacredness of the Scriptures in our own time cannot exceed the claims of those who trusted in the righteousness of the law of Moses. The bitter persecution of the Lord and his apostles never came from the heathen or irreligious world; it was from those who were most earnest in their devotion to the letter of the Scriptures that the severest opposition was encountered then, as it is now.

The much advantage every way which the Jews had as the chosen nation of the Lord caused them to despise the Gentiles, and to regard them as being excluded from the blessings which God had promised by the inspired prophets whom he had sent to Israel. And although those strangers are called Jews, who heard the miraculous preaching on the day of Pentecost, it is evident from the record that they were so identified with those Gentile nations among whom they dwelt that their native language was not the Hebrew tongue, which was the language of the nation of Israel. Hence, "they were all amazed, and were in doubt, saying, What meaneth this?" To the natural understanding of the Jewish disciples this display of the grace of God manifested in those strangers was no less amazing than to the unbelieving Jews. "They were all amazed." It is as impossible for the saints to understand the mystery of the kingdom of God by their own discernment as it is for any others. Just at that appointed moment the Holy Ghost moved Peter to preach

to them the interpretation of this prophecy of Joel. There is no authority for supposing that Peter himself ever before had understood the text from which he preached. The promise of the Lord was verified unto him, "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."—Matt. x. 19, 20.

"And it shall come to pass in the last days, saith God." However it may seem incredible to some true disciples of Jesus that God has positively decreed all things whatsoever cometh to pass, every believer in the inspiration of the sacred record will unhesitatingly acknowledge that this circumstance in all its particulars was just as certain in the purpose of God when the Holy Ghost moved Joel to prophecy of it as when the meaning of that prophecy was expounded so many centuries after it was written. There certainly can be no failure of that which God saith shall come to pass. It will also be observed that the time is specified as definitely as the declaration itself. It must be "in the last days." Many generations must be developed and be gathered to dust before the time set by the appointment of God shall be fulfilled; but it shall not come to pass until "in the last days." The word of God does not depend for its fulfillment upon any contingency to be developed in the long years which must intervene. Nor can all the powers of earth and hell delay its fulfillment beyond the time which he has determined. "It shall come to pass in the last days," because God so decreed before he laid the foundation of the earth.

"I will pour out of my Spirit upon all flesh. This wonderful promise cannot be understood by finite reason. The natural man has no power to receive the things of the Spirit of God;" for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Not even the subjects of salvation can learn this hidden wisdom by any efforts of their own minds. They can only receive the true knowledge of the testimony of Jesus in the inspired record as it is shown unto them by the Comforter, the Spirit of truth, whom the world cannot receive, neither knoweth him. They are often troubled because they cannot with their natural understanding comprehend and retain the evidence of their interest in the salvation which is known only through the faith of the operation of God, who hath raised Christ Jesus from the dead. By the sure witness of that abiding faith they know the things which are freely given them of God, yet to their reason there is no evidence of that vitally important fact. In consequence of this there must be an unceasing conflict felt in themselves between these two opposing powers of the unbelieving flesh

and the full assurance of the Spirit which is revealed through faith. These are the company of two armies, which are peculiarly characteristic of the Shulamite.—Cant. vi. 13. There are seasons when the presence of Jesus is so manifestly with the saint that this conflict is not realized, and the flesh seems to have been completely vanquished; but it is not the privilege of the disciples of Jesus to enjoy this perfect rest in his love for a very long time. They must be experimentally qualified to bear witness to the work of the Lord in seasons of trial. "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth."—Psa. civ. 20. These creeping beasts well represent the treacherous emotions of the natural mind by which the followers of Christ are annoyed in their journey through this land of gloom and the shadow of death. None are thus troubled but such as are led by the Spirit of God; and all such are the sons of God.

The promise of God that he will pour out of his Spirit can convey no cheering and comforting assurance to those who cannot receive or know the things of the Spirit of God. They who are dead in sin have no desire for deliverance from that condition. Only those who are made to abhor sin can hunger and thirst after righteousness. To them this word of God brings glad tidings of great joy; but they cannot appropriate its consolation to themselves. The Spirit is not subject to the disposal of sinful mortals; nor is there any intimation in the Scriptures that it is left for sinners to decide whether they will receive the gift of eternal life, which our Lord declares is the knowledge of God and of Jesus Christ whom God has sent.—John xvii. 3. That love of righteousness is the seal of the Spirit whereby its subjects are made manifest as those blessed characters upon whom God has experimentally poured out of his Spirit; and all such have received the gift of eternal life, and they shall never perish, neither shall any pluck them out of the hand of their divine Savior. It should be remembered that the saints are not left to keep themselves, but that they are "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5. But for this provision of divine grace the saints might well be in despair. Every step in their pilgrimage manifests their utter inability to keep themselves. In their conscious weakness they are prepared to rejoice in the gracious promise which is recorded in our text. As the wilted and helpless plant is revived by refreshing rain and dew, so the saints are quickened again by the word of God applied in their weakness and despondency; and this precious comfort always comes at the right moment by the ministration of the Spirit which God pours out upon them.

Caviling infidelity sometimes wrests the letter of his promise as being equally applicable to all sinners, since the declaration includes "all flesh." The fallacy of this misapplication is exposed by the assertion of the inspired Peter, of which our text is a portion. On that occasion it is expressly declared that there were those who did not recognize the power of God in what they saw and heard; but mocking said, "These men are full of new wine." Surely, none who reverence the truth of the Scriptures would dare thus to trifle with the language of inspiration. But even allowing the language to have an unrestricted application, it would prove more than the opposers of the truth themselves are willing to admit. Not only would it include all the race of Adam, even those who were destroyed in the flood, and the inhabitants of Sodom, but such an understanding would apply also to the flesh of brutes and fishes. This is too absurd for argument even in the light of reason.

When the circumstances are considered as they are recorded in the context, the true meaning of the declaration is manifest. Even the disciples who were present on that occasion were all of them Jews, who had been educated in the belief that no promise of God extended to the blessing of any Gentiles. The Holy Ghost moved Peter to preach from the very Scriptures which they had been taught to reverence as true, and to show that this wonderful display of the saving grace of God was but the fulfillment of that which was therein written by one of those prophets whom they had been accustomed to regard as inspired. It was not the destruction of the law and the prophets, but it was the confirmation of that which had up to that time been hidden from their comprehension. The separation between Jew and Gentile, which had before been authorized of God, was now, in accordance with his revealed promise, removed; and the gospel of the grace of God was manifest "to all people," as declared by the angels to the shepherds when the birth of Jesus was proclaimed.—Luke ii. 10. This was also in accordance with the commission which the risen Jesus gave to his apostles, 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."—Matt. xxviii. 18-20. The apostle who expounded the prophecy of which our text is a part, was afterwards more clearly instructed in the same truth when he was sent to the house of Cornelius. From the record it appears that he did not fully understand the vision which he had when on the

housetop, until the Holy Ghost fell on all them which heard the word. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" In this was demonstrated the correctness of the preaching of Peter, in expounding the prophecy of Joel in our text. Since our great Deliverer nailed the handwriting of ordinances to the tree of his cross, there is no longer any distinction between Jew and Gentile in the proclamation of the grace of God that bringeth salvation. "But in every nation he that feareth him, and worketh righteousness, is accepted with him." So the Spirit takes of the things of Jesus, and shows unto his chosen people, not of the natural children of Israel exclusively, but of the Gentiles also, even as many as the Lord our God shall call, of "all flesh."

When it is remembered with what tenacity the traditions which we have cherished from infancy cling to us through after years, it will not seem strange that the Jewish believers were troubled to understand that even the ritual which they had received by divine appointment was not to be the law of the gospel kingdom. That they were no longer privileged to exult in their descent from Abraham in fleshly relationship, was a truth which they could not receive without clear and positive instruction. But the glorious gospel of our Lord is to every creature who is created in Christ Jesus, without restriction to the nation of Israel after the flesh. In the revelation of life in Christ Jesus the grace of God which brings salvation has appeared unto all in every place and nation, who have been called according to the purpose of God which he purposed in himself before the world began. Thus God pours out of his Spirit upon all flesh, instead of confining the display of his grace to the nation of Israel.

(Concluded next week.)

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

B. H. Free, Ky., 2, M. B. Nivin, Pa., 2, Lewis Butler, Maine, 2, Lewis B. Ford, Mass., 2, Mrs. E. C. Hulsizer, N. J., 1, Mattie A. Ware, Ky., 3, Lawrence Hecker, N. Y., 1, Mrs. Wm. Sanford, N. Y., 1, Mrs. D. Wallington, Mich., 2, Eli Clark, Maine, 1, Margaret Craven, Pa., 1, Mahlon Hulsizer, N. J., 1, Robert Alexander, N. Y., 3.—Total, \$22.00.

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BOOK NOTICES.

NEW YEAR ANNOUNCEMENT.

PLEASE read and reply immediately by card or letter.

I have material nearly ready for a book of two or three hundred pages, which I desire to publish this winter or spring. It embraces topics in prose and poetry, adapted to general family reading, and is designed to be instructive to the young, as well as entertaining to both the young and old. It is such a book as nearly every family might desire; first, to supply the place of fiction, which the young mind is so often tempted to procure; second, to give our Baptist brethren and sisters a book on moral education that is free from the taint of Arminianism, and presents the subject from a predestinarian standpoint; and third, while those portions that treat on morality alone are confined to proper expression and separation from sectarianism, there are passages and topics that are designed for christian reflection and comfort; so that I have decided to call it, "Every Day. For Moral-ist and Christian." For the moralist a lecture on moral culture, chapters on the moral of manners for the young; and a large collection of poems. For christians, who have tasted that the Lord is gracious and precious to their souls, a discussion of those precious truths of the gospel of Christ which are so admirably adapted to their comfort, as God's sovereignty, purposes and grace, both in poetry and prose. While dozens of my poems have been published from time to time in the SIGNS and other papers, all the rest is original matter, preserved and written for this work alone.

What do you say, brethren, sisters and friends? Will you help me? If so, write immediately, stating how many and the quality of binding you wish, but do not send money until I am assured of its publication; then I will need it all. The price will be as low as other books of its class, not exceeding \$1.50 per copy for plain cloth, and of course more for Morocco or gilt.

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Address,

A. B. BREES.

SPENCERVILLE, Allen Co., Ohio.

TWO DAYS MEETINGS.

THE regular meeting of the Second Old School Baptist Church of Roxbury (at the yellow meeting-house) will commence, the Lord willing, at 11 o'clock a. m. on Saturday, Jan. 10th, 1891, with preaching by Elder H. E. Purris, of Illinois, followed by covenant meeting. On Sunday the meeting will commence at 11 o'clock a. m., and two sermons may be expected. A full attendance of those who love the truth is desired.

J. D. HUBBELL.

MARRIAGES.

ON Oct. 22d, 1890, by Elder Wm. J. Purinton, at his residence in Hopewell, N. J., Mr. Edward H. Stout, of Princeton Township, and Miss Minnie E. Hoff, of Hopewell, both of N. J.

ON Dec. 11th, 1890, by the same, at the residence of the bride's parents, Mr. Israel H. Vannoy and Miss Emma M. Wyckoff, both of Hopewell, N. J.

ON Dec. 17th, 1890, by the same, at the residence of the bride's parents, Mr. Andrew W. Smith, of Hopewell, and Miss Alice S. Van Dyke, of Lawrence, both of N. J.

ON Dec. 24th, 1890, by the same, at the residence of the bride's parents, Mr. George W. Allen and Miss Eura E. Leigh, both of Princeton, N. J.

OBITUARY NOTICES.

DEAR BRETHREN:—Our beloved daughter, **Susan Vanmeter**, died suddenly yesterday.

I. N. VANMETER.

MACOMB, Ill., Dec. 29, 1890.

MY dear wife, **Sarah Ann Thompson**, died July 8th, 1890, of typhoid fever, aged 46 years, 1 month and 14 days.

We were at that time living in Miami Co., Kansas. She had never united with any church, but she gave good evidence to me that she was a child of the living God, which is a great comfort to me. O how hard it was to part with such a kind and loving companion. Her maiden name was Long.

Her mother, **Ann Long**, was a member of the Old School Baptist Church. She died two months and fifteen days after my wife died. Her age was 83 years, lacking 15 days.

I have no children. I expect to live with my brother and sister here in Ohio. I am close to two Primitive Baptist Churches, which is a comfort to me.

WILSON THOMPSON.

TRENTON, Ohio.

SISTER **Mary Hite**, wife of Andrew D. Hite, departed this life Nov. 20th, 1890, aged 77 years, 3 months and 6 days.

She was the mother of ten children, five of whom preceded her to the spirit world. The remaining five were with her in her last sickness, and are left to mourn their loss of a kind and affectionate mother. The bereaved husband and grandchildren also share their sorrows.

The writer was called upon to deliver a funeral discourse at the Cesar's Creek meeting-house, the place of her membership for thirty-five years, where I met a large and attentive congregation of brethren, neighbors and friends, to whom I tried to speak words of comfort from 1 Thessalonians iv. 13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope," &c. The remains were then taken to the cemetery at Jamestown, Greene Co., Ohio, for interment, to await the resurrection of the just.

May the Lord comfort the bereaved family, bless this dispensation of his providence to their good, reconcile them to all his dealings with them, and enable them to say, with his servant of old, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

EARL V. MABRY.

OUR dear brother, **Joseph M. Carlile**, departed this life Nov. 7th, 1890, aged 25 years, at the residence of his father, near the London Tract meeting-house, Chester Co., Pa., after eight days of confinement with pneumonia.

When but a child he received an unaccountable injury, causing spinal trou-

ble, and was an invalid the remainder of his life. Though a great sufferer, and deprived of the many enjoyments in life common to most of us, he bore his affliction with scarcely a complaint, but had instead, when any met him, a smile and a consoling word for all. To know him was to love him; and now to remember him is to deeply feel our loss. In our afflictions it is a comforting hope that all is right. Unlike any former sickness, he realized and was satisfied that the end was near, notwithstanding the most sanguine assurance of a skillful physician that the worst had passed and his speedy recovery certain. Shortly after the physician retired he asked to be laid over, and quietly passed away in that calm and gentle sleep that knows no waking, while we all at his bedside thought it but a sweet and refreshing slumber that would follow an almost exhausted vitality. Alas! it was true, "In the midst of life we are in death."

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

A. MARY CARLILE.

By the request of the family, and a desire in my own heart to bear testimony to the true christian character of one highly esteemed and loved in her family, in the church, and in the neighborhood, I send for publication a notice of the death of sister **Mary J. Bond**, which occurred at her home near Lawrenceburgh, Anderson Co., Ky., Sept. 27th, 1890, leaving three daughters and six sons, together with a large circle of relatives and friends, to mourn their loss. The church at Salt River, of which she has been a loved and useful member for nearly forty years, feels deeply the loss. She was ever among those faithful ones who heeded the admonition, "Forsake not the assembling of yourselves together." During her life she constantly manifested her love to the cause of God her Savior and to his people by always attending the assemblies of his saints, not only at her own church, but at the meetings of sister churches within her reach, letting the light of the life of God ever shine forth in her intercourse with the saints. Her house was truly a home for the Baptists; and many who read this will recall her cheerful welcome and genuine hospitality, especially those who minister in word and doctrine, to whom she was ever ready to contribute. Truly she was a faithful steward.

Sister Bond had looked forward with much pleasure to the last session of the Licking Association, and had prepared for a large crowd. She was stricken down a few weeks previous to the meeting, and was deprived of the pleasure that would have been hers in entertaining the brethren and sisters; but, thoughtful to the last of what was to her more a pleasure than a duty, she sent a much-loved daughter to the meeting with a contribution for the visiting ministers. To those who knew sister Bond no eulogy could add to the high esteem in which she was held. Her long life of devotion to husband, children, brethren and friends will cause her to live in their memory and love so long as life lasts. God grant that we may be enabled to emulate her example in our lives, and that we too may receive the welcome plaudit that we believe was hers, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Faithful to the end, she now wears a crown of life. While we mourn our loss, we feel to bow in humble submission to the will of him who doeth all things well, in full confidence that she is now basking in the refulgent glory of God's eternal love, and enjoying the reality of the psalmist's words, "I shall be satisfied, when I awake, with thy likeness."

J. W. WALLIS.

The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,

BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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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. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 14, 1891.

NO. 2.

POETRY.

A HAPPY NEW YEAR.

DEAR BRETHREN:—Would this poem, by dear old Samuel Medley (one of our own Old School Baptist poets), who wrote it; I think, in the past century, be too long to insert in the SIGNS OF THE TIMES? JOSEPH CASSE, SR.

DEAR friend, as I have a few minutes to spare,
I take up my pen just to ask how you are.
To you and to yours, to me and to mine,
Our lives are a scene of compassion divine.
What reason has each of us, therefore, to say,
The Lord has preserved us thus far on our way;
Supplying our wants and dispelling our fears,
Removing our sorrows and drying our tears.
But stay, for a thought has come into my head,
And out it must come lest it soon should be fled.
You ask me, What is it? Well, stop, and you'll hear;
Why 'tis this—I wish you a Happy New Year.
Now don't a mere compliment think it, I pray:
I feel what I write, and I mean what I say.
I therefore repeat it, with friendship sincere,
I heartily wish you a Happy New Year.
But say, my dear friend, O what must there be
To make this year happy to you and to me?
Why, if I mistake not, the whole of the case,
'Twill chiefly consist in these blessings of grace.
First of all in a growing acquaintance with God,
And having his love in our hearts shed abroad;
In trusting our all to his infinite skill,
Submitting with joy to the whole of his will;
Adoring his name, as Jehovah our Lord,
Believing, obeying, and loving his word;
In praying unto him, and seeking his face,
And always rejoicing in sovereign grace;
In holding communion with him by faith,
And firmly depending on all that he saith;
In growing conformity to him while here,
Still hoping before him with joy to appear.
And secondly, will it not also consist
In looking to Jesus, in him to be blest
With constant supplies from his fullness of grace,
To strengthen and help us while running our race;
That, kept by his power, we never may fall,
But daily live on him, as all and in all;
That peace through his blood may still to us abound,
And clothed with his righteousness we may be found;
That living and dying our joy may be this,
That he will preserve us to heavenly bliss?

And will it not, thirdly, our comfort increase
To look to his Spirit for quickening grace;
That he, with our spirits, his witness may bear,
And help our infirmities daily in prayer;
That he as our Sealer may with us abide,
To comfort and bless us whate'er may betide?
'Tis also my wish we may still persevere
In secret and social and soul-wrestling prayer;
Read, search and examine God's most precious word,
And constant attend in the house of the Lord;
Remembering daily our times here below
Are short and uncertain—to death we must go.
The days of our pilgrimage here are but few;
Their end should be wisely, then, kept in our view.
May this be our happiness all through the road,
To live and walk closely and humbly with God;
That so if at midnight we hear the loud cry,
We then may have nothing to do but to die;
To yield up our souls in the arms of his love,
And joyfully soar to the mansions above,
Of sin and of sorrow no more to complain,
But there with the blessed forever remain.
If these things are ours it then will appear
God has indeed granted a Happy New Year.

SAMUEL MEDLEY.

CORRESPONDENCE.

"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.

G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with a request from sister Annie Robinson, a member of the church in Baltimore, I will try to write something for the SIGNS upon the above-named words. Sister Robinson says that she recently heard a sermon from these words, or rather the last verse, in which the speaker told his hearers that it was their one great business as christians to save souls. To this I would add that it is not strange that this preacher should take this ground, since it is the ground occupied by ninety-nine out of every hundred of all the professed followers of Christ in all the world. I have myself heard the same sentiment advanced a hundred times in my life. I desire also to add that whether those who say such things mean it or not, they are dethroning Jesus as the one

Savior and Mediator, and instead are setting up a million or millions of saviors of the children of men. They are exalting men rather than Jesus. No doubt many say and many hear and receive such sayings, not realizing what such language implies. I hope, that by what I may here say some who have not seen the wrong in sentiments like that advanced by the minister whom sister Robinson heard may be led to carefully consider the matter, and be led out from the sin of giving to a man the glory due alone to God.

With regard to the text named and used by the preacher referred to, I want to say that there is not the slightest excuse for any misunderstanding about it if any one will take the trouble to read carefully the nineteenth verse in connection with the twentieth. It is unfair and unjust to any author to select one brief sentence or even sentences from him, isolate them from the rest, and attach a meaning to them just from the mere sound of the words, when all the connection may show that he is treating upon an entirely different theme. The general sentiment of any community would condemn a procedure like this. How much more to be condemned than is he who thus deals with the word of God! He who is thus guilty through carelessness is blameworthy; and he who does it wittingly surely cannot have the fear or the love of God in his heart. I recall that once when I was but a youth I went one Sunday to hear Elder Williamson, a Free-will Baptist minister, who preached in a school-house in my father's neighborhood in Maine, and he used as a text the words in Joshua xxiv. 15: "Choose you this day whom ye will serve." I will not detail the sermon. All who have ever heard any preaching outside of Old School Baptist pulpits know very well about what would be said. He of course called upon all to choose whether they would serve God or not, telling us that we all must make this choice, and that God was now calling upon us all to do this. The sermon perplexed and troubled me. I had heard nor seen these words before. I had never believed that the power of choice was in the creature; yet here I came face to face with the words of his text. As he read them by themselves they seemed plain enough, and they seemed on their face to teach just what he claimed for them. I could not rest, for I wanted to be right, and to know the

truth. If the preacher was right, then my experience was wrong, and all my understanding of the Bible was wrong. I said nothing to any one, but as soon as I reached home I got the Bible secretly and turned to the place of the text. I read it and its connection, and was amazed. I read it again, and said in my heart, How could he have spoken as he did! Surely he must have seen the words before and after as well as I. I felt in my own mind convinced that Elder Williamson had knowingly and purposely handled the word of God deceitfully. My conviction as I read was, "He has wittingly perverted these words;" and from that moment I lost all respect for the man, and desired that I might never listen to him again. I will quote the verse in which his text occurred: "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." Read this, and it will be plain why I was driven to believe as I did, that the preacher was dishonest. Even had his doctrine been true, it was not sustained by his text. Surely the most casual reader can see that Joshua bade the people choose not between God and idols, but solely between different idols; for as between idols it made no difference—one was as good as another. I have spoken of this to show how a text may be perverted, and how important it is that we should carefully read for ourselves.

Now the text at the head of this article has been again and again perverted in the same way. The connection has been tossed aside, and no account made of it. That it does not relate in any way to the redemption of a sinner from death and hell and sin, and his triumph over all in final glory, can be easily seen by a simple examination of the plain language of these two verses. In this epistle the apostle James addresses those to whom he is writing as brethren fifteen times, if I have counted correctly, besides using the words "brother" and "sister" once or twice; and in the opening of the nineteenth verse he uses the same word, "brethren." This one word settles the limit of the text, and defines the character of the persons addressed. The apostles never once use this term, or apply to any but to

the redeemed, who have been born of God, and who have obtained inheritance among the sanctified. They never apply the term to unregenerate men. They do not address their epistles to their brethren in Adam, but to their brethren in Christ; and the children of Adam are not the children of God, for Adam himself was not a child of God. Adam was the best and highest of the creation of God on earth, but he was not by that creation a child of God. James in the text says "brethren;" and the text is limited to them. To say that it takes in others is to destroy the force of language, and to so confuse it that we can never know what it means.

"Brethren, if any of you do err from the truth." Notice most carefully the force of the pronoun "you." Its antecedent is "brethren." It means no one but the children of God then. I desire also to call especial attention to the force of the expression, "do err from the truth." The word "err" simply means "to go astray, or to wander." Now it is manifest that no one can wander from a place where they have never been. If a man wanders from the truth he must have been in the truth before. Unregenerate men are not in the truth nor of the truth; therefore this leads us to conclude again that the apostle is addressing believers, christians, just as the name brethren implies. Only he that is in the right way can err from that way.

But now if this brother go astray, or err from the truth, the apostle sets before his kindred in Christ a glorious privilege. They may convert him from the error of his way. The word "convert" signifies literally, "to turn about." It never in any case in the New Testament signifies the new birth. The inward heart-work by which a dead sinner is made alive to God is never called conversion. Regeneration can never take place but once. Conversion may transpire a thousand times. Any turning about from one thing to another may be called a conversion. A child of God may err from the truth either in faith or practice. The erring is not willful. The child of God desires always to obey the truth, but he is weak and ignorant; he does not see clearly. Often he goes wrong, supposing that he is going right. Under the impulses of the flesh he begins to look to the creature rather than to the Creator. He hears and heeds the voice of the flesh, often supposing it to be the voice of God. In all this he errs; and his error leads to trouble, sorrow and shame, and what the apostle calls death.

The word "death" does not always signify either the death of the body or eternal death. Death always involves the idea of separation. Natural death means separation from the present life, with all that belongs to it of joy or sorrow. Spiritual death means separation from the various experiences involved in and connected with spiritual life. Eter-

nal death means separation from all that belongs to the kingdom of God in the final glory. But I do not understand that in this text and some others similar the word "death" is used in any of these meanings. Here the apostle speaks of a death to or separation from all the spiritual comfort and joy experienced by the obedient. In a similar manner Paul says (Romans viii.), "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." Paul says again, in Galatians, "If ye sow to the flesh, ye shall of the flesh reap corruption." Believers cannot be liable to eternal death, for to them is given eternal life; and if they could die eternally it would be full evidence that it was not eternal life which they had possessed. So we can see why Jesus should say of his sheep, "I give unto them eternal life and they shall never perish." Therefore the child of God cannot die eternally; but there is a sense in which the weak brother can perish, in which the erring can die. Now the teaching of this text in James is that he who converts or turns this erring one from his wrong way shall save him from this death. Not indeed from danger of finally perishing, but from such a state as David was in when he had betrayed Uriah and Bathsheba, and in the fifty-first Psalm prays to God out of his trouble, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." He had never lost the salvation, but the joy of it he had lost because of his sin; and this is the death we fall into if we err from the truth.

Another expression in the text is, "And shall hide a multitude of sins." A similar expression is found in 1 Peter iv. 8, where the apostle says, "Charity [or love] shall cover the multitude of sins." The Greek word in both places is *kalupsei*; and the force of the word is, "To blot out of memory; to consign to oblivion." The expression is similar to that where our God in the prophet says of his redeemed people, "Their sins and iniquities I will remember no more." The teaching of both James and Peter is therefore that when a brother is converted from his erring, or that when charity abounds, a multitude of sins are forgotten; and into our fellowship and love for our brother, for whom Christ died, his sins cannot enter to mar nor to hinder its full and cordial flow. If he has erred, and, like the prodigal, comes back in rags and hunger and self-abasement, there is more joy over him than over the ninety and nine who have not gone astray; and as the feasting and rejoicing go on, in such a heavenly frame as this, the multitude of his sins do not come into remembrance at all, and the joy and the fellowship are not marred nor hindered in the least. I have been present when some who had been estranged from the church came back in tears and humility, and the

joy was inexpressible in every heart; and it came not into any man's mind to any longer remember his faults, whatever they might have been. The language of the text does not mean that by converting this sinner from the error of his way his sins shall be hidden from God, for that has been accomplished once for all by the blood of Jesus; but hidden from the heart and mind of his brethren, so that he is wholly one with them again, as completely so as though he had never sinned at all. What a joy it is to wash our brother's soiled feet after such a sort as this!

Now it is just such a salvation as this that Paul meant when he said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." It is of this kind of salvation that the apostle says, "It pleased God by the foolishness of preaching to save them that believe." Preaching then, according to this text, is not for the salvation of the unbeliever, but of the believer. The quickening power of the divine Spirit alone can make a believer out of an unbeliever; but preaching can and does often save the believer from many an error and many a false way.

Thus I have tried to suggest a few thoughts, both as to the generally received false view of the text, and as to its real meaning. I will leave these reflections for the sister who spoke of it, and for the readers of the SIGNS. I realize that at the best I have but feebly presented the truth. May God bless it to some one.

I remain, as ever, your brother in the hope of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Jan. 2, 1891.

WOODSTOCK, Mich., Dec. 22, 1890.

DEAR BRETHREN:—Often have I been requested to write for the SIGNS OF THE TIMES. Often have I been asked the question, "Why do you not write again for the SIGNS?" until I have felt to ask myself the question, What is it in my writings that can interest the dear ones who read our paper? Why is it that they think there is anything in one so weak, so vile, so hardened in heart, that the precious children of God would care to know? Dear brethren and sisters in the Lord, if you could only know how I appear in my own sight, if you only knew how I fear that I appear in the sight of him who sees all things, I think you would never wish to hear anything from such an one as I. Could any one but know the darkness, the deadness, the blindness, the stumbling, the falling, that come to me, I feel I would have the sympathy of each and every one who in themselves have felt all these things; and if I must write, I can only testify of the things I have seen and heard; of things learned, as I trust, of him who teaches us lessons such as we can learn from

no other instructor. And what must I tell you that I have been learning of late? O! brethren and sisters dear, I have been learning how much of bitterness and sorrow we can taste here; how that when we are neither in rest nor quiet, yet troubles can come upon us; how that, like a terrible blast at noonday, when we were not aware of a cloud in the sky, we have been almost shaken out of our places. We only felt troubled, but could not tell why. If we could only know what our forebodings mean, if we could only know the nature of that which is to darken our pathway, if we could only have on the right kind of armor, and be on guard, so as to "quit us like men," and do and act just as we should when the calamity comes upon us, then we could at least feel that we had done so as to have no regrets. But when we are not to know, and are carried hither and thither like poor, lost children in a blinding storm, hardly knowing which way we are being hurled, then it is that we reflect, that if we had only done this or that, matters might not have been so disastrous as we find them to be. We search ourselves, saying, Lord, what have we done? Have we lived carelessly? Have we forgotten to watch and pray? Have we been giving honor to those to whom it was not due? Have we been trying to build with an overdue or unrighteous zeal? Have we been trying to build Jerusalem by blood—wrong or deceit of any kind? All we can do is to tremble before the Lord, waiting whether another awful stroke be for us, or whether he will work a way for us in the sea, or how it shall be. But, dear readers, so far you may know that I have been terribly shaken, and in the midst of the sea, and that for a long time; and now I must try to tell you of the way of the Lord; for you know that

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Long time by the grace of God I have been enabled to say that I prefer Jerusalem above my chief joy; that the courts of the Lord are more precious to me than all the world besides; and when at first I sank beneath the dark, heavy wave that passed over, causing me to feel that the little candlestick must by it be removed out of its place, that the little light which had seemed to shine amid the surrounding darkness must surely be put out, and all my pleasant things must be laid waste, the promise of the Lord came to me, so that I was shaken as by a voice which said, "I will work a work in your day, a work which ye will in no wise believe, though a man declare it unto you." O what a weighty promise was this! I thought of the time when certain destruction seemed waiting those who were shut in and surrounded by the enemy, and the least filthy

morsel was sold for such a great price; yet in the face of all that distress and destitution the Lord gave a promise that he would open the windows of heaven and pour them out a blessing that they would not be able to receive; and he did as he had promised. I thought of Jacob, who could not believe that Joseph was alive. The news was too great for him. I thought of those women who believed not for joy, when they found the place empty where they had lain their Lord. So the work which the Lord was to work in my day was to be so great that I would in no wise believe it, though a man should declare it unto me. But I rejoiced in the promise, and my heart was lifted in praise to him who is able to do all things. Yet again I must sink down; wave after wave must go over me many times; I must fall; but so far I have risen again. Again I could tell of a bright, a cloudless day, a day of sweet communion, a holy peace, a day so calm, so sacred, as not to be broken by a word—not even a word of promise; just a day to rest me in the presence of him whom my soul loveth; a day to prepare me for the next dark wave. Again I must sink down, thinking I must no more see good. But when the heart had borne about all it could bear, a song commenced in it, and I felt to say, O if I could only sing!

“O! had I but an angel’s voice
To bear my heart along,
My flowing numbers soon would rise
To an immortal song.”

But sorrows must arise again, perplexities on every side, thorns and briars to tear me, weak, sore and distressed as I already was, and nothing but the most conflicting reigning within, and truly feeling that there was no helper, when through my troubled heart came a flash of heavenly light and love, bringing the words, “Alleluiah; for the Lord God omnipotent reigneth.”

The Bible was the first book I ever remember reading; and when I came to the word alleluiah I would look at it a long time; and I loved to hear my father sing something that had the word in it; and it has always had something in it that would bring to mind the heavenly throng—a word that was most appropriate for them to use; but never before did it so rouse my faltering tongue, so lift my sinking heart. I had never so read it before as now in these later years of life. It seems the full embodiment of that joy which bursts out in praise to God. And why this burst of praise? why this joy? why do we say, Alleluiah? “For the Lord God omnipotent reigneth.” This is why we may be settled in the fact that God reigns over the earth; that he controls the elements, that “the winds and the seas obey him;” that the stormy wind is but fulfilling his word. We may think we realize how he controls all nations, thrones and kingdoms; but can we at all times real-

ize that he rules in and reigns over us? We may most truly wish that it could be so; we may most earnestly say,

“Thy mansion is the christian’s heart,
O Lord, thy dwelling place secure;
Bid the unruly throng depart,
And leave the consecrated door.”

Alas! what is the unruly throng?

“Devoted though it be to thee,
A thievish swarm frequents the place;
They steal away my joys from me,
And rob my Savior of his praise.”

How true it is, the vanity of life, the love of the world, the foolishness, the weakness of the heart, and sometimes even a wrathful, wicked spirit, may predominate and hold all else in subjection, until we despair, and feel that the Lord abides with us no more. Yet he can come again and assure us that even then he still reigns, and is in us the hope of glory. And even in the Zion of our God it may sometimes appear that he is not there; that even the house of prayer is turned into a den of thieves. There may be even brought into the sanctuary that which is most offensive; that which causes the poor children to bow their heads for shame; we may be made to feel that there are those there who seem to think that they have the mastery themselves; that they can make the helpless bow to whatever they wish to do; but it is well to remember that the whip of small cords (though composed of very simple things, just a bundle of little strings) was yet very effective in the Master’s hand. It may be that just a handful of feeble sisters, who feel that they are oppressed and injured, are not to be so much despised; for the Lord takes thought for the “handmaids.” The maid-servants are not forgotten by him. They may feel at times that there is none to undertake for them; yet he can assure them that he himself still reigns in Zion; that he that is higher than the highest regardeth; that we are not to be afraid of them that are high; for there be that are higher than they; and for this cause we can rejoice, feeling indeed that the eternal God is our refuge, and underneath are the everlasting arms. We may feel sometimes as sheep having no shepherd; yet we can look away to him who is chief Shepherd and Bishop of our souls.

A few days ago a sister wrote me, saying that she wished for me that my last days might be my best days. In view of the present, and as far as my feeble vision could extend into the future, I felt that the prospect for such a thing was very gloomy. I truly felt to ask, “How can these things be?” And my mind went back over the good days I have seen, and I felt to say,

“O years gone down into the past!
What pleasant memories come to me
Of your unclouded days of peace,
And hours of almost ecstasy.”

I know the patriarch said, “Few and evil have the days of the years of my life been,” and so I sometimes truly feel to say. Yet again I re-

member the goodness of the Lord to me, and acknowledge that it has been very great. What could my last days be, to be better than some of my best days? It opens to my mind just what it can be; not riches, honor, pleasure, nor anything that this world can give; for these are not pure and holy joys. But could I see prosperity in Zion, could it be mine to see the ransomed of the Lord returning and coming to Zion, could I see the waste places built up, could I feel and know that it was truly the work of the Lord, could I feel that he was inclining the hearts of his children, and bringing them together in love throughout all the borders of his glorious kingdom, and that he was binding them together as one family, O! brethren and sisters dear, would it not be worth living for a little while yet? would we not truly feel like saying, as those did who said, “Alleluiah; for the Lord God omnipotent reigneth?”

“And again they said, Alleluiah.”

Yours in the furnace,

KATE SWARTOUT.

“For who maketh thee to differ from another?”—1 Cor. iv. 7.

DEAR BROTHERS BEEBE:—As the many divisions and subdivisions of the people seem to be a hard problem for some of God’s dear children to solve, I have thought to send a few lines for the SIGNS OF THE TIMES, yet feeling almost assured that what I shall write will be very imperfect, like myself; but I hope to enlist the views of some of the noble contributors to our family paper. Now, brethren, because I have said noble, let not this hinder you, for God makes the difference. “For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.”

“And the whole earth was of one language, and of one speech.”—Gen. xi. 1. But the appointed time of God came when this order should stand no longer. “And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name

of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” So the Lord confounded their language, that they might not understand one another’s speech. If the Lord has done this, which the foregoing Scriptures plainly prove, why should we be uneasy about it? He is not unreconciled to it. It is the world that was to be reconciled. Now if God is, was or ever will be thwarted in his purpose, then his counsel would fail to stand, and he would fail to do his pleasure. All those who fear that all things are not right, and do not work together for good, let them hear what the Lord says (Isa. xlv. 9, 10), “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.” Some say, “We believe that all good things are right, but bad things cannot be so.” Let us see if God has no use for “bad things.” We will notice Romans ix. 17: “For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.” Therefore we conclude from the Scripture testimony that God needed a Pharaoh, and so he raised him up for the express purpose set forth in this text. Now is it illogical or unreasonable to conclude that God has raised up the six hundred and sixty-six now manifest Pharaohs, or branches, call them what you may think best? Are they not right, that God’s power may be shown in them, and his name be declared throughout all the earth? “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?” Because both kinds of vessels are here, let us not reply against God, but rather believe and “know that all things work together for good to them that love God, to them who are the called according to his purpose.” “That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Woe unto him that striveth with his Maker! Let the pot-

sherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"—Isaiah xlv. 6-9. See also verses 10-13.

Now, dear brethren, do not be alarmed, though there be eight hundred and forty Arminian prophets to one true prophet. Our God is not alarmed about the condition of things. Remember the text, "For who maketh thee to differ from another?" "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans."—Isaiah xlviii. 12-14. Let us not think for one time that the hand of the Lord is shortened. He says, "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: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering."—Isa. i. 2, 3.

Brethren, while we do know that God is not the author of confusion, but of peace, as in all the churches of the saints, let us rightly divide the word of truth. We must study to do this. While God maketh one to differ from another, it is to the fulfillment of his will and purpose. Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three."—Luke xii. 51, 52. Now this is the work of the Lord, and he doeth all things well.

We might adduce much more Scripture, but will close, and await the coming of some one whose mind may be directed to treat further upon the subject. I sometimes conclude that it requires a great many more to preach a perversion of the gospel than it does to preach the gospel. While some charge a great deal of money for their services, I could not preach their doctrine for double the wages their greatest preacher receives.

May God bless all his dear children. The SIGNS comforts me in my affliction, and I hope it will continue to come to me. Yours in hope,

C. T. RICHARDSON.

SUNSET, Texas, Dec., 1890.

OAKHILL, Ill., Jan. 1, 1891.

DEAR BRETHREN BEEBE:—As I have to write you on business, I thought I would pen a few lines for your inspection, and to do with as you may deem best; and without any apologies I will proceed.

The article of Elder Francis' in a late number of the SIGNS has called up in my mind some reminiscences of the past half century that I will mention. The first is, the time and manner in which the doctrine of predestination was applied to my experience. Though young, I had been, as all men naturally are, a hater of the doctrine, though a member of an Old School Baptist Church. In the fall of 1836 I went with my pastor, who was a sound Baptist, to attend the Lexington Association, held with the late Elder Ephraim Crocker's church; and while at an evening meeting at his house I heard a brother Choate, a licentiate, speak from Eph. i. 11; and the Lord, I believe, was with him, and enabled him to so doctrinize my experience that I have not from that time to the present had a doubt of the doctrine set forth in his text, and have always looked upon it as a cardinal truth, accepted and believed by all Old School Baptists. But I have met many good and faithful brethren who could not go so far as the predestination of all things.

How the charge of "fatalism" can be brought against one who believes in God's predestination of all things seems to me unaccountable. I look upon fatalism as being directly opposite. The one accounts for the existence of all things and the occurrence of all events by ascribing them to God's creative power and sovereign will, as guided by infinite wisdom. The other leaves God out of the question, and can see no creative power nor intelligent purpose in the existence of things or occurrence of events but ascribes everything to a blind fatality or chance, and hence is the very essence of Atheism or infidelity. This is the great issue upon which the great battle is to be fought, when the Lamb shall overcome his enemies by the sword of his mouth; for he is Lord of lords and King of kings. Then, dear brethren, do not be discouraged, but continue to wield "The sword of the Lord and of Gideon," trusting the God of David, who says, "He teaches my hands to war, so that a bow of steel is broken by mine arms," and in whose strength he could run through a troop or leap over a wall.

My observation, during the fifty-four years that I have been an unworthy member of the Old School Baptists, has taught me that there is but one adjective word or phrase that we can attach to the name of Baptist but what the enemies of truth will also claim, and that is the word "Predestinarian." I would that all the churches could adopt it. I think it would shut out a great many enemies; of course not all, for then how could the Scripture be fulfilled? "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." This is the history of the church

from Paul's day until now in a nutshell.

There were strange children in David's time, children of unlawful marriages, an idolatrous set, of whom he prayed to be delivered. "Rid me, and deliver me from the hands of strange children whose mouth speaketh vanity, and their right hand is a right hand of falsehood." What was literally true in David's time is often fulfilled spiritually under the gospel dispensation. The right hand is the symbol of power. Then their power rests only in falsehood. Thus their fall is certain.

I will close, for I find that my mind is not in the frame to write; and I would not have commenced had I not desired to give you a word of encouragement, as well as a little material aid. I am a poor comforter, but you know by experience where your strength lies.

These lines have been penned in haste, and I will not take the time to read them over; if I do they will most likely go into my drawer or the stove; and you may consign them to a like fate, all or a part, as you please.

May the God of Israel be your God, and give you strength for your work, is the prayer of your poor, unworthy brother, if one at all,

R. F. HAYNES.

NEWMAN, Ill., Dec. 29, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—The first of May next will be thirty-three years since I became a subscriber to the SIGNS OF THE TIMES, and I have not missed a single number; and generally I indorse its contents. As I am getting old, it appears that I am getting partial to the SIGNS, for it appears to publish more experimental heart-work lately than when I first became a subscriber. Heart-work I love, when operated by the Holy Spirit. There is a passage of Scripture often on my mind which I would like to see a comment upon in the SIGNS. It is recorded in Romans vii. 9, and reads, "For I was alive without the law once; but when the commandment came, sin revived, and I died." Do write an editorial upon it, and be particular about the "commandment," and its effect when it comes. I gave this text to a Presbyterian preacher once. I asked him if he would preach from a text if I would give him one. He said he would if I would give him time to study it. I told him to take his own time to study it. He was to let me know by my son, and I was to go and hear him. He preached there eighteen months, but did not study my text, or at least he did not send me word; so I never had the opportunity of hearing my learned friend on the subject.

I expect this will be the last subscription that you will receive from me, as my sight has failed very much, and my bodily strength also. I have not attended any meeting for three years. I will be eighty-six years old my next birthday.

Your unworthy brother,

JAMES MCINTYRE.

BURDETT, N. Y., Nov. 2, 1890.

ELDER G. BEEBE'S SONS—And all the sons and daughters of God who love truth and despise error. I would like in my feeble way to write some of the meditations of divine truth that have been welling up in my mind of late. I do not know that it would be worth the while to make excuses, or to tell you of my weakness and incompetency. I feel to say with Paul that I am less than the least of all saints. I have tried to excuse myself and put it off, but yet it has been running in my mind; and if what I may write shall relieve me of the burden, I shall be satisfied. I think the burden that has been on my mind is praise to God. In Psalm ix. 1 we read, "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvelous works." I have no doubt that such is the desire of all the saints of God to-day, and has been from David's time till the present. The next verse also expresses my mind fully, "I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." I believe such were the feelings of those who were with Jesus on their way to Emmaus, and of Paul and Silas when shut up in the prison. Such, dear brethren, has been my case at times. The psalms are full of expressions of praise and thanksgiving. In Psalm xix. 1 we read, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Dear brethren, have we not all experienced this in looking at the starry heavens, and on the rainbow, and on the clouds, and at the lightning, and what we hear in the peals of thunder? Then we are told to "Rejoice in the Lord, O ye righteous; for praise is comely." Again, says the psalmist, "I will bless the Lord at all times: his praise shall continually be in my mouth." Such, dear brethren, is my desire; but such is not always the case with me.

DEC. 14.

THE foregoing, as you will see, has been written some time. From that time until to-day it has been running in my mind; and as I was reading in the SIGNS last evening the letters of sister Attie A. Curtis, and she used the words of David, "Praise ye the Lord," it filled my soul with praise, and reminded me of what I had written, and I felt that I could not withhold it; and as my subscription had about expired I thought it would be a good time to finish my letter and send on my subscription for another year, as I cannot well get along without the SIGNS OF THE TIMES; for in it I read many blessed messages of love from my Father's dear ones, of the household of faith.

Dear brethren editors, I hope you may be sustained in your arduous labors, and that the brethren may sustain you by taking the paper. Do with this as you think best.

Your brother in hope of eternal life,

H. B. ELLIOTT.

COTTONWOOD, Texas, Dec. 27, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will see those three that subscribed for the SIGNS for this year. I feel satisfied that they will renew, if they have not already done so. I could have sent you a number of names with one dollar each for one year; but I did not have any hope of their renewing and becoming regular subscribers, therefore I did not send them in; for I hope and believe that the object in view in sending the SIGNS out into the world is to hold forth the truth, and to comfort the heirs of promise. Then, my dear brethren and sisters, all of you who have been writing for the SIGNS, will you please write on, that I may hear you speak of the goodness of God to poor sinners such as I? I want to say to you all that I have never had the pleasure seeing any of you who have been writing for the SIGNS; but O how I do love you all, and love to hear that God is yet your shield and hiding-place, your present help in every time of need. O glorious thought! O precious hope! that though we are never permitted to meet in this life, we anticipate meeting all the redeemed family of the Lord when time shall cease to be, and we shall be fashioned like unto Jesus' glorious body. Then will we see him as he is, and be like him. Is not this enough to fill our hearts with that love which passeth knowledge, and is unspeakable and full of glory? Dear brethren, let us strive to be of one mind and one judgment, putting away all strife and division, if there be such in our midst. Let us come together and confess our faults one to another, forgiving one another, even as God for Christ's sake hath forgiven us.

Dear brethren, let us all who have been reading the SIGNS, and know that its editors have been faithful in declaring the whole counsel of God, and have not sought the honor of the world, but have faithfully declared the honor and glory of God, to the upbuilding of his saints, see if we cannot add at least one new subscriber to the list of the SIGNS OF THE TIMES.

Now, dear brethren, I must stop, lest I become wearisome. I had no thought of writing this for publication. Why I have written as I have, God only knows. Brethren editors, it is for you to do with this as you think best. Please correct all mistakes, and pray for me, a poor sinner saved by grace, if saved at all.

J. M. GRIFFIN.

NORTHPORT, N. Y., Dec. 12, 1890.

DEAR BRETHREN BEEBE:—The time for my remittance is at hand, which I send with much pleasure, thankful that the Lord in his goodness has provided such a way of communicating the travel of his poor and afflicted people, as he has seen fit to deprive me of the pleasure of meeting with them. Nevertheless my soul rejoices in their prosperity, and mourns with them in their adversity.

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends and kindred dwell,
There God my Savior reigns."

It cheers me in my lonely moments to have them tell my experience better than I can. Though faint, I am yet pursuing, trusting alone in the righteousness of my dear Redeemer, and knowing that he which hath begun the good work will bring me off more than conqueror. O how I long to praise him for his great love toward one so undeserving of the least mercy; yet his blessings are more than the hairs of my head. Though my nerves are so weak that I can bear but little, still the Holy Spirit preaches sweetly to me sometimes, without exhausting me. What a faithful teacher he is! I desire to be taught alone by him. I pray that I may be kept from all the errors that abound, for truly it is a day of blasphemy. How sweet is the thought that the Lord knoweth them that are his; and when he shall have accomplished all his purpose anti-christ shall be destroyed by the breath of his mouth. Yes, he shall reign till he hath put all enemies under his feet. Then shall come to pass the saying, "Death is swallowed up in victory." With this transporting thought my soul would leave this sinful clay, to embrace my dearest Lord.

If it will not crowd out more important matter, I would like to let my dear kindred in Christ know through the SIGNS that I never forget them, and often think of the sweet times that we have communed together. I am not able to write much. With much love to the household of God, I hope to meet them all where there will be no parting; and with this cheering prospect I will say farewell.

Yours in the gospel,
ELIZABETH BEESLEY.

ATLANTA, Ga., Dec. 2, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It does my poor soul good to hear from the dear people of our God scattered throughout this wide sin-polluted world. I love to meet with them and to hear them talk of their trials and troubles while sojourning here in a strange land. I have not been long with the Baptists. I thought when I joined the church that I would have nothing to do but to go to meeting and enjoy myself; but O what a mistake! I soon found that I was surrounded by the fiery darts of Satan. But thanks be to God, the Giver of all good and perfect gifts, that I am permitted to live in the fellowship of the Primitive Baptists. O if I could only lay aside the sins that so easily beset me, and run with patience the race set before me, ever looking unto Jesus, the author and finisher of our faith.

Your unworthy brother, if one at all, in hope of immortality beyond the grave,

T. M. WRIGHT.

SAINT MARY'S, Ga., Dec. 28, 1890.

TO THE HOUSEHOLD OF FAITH:—Nearly one month has elapsed since I reached this quiet town, where I have purposed to spend the coming winter, the Lord permitting. I have felt very lonely indeed at times, and especially on the first day of the week, when I have fully realized that it was impossible for me to hear the word of God proclaimed in its purity and simplicity, although there are seven (the full number) denominations represented in this place. "Howbeit, in vain do ye worship me, teaching for doctrine the commandments of men." Therefore I realize that I can draw nearer to God in the seclusion of my own room than in the confusion of their so-called worship; and I trust he has not forgotten me to-day, for I hope I am enjoying measurably a sense of his kind and protecting care, and realize a feeling of gratitude that he has revealed himself to me as the absolute predestinator of all things. Yes, I can fully indorse Elder Francis' sentiments, and say with him that I fully believed, when I first met the Old School Baptists, that they were harmoniously established on that point, if not on all others. When I go back to my experience twenty years ago, how vividly to my recollection comes the revelation of himself as the sovereign God, declaring the end from the beginning; and what a sweet season of rest I enjoyed. I enjoyed also the doctrine that I had considered such a hard one. Only when God reveals himself to us as the absolute predestinator of all things can we understand his justice. Yes, I feel to say, with Job, "O that it were with me as in days past!" The Lord is faithful, and I trust he evinces in his dealings with me that he has not forgotten me; but, alas! how oft have I forgotten him. When trials came I felt that my lot was too hard to bear, and would take as it were my fate in my own hands; and for my rebellion I have experienced much desolation of spirit. Will you not, to whom I address these lines, think of me when it is well with you, and unite with me in petitioning him whom we profess to worship that I may honor my profession by sweetly submitting to his will?

If this is deemed worthy of publication I submit it. From one who cannot give up her little hope,

M. HILLINGS.

DEKALB, Ill., Dec. 27, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please suffer the liberty I feel to take on this occasion. After I had arrived at home on Saturday evening, weary and in much pain, my dear daughter read for me the communication from the pen of that dear valiant soldier in Israel; all such holding swords, and are about the bed (rest) of the greater than Solomon. I have reference to Elder John Stipp, of Oregon. I had almost feared we would not see any-

thing more from his pen. But "They shall still bring forth fruit in old age, to show that the Lord is upright," &c. They shall speak of the glorious majesty of the everlasting kingdom of the King of kings. Ah, what a vivid contrast does his case present, together with so many others of the Lord's raising up (I would not make his case an exception by any means), with those of the modern college brood, with their array of prefixes and affixes, and their from eight hundred to thousands annual income, and all their modern apparatus and machinery and converting implements into the bargain. The lie has so thin a gauze over it that thinking men, even of this present evil world, readily detect the cheat. Ah, dear brethren, what rich amazing mercy to be led out. No glory but to the adorable Shepherd, who still leadeth as well as calleth his own by name. I would fain rejoice. They still follow him, as a result from the cause of all causes, and shall all join finally in the pean of complete victory obtained by the precious blood of the slain Lamb; in the which triumph may this poor, vile worm join, with the beloved editors. I had verily thought I must give up the paper, having passed my seventieth year, and entirely dependent for income on daily toil; but my dear daughter interposed, saying, "Pa, try another year; you know you cannot get on without it." O may the God of all grace strengthen you with might by his Spirit in the inner man.

Yours fraternally,
THOMAS NORRIS.

WILLIAMSTON, N. C., Dec. 29, 1890.

DEAR BRETHREN BEEBE:—I sent a number of the SIGNS OF THE TIMES the other day to an afflicted and bereaved sister, and she sent me one dollar to send to you for the paper. She had read your offer to new subscribers for one year. I will try, as I may see brethren and sisters who do not take the SIGNS, to see if they will not do so. I feel that I am indebted to you for sending me your paper so long since the death of my dear husband. I have seen much adversity. Nearly everything that I had to help me has been destroyed by fire. About seven years ago I lost one store, one house and an office; and three years ago I lost my barn and stables, carriage-house, &c. I had no insurance on any of the property. Thus one thing after another has made me feel adversity sure enough. I have reason for gratitude for the Lord's continued mercies. I feel for those who are embarrassed and oppressed.

I trust the Lord will cause the brethren to come to your aid. May you realize that the God of Jacob is with you. In haste I have written.

In the fellowship of the gospel,
your sister,

M. M. HASSELL.

PHILMITH, Oregon, Dec. 10, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The time having arrived for me to send my remittance, I herewith send you two dollars for the SIGNS for the year 1891. The way I am situated I am not willing to do without it. I am eighty-three years of age, and live thirty-two miles from the place where we hold our meetings. We are surrounded by almost all the daughters of the "Mother of Harlots." I do not know how better to express it; for she is a mother, and has daughters, and they all sprang directly or indirectly from her. If they are not her daughters I am at loss to know where to find them. During the summer I am able to get to meeting, but in the winter I have a long lonely time, as none of the brethren or sisters are living near me, except sister Wadkins, who is living four or five miles from me. Her husband also seems to know and love the truth. The Savior said, "Ye shall know the truth, and the truth shall make you free. I sometimes spend a day with them, but am always anxiously looking for the SIGNS. The brethren and sisters in their communications tell the travel of my mind much better than I can tell it myself, and it is almost like talking face to face with them. This sometimes revives my drooping spirit, and my soul is drawn out in love to them, and to the God of all grace; but sometimes I am so shut up in "Doubling Castle," and so beset by "Giant Despair," that nothing can give peace. But when it is the pleasure of the Lord, he can give peace to the troubled soul; and, glory to his name, he knows at all times what is best for us, and no good thing will he withhold from them that love him.

I had thought of giving a short sketch of the travel of my mind; but my hand is so unsteady and cramps so that I will have to defer it for the present.

Your unworthy brother, if a brother at all,

WILLIAM BUTLER.

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

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 14, 1891.

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 SPIRIT POURED OUT.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Will you please give your views on Acts ii. 17? and oblige one who is well pleased with the SIGNS OF THE TIMES, and expects to take it as long as I can read it.

JOHN CHANDLY.

R E P L Y .

"AND it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."—Acts ii. 17.

"And your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams." It is not to be understood from this prophetic declaration that every imagination of men is an inspired revelation. Many of the thoughts of the saints are but the production of their natural minds; and these are no more reliable when they come in sleeping hours than when they are devised in their waking moments. It must be observed that all this prophecy was fulfilled on the occasion when Peter was moved by the Holy Ghost to declare its application then and there. Certainly neither dreams nor visions are to be regarded when they teach anything contrary to the truth which God has revealed in the inspired record given in the Scriptures. Not only must the followers of Jesus beware of false prophets who shall arise among them teaching perverse things, to draw away disciples after them; they are commanded in the law of Christ, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." They are not left to their own discretion in obeying this direction, as if they might be able to detect such false prophets by their own discernment. The test, whereby they are to try every spirit and prophet, is clearly presented in the following verses: "Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv. 1-3. This confession is not in a merely verbal acknowledgment that the letter of the record is true, in telling of the life, suffering and crucifixion of the Son of God. The Spirit of God con-

fesses always that Jesus Christ is come in the flesh of every individual sinner to whom that Spirit testifies the doctrine of the gospel. No other spirit can confess this truth. It cannot be received by the natural reason of the saints themselves. The pride of carnal nature claims that it is able to understand the truth by its own rational powers, and thus denies that Jesus Christ is come in the flesh in the revelation of his own truth. However any suggestion may commend itself to reason, the saints are not at liberty to receive it unless it is in accordance with the great truth that is here given as the infallible test. Much less can any professed prophet or teacher be received as a minister of Christ if his doctrine denies what the beloved saints have been taught by the revelation of Jesus Christ in them as their only hope of justification and life. By close observation of their own experience, the saints will see that every temptation to doubt their abiding evidence of hope in the grace of God for salvation, involves the denial which John says is characteristic of antichrist. No spirit or prophet who bears this mark is to be believed by them. The dead know not anything, and they are not troubled with doubts and anxiety in regard to their condition; but it is the work of the tempter to annoy and try the subjects of divine grace, as he dared to tempt our divine Redeemer with the doubt, "If thou be the Son of God."

The prophesying which is done by the sons and daughters of Zion is illustrated by that which was manifested by the subjects of salvation on the day of Pentecost. Every one who gladly receives the testimony of the gospel of the grace of God does prophesy in the sense of this inspired promise of God. The very fact that they hear in their own experience the word of life, is itself the manifestation of the spirit of prophecy. 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. Failure to understand this truth has no doubt caused many dear saints to suffer distressing doubts in consideration of the fact that they are not able to speak as they desire in testimony of the salvation in which they have found comfort. When the Holy Ghost was given, on the occasion when Peter preached from this wonderful text, the multitude of them that believed were manifested by what they heard, and not by being qualified to preach as Peter did. Yet this was "that which was spoken by the prophet Joel.

The recipients of the Spirit do but a very little portion of their prophesying in the words which they speak or write. Their daily experience is the greater part of the fulfillment of this word of the Lord in

the pilgrimage of the saints. In every trial they proclaim the assurance of that faith which is the fruit of the Spirit, when they cry unto the Lord for deliverance. So, the inspired record says that the woman of Canaan worshiped Jesus, "Saying, Lord, help me!" Since this is the prayer of faith, it is rightfully called prophesying. This Spirit certainly confesses that Jesus Christ is come in the flesh of such as can thus call upon him in the day of trouble. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."—Rom. x. 14-17. There is no room for questioning the fulfillment of this prophecy in every one who joyfully hears the word of the Lord in the gospel, since this is positively asserted by the inspired apostle concerning those who heard the word on the day of Pentecost. Yet to natural reason it does not appear that those who heard the preaching then, prophesied when they said, "What meaneth this?" They were amazed, and were in doubt, even when they thus prophesied. This fact illustrates the experience of all who are led by the Spirit of truth. While they know by faith the power of God in giving them eternal life, their natural reason is bewildered and cannot discern the evidence which is so clearly revealed in them by the Spirit of Christ which they have received. The opposition of the testimony of the natural senses against the knowledge which is received by faith, produces the unceasing warfare under which they must groan while they are subject to the vanity of the body of this death.

The visions which are seen by the young men of the Zion of our God are by the same manifestation of the Spirit which gives the dreams to the old men. Neither the visions nor the dreams are the result of efforts on the part of those to whom they are given. The distinction between young men and old men in the text is not to be understood as referring to the natural time of their existence, either as children of the earthly Adam, or as disciples of Christ. For it is declared that in that new creation of God "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."—Isa. lxxv. 20. Under the legal dispensation time was expressly recognized in the observance of every ordinance. Not only were

certain days and years definitely appointed for strict observance as sabbatic rest times, but also especial ordinances of the law discriminated between the young and the old. However it may be proper that age should be respected among men naturally, that was not the import of the type. The provision that "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," was not merely a law for the benefit of the brute; Paul has given the true intent of that law.—See 1 Cor. ix. 9-15. So, the distinction between old and young men in our text is not to be understood literally. For our guidance in understanding this discrimination, the character of each of these specified classes of the saints is given by authority of the Holy Ghost. The apostle says, "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one, I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii. 13, 14. In this text we have the inspired distinction of fathers, or old men, and young men, or little children. There is a sense in which all the subjects of grace are included as little children, but in the sense in which the young and old men are separately presented in our text, it is safe to accept only the inspired definition. Literal time has no relation to this distinction. From his manifestation as a chosen vessel unto the Lord, to bear his name before the Gentiles, and kings, and the people of Israel, the apostle Paul was one of the old men, as well as one of the young men; and this was true of him to the time of his being offered. He was weak as the most timid of the saints, and strong as the most valiant of the apostles in earnestly contending "for the faith which was once delivered unto the saints." It is often the case that some of the most gifted ministers of the gospel are those who are comparatively young both in nature and in their experience of grace, while it is also true that those who have labored many years in the ministry very frequently feel that they are not as strong as they were in their earlier days. This exemplifies the truth that was proclaimed by the mighty Angel, the Lord Jesus, who set his right foot on the sea, and his left foot on the earth, and lifted up his hand to heaven, "And swear by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."—Rev. x. 6. Since the old legal

heaven and Jewish earth passed away in the fulfillment of the law and the prophets by the Captain of our salvation, time is not an element in the kingdom of God. There are many whose age would qualify them to teach the doctrine of the gospel, who yet have need to be taught which be first principles of the oracles of God. The strength of the saints is not in proportion to their age, but "according as God hath dealt to every man the measure of faith." And this is manifested not by the years of their experience, but by the grace which is given day by day. The same saint may one day be blessed with that measure of faith which shall make him a strong young man, or an established old man in the gospel; and again, it may be the next day or hour, he may be a weak child having need of instruction in the very elements of the doctrine of Christ. The fact of a saint having received such clear evidence of the salvation of God as to be able to proclaim Jesus as the Lamb of God, which taketh away the sin of the world, does not enable that same saint when in prison and under darkness, to refrain from asking, "Art thou he that should come, or do we look for another?" In the first case John was the established old man, or father; in the latter case he was a weak child. But in both cases he was equally the chosen and beloved saint of God. By repeated experience the disciples of Jesus are taught in this way that they can do nothing without the Spirit of Christ; and that by his Spirit poured out upon them they can do all things. Since this Spirit is poured out by God himself, it is evidently only given in accordance with the will of God. If he will magnify the power of his grace in the confusion of the heathen king, he pours out his Spirit upon his servants so that the lions' den and the seven times heated furnace can do them no hurt. If he will show his saints their own utter weakness, they are left to tremble and deny their Lord at the accusation of a damsel. Strengthened of God, Elijah destroyed the false prophets; when that Spirit was not manifest in sustaining him, he fled from an old woman's threatening words. So, in the daily experience of the saints now, they learn that God is their refuge and strength, both by the manifestation of the omnipotence of divine grace in giving them the victory over trials, and in feeling their own utter helplessness when trusting in themselves. In these changes they are instructed in righteousness, and taught to trust in the Lord alone. The love of God gives every trial as well as every comfort and victory. His wisdom pours out of his Spirit according to his own will, and it is always in love and mercy to his chosen people that he gives or withholds this manifestation of his grace.

INDIGENT SUBSCRIBERS.

IN No. 46, Vol. lvii., we published a proposition to our readers to place indigent subscribers on our list at half-rates if our brethren would assist us in bearing the expense; and so liberal was the response that a fund was created which is not yet exhausted. We have entered on our list the names of all such applicants as we thought should have the paper free, but still have a small balance; and as contributions are applied we forward a notice to the contributor, informing him to whose subscription his remittance has been applied, and also the recipient of the paper to whom he is indebted for the payment of his subscription.

We have received several remittances of late for this fund; and as we apply them in the order received, it may be some time before these are reached.

W. R. WELBORN'S BOOK.

WE are in receipt of a copy of Elder W. R. Welborn's book, which is just out. We have not had time to examine the book throughout, but the author and his writings are too familiar to most of our readers to need any introduction from us. The book is in good plain-faced type, and contains 340 pages, together with a vignette of the author as a frontispiece. The price, bound in cloth, is \$1.25 per copy, or \$5.00 for five copies.

Brother Welborn writes that he is badly in debt on the book; and any of the brethren who would like to obtain a copy would do him a great favor by ordering as early as they conveniently can. Address, Wm. R. Welborn, State Road, Surry Co., N. C.

TO OUR DELINQUENTS.

WE have several hundred on our list whose subscriptions are a year or more in arrears, and most of these we have notified before, but heard nothing from them. The expense of our publication as a weekly is so near the receipts for the same that we must insist on subscriptions being paid as promptly as possible. We do not refer in this article to those who are only a few months in arrears. Brethren, please do not forget us.

BACK NUMBERS.

WE have printed quite a large number of extra copies of No. 1 of the present volume, and intend to run extra copies of each number for January, so that new subscribers during this month can be supplied with back numbers to the commencement of the volume until the supply is exhausted.

CHANGE OF ADDRESS.

ELDER H. G. Mitchell having changed his address from Seaborn, Ga., to Oakley Mills, Ga., desires his correspondents to address him at the latter place.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

MARRIAGES.

DEC. 24th, 1890, at the house of the bride's father, in Southampton, Pa., by Elder Silas H. Durand, Mr. David M. Voorhees, of Hopewell, N. J., and Miss Anna S. Fetter.

DEC. 24th, 1890, by Elder T. M. Poulson, at the house of the bride's parents, near Millsville, Worcester Co., Md., Mr. Charles F. Gordy and Miss Rosena West, both of Worcester Co., Md.

OBITUARY NOTICES.

DIED—In North Berwick, Maine, Dec. 14th, 1890, Mrs. Eunice Hanscom, aged 75 years.

She was a widow, and left three children, brothers, sisters and other relatives to mourn. She was not a member of our church, but was a fine woman, and gave good evidence that she was a child of grace. For quite a number of years she had, when she could, attended our meetings, and appeared to enjoy them much. I preached at her funeral, and it was a solemn meeting. May God bless all that mourn.

WM. QUINT.

NORTH BERWICK, MAINE.

MY DEAR BROTHER:—I am sad. My dear brother, Samuel Hansbrough, died last Thursday morning, Dec. 25th, 1890. My brother and companion in the kingdom and patience of Jesus Christ has passed away from us who are living, and it is said by this world that he is dead; but our Master said, "He that liveth and believeth in me shall never die." Then, though he were dead, yet shall he live; yes, live, with our dear Elder Brother, who came into this world, suffered and died, bearing our sins in his own body on the cross, and rose victorious over hell, death and the grave, and ascended into the heavens, King of kings and Lord of lords. A blessed inheritance our brother has entered into, according to the will of our Father, and I would not have him back. It would be cruel and selfish for me to wish him back here. His presence was delightful. His voice, now hushed, was in life sweetened with the precious things of the kingdom of God. Many times have I been comforted, strengthened and instructed in the ways of God by that voice which I shall never hear again in this world. I am sad, because I am left alone. All the fathers have gone home, who were bound together in the fellowship of God. There were seven of us, as stated in the obituary of E. W. Keith, published some years ago in the SIGNS. I was then the youngest, excepting brother Hansbrough, and therefore I expected to depart before them; but the Lord, whose judgments are unsearchable, and his ways past finding out, has ordered otherwise, and I am left in a waste howling wilderness, among all manner of ravenous beasts of prey, a poor, ignorant,

helpless sinner, having no confidence in myself. But I trust I have all confidence in our Lord Jesus Christ, who, I trust, will be with me in the future, as he has been with me in the past. O how can I forget those days of deep interest in the things of the kingdom! Why, we would not leave the room, for fear we would not hear some blessed things that might be said in our absence. When the conversation would begin to wane, the dear brother that has just left us was our prompter, if I may use such an expression. He seemed to be always ready to introduce something new that the brethren would take hold of with interest.

A. L. WOODSON.

WOODSONVILLE, Ky., Dec. 30, 1890.

BRETHREN BEEBE:—It becomes my sad and sorrowful duty to forward for publication in the SIGNS a brief obituary of a beloved daughter.

Miss Susan Vanmeter, daughter of I. N. and Lucinda Vanmeter, was born in Grayson Co., Ky., Nov. 26th, 1853, and departed this life in McDonough Co., Ill., on Sunday afternoon, Dec. 28th, 1890, aged 37 years, 1 month and 2 days.

Our dear daughter was confined to her bed eleven days before her decease with inflammatory rheumatism, and had the attention of a reliable physician daily. On Thursday before her death she appeared much better, and I left home to attend a church. After I left she became worse, but was not supposed to be in a dangerous condition; still, as she suffered much pain about the chest, there was some fear that the disease might attack her heart. On Saturday night she told a sister-in-law that if it did strike her heart it would be all right. A few minutes before four o'clock on Sunday afternoon she was propped up in the bed and conversed with the family, but complained of a heavy oppression about the chest. They laid her down, not apprehending any immediate danger; but within two minutes her spirit left its afflicted and mortal tenement, without a word or a groan. Some of our married children were present, and her mother and her sister Hattie; but I was absent, some fifteen miles away, and our other single daughter, Mattie, was in Denver, Colo., on a visit. What a shock was the telegram I received about dark that evening! What a shock to Mattie in Denver, and her brother there, and to her brother in Gunnison, Colo.! We all thought that she was improving so recently.

Our dear Susie joined the New Hope Church, at Greenbush, Warren Co., Ill., in October, 1889, and was baptized by our beloved brother, Elder B. F. Querry, of Raymond, Ill. I, as her father, feel a delicacy in speaking in the praise of my daughter as a country girl; but as a faithful and steadfast child of God, as an affectionate daughter, a true lady friend of unblemished life, as a successful dress-maker and landscape painter, and as a letter writer, she had few superiors in the same condition of life.

Our son M. H. and Mattie, from Denver, and our son Hiram, from Gunnison, all got home against Thursday morning, Jan. 1st, 1891; and our beloved brethren, B. F. Querry, who baptized her, and J. B. Dobbs, of Atterbury, Ill., being in this part of the state at that time, were called, and both spoke briefly and ably on the glories and wonders of the resurrection from 1 Cor. xv.; after which her remains were laid to rest in the Macomb cemetery until God shall call for her. Her experience was published in the SIGNS OF THE TIMES of July 23d, 1890. She leaves her parents, four brothers and four sisters in grief.

I. N. VANMETER.

MACOMB, Ill., Jan. 2, 1891.

P. S.—As I write with a lame shoulder, I ask your exchanges to please copy.

I. N. V.

DIED—Dec. 5th, 1890, after a lingering illness, **Lottie Winchel**, daughter of brother Wm. Winchel, of Ulster Co., N. Y., aged 14 years.

She was an amiable girl, and much esteemed by all who knew her. She was very patient in her sickness, though a great sufferer. Her parents and surviving brother and sisters were sadly bereaved, yet as much resigned as could be expected, feeling their loss to be gain to her.

Her funeral was largely attended at the Baptist meeting-house on Sunday afternoon, Dec. 7th, 1890, when the writer tried to speak words of comfort. May the Lord give them good cheer in this their time of sorrow, is my desire, that they may be still, and know that he is God.

ALSO,

DIED—Dec. 26th, 1890, **Mr. Jonathan Kelly**, of Red Kill, Delaware Co., N. Y., after a short illness consequent to old age, in his 85th year.

He was not a professor, yet a lover of and a believer in the doctrine of salvation by grace through our Lord and Savior Jesus Christ.

He leaves a widow, one daughter, one son, a daughter-in-law, two grandchildren, with other relatives, to mourn the loss of a kind husband and father, as well as an exemplary neighbor. On account of the wintry weather and deep snow, the concourse was not large at his funeral, which the writer attended on Sunday, Dec. 28th, 1890.

ALSO,

DIED—**Miss Clarrissa Kelly**, an own sister of the above, died while his obsequies were going on near by, from a more lingering illness, in her 75th year.

She was not a professor, but one who lived an exemplary life, and was loved and much esteemed. She was the last one of the family by the first mother, leaving half-sisters and a brother, with a large circle of relatives, to mourn. Her funeral was more largely attended, (as the day was fairer) at the house of her brother, who went just before her to the great beyond, from whence no traveler returns.

The writer desired on the occasion to point the surviving relatives to the Lamb of God, who not only took away the sin of the world against every elect vessel of mercy, but who still holds the keys of death and hell in his hands. May God comfort the mourning ones.

ALSO,

DIED—Jan. 1st, 1891, near Delhi, Delaware Co., N. Y., at the house of his son, **Mr. John Hobbie**, in the 87th year of his age.

In early life he made a profession, and united with the New School Baptists, not knowing the desire for advancement then existing in that body, which learning caused him to dissent and leave them, being drawn to the Old School or Primitive Baptists, though he never came into full fellowship by profession. He attended their meetings as far as he could, and continued in old age to cherish the doctrine they advocate, salvation without any merit of the creature. It may be said of him that he was full of years, and sleeps in Jesus.

His funeral was largely attended at the house where he died. He has left behind to mourn two sons and three daughters, with their families. God grant them peace.

J. D. HUBBELL.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 21, 1891.

NO. 3.

POETRY.

CHRIST THE APPLE TREE.

"As the apple tree among the trees of the wood, so is my beloved among the sons."—Solomon's Song ii. 3.

Among the trees that grace the wood
A glorious one I see,
With branches fair, with fruit so good,
'Tis Christ, the Apple Tree.

Once I sat down beneath his shade
With such intense delight,
His beauties were to me display'd—
O what a lovely sight!

The rest I felt, the peace, the joy,
Can ne'er forgotten be!
No mortal care could me annoy
Beneath the Apple Tree.

From every branch I freely eat,
Yea, gladly ate my fill,
For every fruit of Christ was sweet;
I feel the relish still.

Beneath his shade may I repose,
A precious rest for me;
No other rest my spirit knows
Like sitting 'neath this Tree.

C. SPIRE.

"ALL RIGHT."

In memory of my dear daughter, Susie Vanmeter, who died instantly, of paralysis of the heart, Dec. 28th, 1890. The night before her decease she told a lady at her bedside that if the severe pains of the chest which she was suffering should strike her heart it would be "all right."

"All right!" If the summons should
suddenly come,
And hurry my spirit away,
'Twill only release me, and hasten me
home,
To the climes of ineffable day.

"All right!" Though I may not be able
to speak
One word to the friend that I love,
The sooner my pain-stricken heart-
strings shall break
The sooner I'll reach home above.

"All right!" Though I leave my dear
parents behind,
And brothers and sisters and friends,
'Tis painful to leave those that have been
so kind,
But heaven will make all amends.

"All right!" for I'll need their attention
no more,
I'll go where there is no more pain;
Where sorrow and sighing and tears are
all o'er,
With Jesus forever to reign.

"All right!" for my Father in heaven
knows best,
And I calmly submit to his will;
For since he has taught me in his name
to rest,
I'll lie in his hands and be still.

Yes, come quickly, Father, and call me
away,
To the regions of glory and light;
And in that blessed mansion I ever shall
say,

"Thy ways, dearest Lord, are 'all right.'"

I. N. VANMETER.

MACOMB, Ill.

CORRESPONDENCE.

STATE ROAD, Del., Jan., 1891.

BRETHREN EDITORS:—For some days past I have been pondering over the wonderful mystery of godliness, and I have taken up my pen to try to trace the subject upon paper, and offer such reflections as present themselves with any degree of force to the consideration of others.

The apostle, in his first letter to Timothy (iii. 16), asserts that "great is the mystery of godliness." He then goes on to show not only that it is a great mystery, but also wherein its greatness consists. In connection with the contemplation of this little sentence I find my mind running over the almost endless variety and beauty there is in divine truth. What a multitude of illustrations may be called into requisition, how various and diversified, and yet each and all reflecting more or less the beauty and glory of the sacred theme. Although the truth is singular, a

unit, yet there is room for originality of thought and expression in it, and depth of riches unfathomed and unfathomable. There is no need either in speaking or writing that we should run in grooves, repeating ourselves, or following in our illustrations and phraseology in the track of others. It is not always, however, that we can attain to that excellency of speech or of wisdom to say what the subject and the occasion warrant without falling into a beaten track, and saying what has been just as well said many times before. A mystery implies something hidden, or incomprehensible. In other places the apostle speaks of it as having been hid in God; and also of it having been hid from ages and generations. But he also declares that it is now made manifest to his saints; that is, that this mystery of godliness, which from the beginning of the world had been hid in God, and remained hidden from all succeeding ages and generations, is now revealed unto his holy apostles and prophets by the Spirit. He then declares that God by revelation had made known to him this mystery; and that when they read his letter they would understand his knowledge in the mystery of Christ. These Scriptures certainly teach a revelation, or making known, of what had before been so long hidden, and that to individuals, just according to his good will and pleasure. Of whom it is also said, "To whom God would make known what is the riches of the glory

of this mystery among the Gentiles." We are not to understand that the mystery of godliness is so revealed that it ceases to be a mystery. On the contrary, it is revealed as a mystery; and unless it had been revealed it would have remained hid in God as it had been before. The world as such do not see the mystery; they do not see that there is any mystery. If they see the fellowship of the mystery they fail to trace it to its source. It is called wisdom; but it is 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." Neither would they have crucified his followers, nor tortured and persecuted his humble disciples. The apostle himself knew nothing of this mystery until it was revealed; and then as more and more was revealed the more wonderful the mystery appears, as one of the features of this revelation, the opening of the door of faith unto the Gentiles, seemed to astonish the apostle more than perhaps any other; and yet the mystery was the same, only it loomed up with more brilliancy to him as he viewed it from a Jewish standpoint. Godliness is the same, whether the subject of it be Jew or Gentile; but to the apostle it was wonderful that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise in Christ by the gospel.

Godliness is God-likeness. It is a principle that emanates from God, and is only known by the Spirit of God. Things appertaining to men are known by men, and there is no mystery about it; but eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." In exhibiting the greatness of this mystery of godliness the apostle speaks altogether of the revelation that God has made of himself. It is Christ in you the hope of glory. It is a holy, God-like principle imparted, so that a recipient of it could say, "I delight to do thy will, O my God; yea, thy law is within my heart." If godliness consisted only in form and outward show there would be no mystery about it. Everybody could understand it, and the spirit by which it was actuated. Each one could know for himself his

own standing, and others could always know of him his proficiency in the matter of godliness. But instead of anything of this, it is God manifesting himself. "God was manifest in the flesh." As God was manifest in Christ, so is he manifest in the salvation that Christ is unto his people. God was in Christ, reconciling the world unto himself. Such a salvation is as full and complete for a Gentile as for a Jew, for that the Scripture hath concluded all, both Jews and Gentiles, alike under sin. That righteousness could be revealed not consisting of obedience to law, was to the apostle a great mystery; and it remains a wonderful mystery to this day. How little conception of a God-given principle of obedience to the divine will can those have who are engaged in the work of converting sinners by frightening them. The horrors of a judgment day and awful pictures of future torment are essential features in this work of coercing men and women into religious services. Services procured through fear of punishment must necessarily be a task and burden, in which the heart had no part, and in which there could not possibly be any enjoyment. Can we suppose it possible that any one enlightened from above could think for a moment that such services amounted to godliness? Could they suppose that services extorted from sinners by working upon their fears would be acceptable to that God who looketh on the heart? Whence then cometh wisdom, and where is the place of understanding, seeing it is hid from the eyes of all living, and kept close from the fowls of the air? "God understandeth the way thereof, and he knoweth the place thereof;" and this is virtually saying that it is known only to him.

The revelation of a purpose that has been hidden is its accomplishment. The mystery concerning the Gentiles, although abundantly declared in prophecy, remained hidden until it was revealed in its fulfillment; but it was not seen even as a mystery until then. These things that God hath revealed by his Spirit are the things that the angels desire to look into. In the revelation of this wonderful mystery God is said to be seen of angels; and the poet has it,

"The mightiest angel never saw
So much of God before."

Moreover, he is "Preached unto the Gentiles, believed on in the world." The Spirit of Christ, by which men

are quickened, is henceforth their own Spirit. It constitutes relationship. "Now are we the sons of God." They are partakers of the divine nature. The Spirit that they have received bears witness of them. Animated and actuated by the Spirit of God, it is nevertheless themselves as quickened by that Spirit that mourns on account of sin, that feels its plague, and longs for deliverance. If so be that the Spirit of God dwells in them, they are taught by it, and it is in them a spirit of grace and supplications. The fellowship of this mystery in christian experience is sometimes seen by those from whom the mystery itself is entirely hidden. That men should be actuated by the fear of God and love to him in all acts of devotion and obedience, seems to be utterly incomprehensible to natural men. The idea of faith in God and trust in his salvation has always seemed to anger them. He that is born after the flesh persecutes him that is born of the Spirit.

The mystery appeared to Moses at the bush; and at the time it was evidently to him a great mystery, as the bush was all on fire, why it was not burnt. The three unyielding Jews in Babylon, it seems to me, were representative men. It was in the first place a mystery to Nebuchadnezzar that everybody should not willingly worship his great image. It will be a greater mystery if the terrors of his fiery furnace will not produce submission to his order. If Nebuchadnezzar really saw the form of the fourth, the likeness of the Son of God there, it would seem that the hidden mystery had indeed been revealed to him, and that he had endured a seeing of him who is invisible; but the proud and haughty king very soon betrays the most profound ignorance of the mystery of godliness. He issues an edict to compel his people to worship the God of the Hebrews. "If any man shall speak anything amiss against the God of the Hebrews he shall be cut in pieces, and his house made a dunghill." This edict is upon the same principle as the other, and will produce no better worship. It is no matter by what name it is called; any acts of devotion to which people are driven through fear, or into which they are forced by compulsion, are as far from the great mystery of godliness as the earth is from the heaven.

And how comes faith in God? Who shall tell how one satisfied with himself suddenly finds all his comeliness turned into corruption? How is it that we cease from our own works, and yet do not despair? Godliness is revealed from the other direction; and it constitutes a way of holiness, in which the redeemed are permitted to walk, and in which they come to Zion with songs and everlasting joy upon their heads.

I may hereafter offer some reflections upon the mystery of iniquity, if my mind should run in that way.

E. RITTENHOUSE.

SOUTHAMPTON, Pa., Jan. 2, 1891.

DEAR BROTHER BEEBE:—I have found a letter among my papers which I wrote to you a little more than nine years ago. My impression is that I laid it aside because I thought it would not be worth reading, as I have done with many, and been tempted to do with many more. As I now read this letter over it appears to express my present condition of mind very well, and I have concluded to send it to you, and place it at your disposal. There have been important changes in the world since it was written, and important changes in the church, so far as its visible membership is concerned; for many dear and valued brethren and sisters have been removed, while others have been gathered in. But there have been no changes in the kingdom of God, no changes in the sweet doctrine and beautiful order of the church, and no change in the way in which the Lord makes known his purpose of love and mercy to his dear children. There have been to me important changes in my temporal relations and circumstances, but no change in the manner of experience concerning my spiritual life. I would have to-day a few more trials and deliverances to speak of, a few more seasons of darkness and deep distress and wretchedness on account of my cold, barren, sinful heart and mind, and a few more sweet seasons of refreshing from the presence of the Lord, just enough to keep me from entirely fainting by the way; but my changes in this respect are the same as they have been now for more than twenty-six years. I think, however, that the truth of God, the way of salvation and the fellowship of the saints never appeared more precious and glorious to me than now, and that my desire was never stronger to exalt and praise the God of our salvation for his loving-kindness and tender mercy to one so poor and unworthy.

With love from all of us to you and yours, and to all our kindred in Christ, your brother in hope of eternal life,

SILAS H. DURAND.

HERRICK, Pa., Dec. 16, 1881.

ELDER WM. L. BEEBE—DEAR BROTHER:—Sometimes it is a great comfort to speak with those who fear God, and tell of what he has done for our soul. We feel at such times as though we could not keep silence, but must praise his dear and holy name for his goodness, and for his wonderful works to the children of men. I have known such seasons, and they are indeed refreshing; but again I have felt so bad, such guilt and bondage, such self-aborrence, such darkness and coldness, that I could not even claim to be a christian, or talk of having a hope, without the fear that I was a hypocrite. To-night I am at neither extreme. I have a hope, and I feel thankful, or wish to, for it; but vague apprehensions that I may find that it is not a

good hope are hanging like misty clouds around the horizon of my soul. I have had great searchings of heart for the past few weeks. I have had my evidences subjected to very close scrutiny in my own soul, and have had to pass judgment against many of what I had esteemed as such. Sometimes the feelings of peace and comfort which have a few times been produced within me by the application of a portion of Scripture I would be tempted to regard as but natural. Sometimes that which I had regarded as love to the brethren, and even that most sacred of all the emotions which I have ever experienced, and which I have looked upon as the love of God shed abroad in my soul, have appeared to me as though they must have partaken of the selfishness and vileness of my corrupt heart, and were not the holy principles I had thought them. I find upon close examination that the reason for these doubts as to the source and character of these sweet emotions of love and feelings of peace and comfort is that my life has not been what it ought to be. I have indulged vain thoughts so much that I hardly dare to think I can say with the psalmist that I hate them; yet I find no comfort in them, and found the cry of the psalmist to be truly mine, "My soul cleaveth unto the dust: quicken thou me according to thy word." This has been a comfort. My words have been so often vain and foolish and sinful that I did not look to myself at all like a child of God; yet I have been ashamed of them before God, and have felt the prayer expressed by the psalmist to be mine, "Set a watch, O Lord, before my mouth; keep the door of my lips." There has been a relief from doubt, and a consolation in my soul, when I have felt the power of this prayer; but even this has been questioned, as to whether I wanted to be kept from the exhibition of my vain and sinful heart for the glory of God, or only to sustain my own character as a consistent christian before men. And my actions, how inconsistent they have so often been, and what deep trouble they have caused me! O how anxiously I have looked over the long black list of the works of the flesh; and while I could say to myself of some of what men call the grosser crimes there enumerated, "I have not done such things," though I had to acknowledge that they had been in my heart, yet right among these, and not graded as of a lower order by the apostle, nor less fatal to a hope of inheritance in the kingdom of God, are such as are often lightly esteemed even by professed and, I hope and believe, real christians, idolatry, hatred, wrath, strife, covetousness, which is idolatry, and the like.—Gal. v. 21; Eph. v. 5. I have by these things been at times thrown into great distress of soul, while the enemy (I did not know it was he at the time) has cried out, "Where is your hope?" But I believe the truth expressed by the

apostle in declaring the blessed and glorious doctrine of the resurrection has set me free, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Truly this precious doctrine drops like the rain from the gospel heavens, and distills like the dew upon the new earth; not to call forth and nourish the weeds of vanity and vice, which have their root always in the old earth, or carnal mind, but to call forth from the new earth the tender herbs of carefulness, and indignation against sin, and sorrow, and repentance, and vehement desire, and thankfulness, and to nourish the germs of hope and love and joy.

We can do nothing to recover ourselves from the snares of Satan, from the effect of his fiery darts, from the doubts suggested by him, or from the distress into which we are thrown by them; can do nothing to warm our hearts when cold, to enlighten our minds when dark, to raise up one emotion of love, or awaken a feeling of gratitude within us. O how helpless we are! But neither can the quickened soul be quiet and contented under this state of things. Even though faith says, amidst the darkness and confusion, "He knoweth the way that I take: when he hath tried me I shall come forth as gold," yet we must still restlessly turn this way and that, seeking the Lord forward and backward, on the right hand and on the left. Though we wait patiently for the Lord while fast in a horrible pit and in the miry clay of our depraved nature, yet we must cry unto him, and cannot keep silence; but while we keep thinking over and over the trials and distresses and perplexities, trying to find a way out, O how sweet when we can say, "He inclined unto me, and heard my cry." "In the multitude of my thoughts within me, thy comforts delight my soul." When the Sun arises we must rejoice in his light, and how quickly the shadows flee away. No questioning then. When the Sun of righteousness arises his blessed beams of truth fill us with light, and what healing there is in his wings for all our weakness and sickness and pain of soul; those sweet wings under which we trust, those soft feathers which cover us from all harm, those powerful and glorious wings which sometimes we experience in our souls as ours, bearing us up far above pain and fear, into the light of the presence of God, where we are always satisfied.

To-night I have felt like writing to you; but I cannot speak of temporal things nor describe literal journeys, of which I have taken many the past summer and fall, for my mind will go to the inner life, with its many changes, to the journeyings of the soul in that path which no fowl knoweth. O how many changes I have known in the past eighteen years, which takes me back to that time of trouble and darkness when

as yet I had not known what it was to have a hope that Jesus died for me. As I look back and take a glancing view of all those changes my heart does go out in thankfulness to the Lord for his wonderful mercies to such a poor sinner; that he has kept me by his power through faith; that he has not left me to destroy myself; that he has not given me over into the hands of the enemy; that he has not dealt with me after my sins, nor rewarded me according to my iniquities; but that he has surprised me at unexpected times with his grace, and given me to taste of his loving-kindness, which is better than life. O how good he has been to me. I do think that he allows my soul to say to-night, "My Beloved is mine, and I am his."

With the next number another year of our family paper will begin. He who began its publication, and continued it well on in its forty-ninth year, is gone. With the feelings I have to-night I cannot mourn his loss, though I have felt it so deeply all along. It was better for him to depart and be with Christ. He was here as long as was needful. The Lord knew. He is above all, and his will is infinitely best. The tongue has ceased, because its words were all spoken; the prophecies have failed, because all fulfilled; the knowledge has vanished away, because the end of all that knowledge is attained in experience. But there is no change in the church. Faith, hope and charity remain, and shall till time shall end, when love only shall be known forever in heaven.

The Lord is helping you in your work, and brother Benton in his, I believe. I have read after your pen with comfort and profit. May his blessing continue to attend your labors to the good of his dear children scattered abroad. I think now I can say that I love all those who love our Savior, rejoice with them in their joy, and sympathize in their sorrows; and that I love all the churches of our God, and would esteem it a privilege to serve any of them when and how the Lord will.

Your brother in the hope of the gospel,

SILAS H. DURAND.

ALEXANDRIA, Va., Jan. 1, 1891.

DEAR BRETHREN BEEBE:—When I received the SIGNS of December 24th, in looking over the able communications I saw one from my dear brother, A. D. Jones, of Kansas, in which he mentioned my name; wherein also he expressed a sentiment that seemed so brotherly and Christ-like that I felt like I would venture to write one more letter, and let brother Jones know that the sentiment as expressed by him, "I would sooner lose the argument than to gain it in an unchristian-like manner," has my full indorsement; and I would to God all our brethren would profit by it; for it seems to me that when brethren do not see exactly alike in the application of

certain texts of Scriptures, they should be willing to grant to each other the same privilege, and show that they are little children in the kingdom of Jesus Christ. I remember a conversation I had some years ago, coming from the Corresponding Meeting of Virginia, in company dear Elder Gilbert Beebe. I asked him this question, "Brother Beebe, did you ever entertain a view of a certain passage of Scripture, which at that time you thought was a correct view, and afterward you saw a more excellent way?" His answer was, "Many a time." His answer had such conviction in it to my mind that I asked him no more questions on that subject, but thought, Is it possible that Elder Gilbert Beebe, with all his experience and gift, is yet a babe in the mystery of the gospel? for I was so much impressed with what he said that I have not forgotten it to this day; and now, when brethren get into controversy, I feel like brother Jones expresses it, "I would sooner lose the argument than gain it in an unchristian-like manner."

I have had some thoughts upon the passage of Scripture referred to by brother Jones in his letter (Rom. viii. 22, 23), "waiting for the adoption, to wit, the redemption of our body;" but I almost fear to express them, as I am opposed to controversy. I think if a brother has a word, let him speak the word, and let others judge, but not in controversy. The apostle says, "No Scripture is of any private interpretation;" therefore it must be of a general interpretation, and the church must judge. The apostle in this letter to the church at Rome is showing, by one of the ablest arguments ever made by man, the difference between the gospel of the Son of God and the law of sin and death, and 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." And in this same chapter we have the text before quoted; and in Gal. iii. 13, he says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Thus it would seem that redemption in this quotation is complete, from the curse of the law; and in the former quotation, "waiting for the redemption of our body." I believe that the redemption price of every subject of grace was fully paid when Christ hung upon the tree of the cross, so far as divine justice is concerned; for in that body was represented every subject of his love. If not, where is our hope? There will be no more sacrifice for sin, "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. But with the subject of grace there is a waiting. Jesus says, "Except ye be converted

and become as little children, ye shall not enter into the kingdom of heaven." Now here is a figure used by Jesus, and in this figure we see something in regard to waiting; for no little child receives an inheritance until it becomes of age, but is under tutors and governors. So we, the redeemed children which Jesus has adopted as his own subjects, of love and mercy, have to wait until the appointed time to receive the inheritance. Job says, "All the days of my appointed time will I wait, till my change come." He also says, "For 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 spoke this by faith. He said he would wait his appointed time; and we, believers in the redemption of our body, have to wait the appointed time. We are now little children, babes in the kingdom of Jesus, but adopted ones we hope. We are in the flesh, sin is mixed with all we do, and we groan, being burdened, waiting to be delivered from this bondage of corruption. Is not this our daily experience? All we know is by experience, and we learn day by day. You know Paul besought the Lord to be delivered from the thorn in the flesh; but the Lord told him his grace was sufficient. So then, dear brethren, we must wait until we come to our majority. Jesus never promised you beds of feathers in this world; no, but afflictions. Paul calls them light afflictions, but says they are not to be compared with the glory that shall follow. I think sometimes our own experience is the best way to show up a subject or passage of Scripture; for experience is testimony; and as in water face answers to face, so doth the heart of man to man. I have selected the story of a certain man that went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side; and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him; and on the morrow when he departed he took out two pence and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. The story of the man that went down from Jerusalem to Jericho seems to be my experience. Jerusalem is figurative. "I will make my King higher than the kings of the earth;" which

represents an exalted place. Jericho is down in the valley, and represents the nations of the earth; and travelers taking that road will be sure to fall among thieves; and they are not only thieves, but they are the devil and his angels. I remember my journey down that road; and they got hold of me, and stripped me, and left me half dead; and I have not gotten over it yet. They seem to be always round about, which keeps me scared, and I fear and tremble. I remember the priest coming along, which represents worldly religion; and I tried that the best I knew how, but got worse instead of better; also the Levite, the law, "Pay me that thou owest." He put me in mind of Job's three friends. "If you had lived right, and done better, and been good, you would not be in this condition; for it is no more than you deserve." Miserable comforters; and they went on. But a certain Samaritan as he journeyed came where I was; and when he saw me he had compassion on me, and bound up my wounds, pouring in oil and wine, which I called pity and love; for it is written, In his love and in his pity he redeemed them; and he bare them and carried them all the days of old." And he set me on his own beast, which I named charity, or love, peace on earth, good will to men; and he brought me to an inn, where I saw kindred spirits just like me; the half-dead, the halt, the lame, the blind, the outcasts, and despised ones of the earth. I liked the company, for they and I were just alike, being half-dead; and I called the name of the inn the church of Jesus Christ; for he was kind to those people when he was upon the earth; also kind to me. And on the morrow, when he departed, he took out two pence and gave to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. The money he paid was ransom money, and was different money from any I ever saw before; and it was all he had in this world. I called it his flesh and his blood, which we at the inn have been living on ever since; and it is the only kind of food we want till he comes again. Ever since that time he left me at the inn I have been waiting for him to come again. Those thieves that wounded me seem to be after me all the time; they are always prowling around wherever I go, which keeps me always in fear, and makes me want to see my friend. So you see I am waiting for the time my friend will come to see me again. He promised to come, which gives me the earnest of the Spirit that he will come; and if any charges are against me he will pay them all. Sometimes I get mighty low down in heart, fearing I am not one of his adopted children; for it seems to me the older I get the worse I get; for I only see in part, only know in part, and only

feel in part. The great trouble is this body of flesh in which I dwell. It is so unlike the good Samaritan's I hope I once saw; and the only evidence I have that he has adopted me as his child is that time when he journeyed and had compassion on me, and poured in oil and wine, bound up my wounds, put me on his own beast, took me to the inn, paid all the charges against me, and my board-bill till he comes again; while on the other hand the priest and the Levite, who profess to be Christians, and good men, and say that they are helping God to save souls, passed by me in their silver slippers, when they saw me in my desolate condition, and would not even so much as lift a finger to give a cup of cold water, but went their way on the other side of the road. O, my dear friend, should I not love this dear Samaritan, and wish to see him again? This love I have for him is the evidence I have that he will come again unto me; and now I am waiting, patiently waiting, until I become of age, so that I may receive the complete fulfillment of my adoption, the redemption of my body; the full inheritance of the saints, when mortality shall be swallowed up of life; and when that time comes we hope to be able to sing that good old song of Moses and the Lamb, "The Lord hath triumphed gloriously; the horse and his rider hath he cast into the sea;" yes, the sea of death. And with the poet we can sing,

"Welcome the day of sweet discharge,
Which sets my longing soul at large;
Unbinds my chains, breaks up my cell,
And gives me with my God to dwell."

Affectionately your brother in hope,

JOSEPH BRODERS.

WAVERLY, N. Y., Dec. 24, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Please publish the within letter from brother Fisher, if in your judgment you think proper; and I think you will, for it is a good, experimental letter, and I feel a hearty response in my heart to the eternal truth that is set forth in it. The sovereignty or absolute predestination of God is a grand, glorious, God-honoring truth, heralded by the prophets, by the Savior, by his apostles, and by his faithful watchmen in these times. I want to say "Amen!" aloud to the communication of Elder A. B. Francis on this subject. There have been a great many very able communications from different ones upon this subject since it has been assailed by those who once said "Brother Beebe," and knew fully of his doctrinal views. Yes, brother Francis, your dictionary is right in regard to "permissive decrees." Mine thinks just in that way—"permissive nonsense."

Dear brethren, one and all, keep the banner of truth unfurled. Cry aloud, spare not, lift up your voices like a trumpet. Say to the righteous that it shall be well with them, and to the wicked that it shall go ill

with them. If you are going to shoot, take living game. Dead Arminians do not know when they are hit. There is enough Arminianism in the church, and your brethren know when they are hit; for they are alive, and will love you the more when you are faithful in exposing error in the church. I do not blame you for throwing an occasional bomb into the Arminian camp, if you think any one will be benefited. Debating with an Arminian is like kicking a dead dog; neither you nor the dog is benefited. I have learned this by experience; therefore I know whereof I affirm. May God help his servants to preach Jesus, the way, the truth and the life, is my desire.

Your brother in affliction,

D. M. VAIL.

SANTA FE, Mo., Nov. 15, 1890.

DEAR BROTHER VAIL AND FAMILY:—I reckon that I ought to feel ashamed of myself for not answering your kind letter sooner, which we received so long ago; but I am very slow to do some things that I ought to do. If I were only as slow to leave undone some things that I ought not to do, I would be glad.

You say that what I wrote did you much good. Well, then give God all the glory. If I ever did give expression to one thought that did any one of God's children any good, I know that the Lord enabled me to do so; "for I know that in me (that is, in my flesh), dwelleth no good thing." Although this is a painful truth, yet it is one that I desire never to lose sight of while I live in the flesh; for a knowledge of this fact is calculated to keep us humble. When I am enabled to esteem others better than myself I am sometimes led to hope that I may be a subject of God's grace, and that I have been made alive; for true meekness surely is one of the characteristic marks of God's people. True meekness never originates in the flesh, but is the fruit of the Spirit. Nothing but the grace of God can make a poor sinner humble, and it takes that same grace to keep him humble; but sometimes I am made to fear that I am only deceived, that I do not possess that true meekness, and that I only have that which I do feel to so greatly hate, to wit, a feigned meekness.

You speak of tight times in the east. It is the same in the west. The farming and other laboring classes are being more and more oppressed all the time. I am no prophet, but I fear sometimes, if there is not a change for the better soon, that fearful times await us; there is so much corruption in the land, both politically and religiously. Evil workers and seducers are waxing worse and worse, deceiving and being deceived; but thanks be to God, they can go so far, and no farther. My dear brother, if not deceived, I humbly trust that under sore trials and afflictions God hath enabled me to rejoice in the truth that God is God to all intents and

purposes; that he rules and reigns supreme; that he not only governs and controls all things, but that he worketh all things after the counsel of his own will; and that all things work together for the good of them that love God, to them who are the called according to his purpose. Wicked men and devils can do only what he hath before determined they shall do; and they cannot even do this until the appointed time. The wicked Jews could not take the Savior one moment sooner than they did. Pilate, who said that he had power to release him, or to deliver him up to be crucified, had no power at all only as it was given him, for Christ said so; and I would rather be enabled to believe what he says than to receive the sayings of any man that ever lived, unless he has a "Thus saith the Lord" for what he says. Yes, "Let God be true, and every man a liar." But, brother Vail, if I really from my heart believe the truth as it is in Jesus, that is, if I believe in God's electing love, his predestinating purpose respecting all events, and his unlimited sovereignty, I only believe it as he enables me to. No man has ever yet believed anything, either naturally or spiritually, without evidence; and sometimes I humbly hope that I have the evidence, or the witness that produces the evidence, yet often I am made to doubt. But this one thing I feel that I do know; the things that I once hated I now love, and some of the things are God's election and predestination. Yes, it is with shame I must confess that the very things I feel my hope of life and immortal glory is based upon are the very things that I was once so opposed to. O how dead, deaf, dumb and blind the poor sinner is! How utterly false the Arminian theory is, that the sinner is not dead, as the Bible represents him to be, but that he possesses power to exercise faith and to accept Christ. No man yet has ever exercised faith in anything, but faith exercises men; and if Christ only offers salvation, and leaves men and women to accept or reject it, the last one of them will reject him.

But I am making this scribble too long. Love to you all. Do not as I do, but write soon. Your brother in hope,

MARTIN D. FISHER.

TIFFIN, Ohio, Jan. 2, 1891.

DEAR BRETHREN BEEBE:—Moments, days and years in the beautiful system of the great I Am continue to come and go. Time with ceaseless flow carries us ever on from the cradle to the grave. Man as a finite creature reckons by spaces of lesser or greater length; but he who is "without beginning of days or end of life," who is from everlasting to everlasting, and changes not, sees all things that have been, are now, or will be, even as one eternal now. To us have come during the past year trials and disappointments, joys

and sorrows. We have devised our way, but an unseen hand has directed our steps. To many of us have come the gray hairs of age, as we near the setting sun; and as in former years, so now do we learn from daily experience our dependence upon our heavenly Father. Every good gift and every perfect gift comes down from him alone. How our self-esteem would be gratified could we say, "My hand hath gotten these things;" or at least, "I have merited them." But no; when we have performed our whole duty (which none can claim) still are we unprofitable servants. Divine truth and a truly sound philosophy are in perfect harmony. An inspired mind inquires, "What have I that I have not received?" False reason replies, "Behold what human will and human skill have wrought. The great men of earth are usually 'self-made.'" Is this true? Have not all men and women grown from infancy—the child in no way responsible for its existence nor its organization, mental nor physical? Admitting that surrounding conditions develop character, what has the child to do with the making of those conditions? The natural child and man is dependent upon conditions antecedent to and coincident with his being here; and all these conditions are in the hand of him by whom are all things. God not only ordains the end, but the means to that end. No matter how learned or great men may be esteemed, there can never be place for human pride; for all power and all blessings are from above. If our lines have fallen in pleasant places we should be humbly grateful, not proud. If more of wisdom or knowledge has been given us than to some other of our fellow-creatures or brethren, let us beware how we "put on airs," or seek to use our power to exalt or enrich ourselves unjustly. The knowledge that puffeth up is devoid of the wisdom that sees the hand of God in every gift or possession. The archenemy of the human race thought to make himself equal with God; hence this proud ambition is the fruitful source of every sin and folly. As like begets like, so do we find the children of disobedience like the spirit that worketh in them—proud, arrogant, envious, covetous, hateful. How needful the prayer, "Lead us not into temptation, but deliver us from evil;" for by nature we have all these hateful characteristics. Alas! who shall deliver us from the body of this death? The self-confident replies, "Be more careful of your steppings, more diligent in good works, more fervent in prayer, and your ways will be pleasant, and the tempter will flee away. Stop complaining, go to work," &c. These suggestions have come to every little child, to every father and mother in Israel. They came to Paul, who longed to be free from temptation, and perfect in good works; but he who sees not as man sees has use for the thorn in the

flesh, to keep us dependent and humble in his presence; to teach us that we are not self-made, but that what we are is by the grace of God. I speak of those who, like Paul, are dead to sin, whose life is hid with Christ in God, and who have heard the sweet voice, "My grace is sufficient for thee." In every age the saints have sung, "Salvation is of the Lord." But who hath believed this report? To whom is the arm of the Lord revealed? Not to the self-made, rich, wise, nor mighty; but to the poor in spirit, to the weak, the foolish, even unto babes, is revealed the secret of the Lord, which is hidden from the wise and prudent. Though God's wondrous plan of salvation is to the "do and live" Jew a stumbling-block, and to the scientific Greek foolishness, yet to the happy family banqueting beneath the banner of Immanuel's love it is the power of God and the wisdom of God. None can appreciate this salvation if they have never been lost. We read in the so-called christian press that "Great changes are manifest in the trend of religious thought." Yes; but in what direction? More exaltation of man, less dependence on Christ. Clearly this is the "trend of religious thought." These days ought not surprise the student of Scripture. "Evil men and seducers shall wax worse and worse," denying the Lord that made them, &c.

Brethren, let us not be surprised if the last decade of the nineteenth century be replete with startling and revolutionary events. But whatever may be the wrath of man, it will rebound to the praise and glory of God; and he has promised that so much of man's wrath as is not for his glory he will restrain. Blessed assurance! "All things work together for good" to the ransomed of the Lord. Come calm or tempest, sunshine or storm, our Father is at the helm, and will carry us safely through to the shore celestial, where there is no sorrow, nor crying, nor pain, nor sin, nor death.

May the God of all grace keep you and all his little ones under his fatherly care now and evermore, is the prayer of the least, if one at all.

JOHN SEITZ.

YORKTOWN, ILL., Sept. 20, 1890.

DEAR BRETHREN AND SISTERS IN THE LORD:—It has been impressed on my mind for some time to write what I hope have been the Lord's dealings with me. I never had very serious thoughts about another life until I was about nineteen years old, which was three years ago. I was taken sick with jaundice, and thought my time had come to die. There was a heavy burden upon my mind, which I thought would soon crush me to the earth. The Free Methodist people were holding protracted meetings about three miles from our place, and my sister was converted at their meetings. Then it seemed as if I were alone in my wicked state. O how good she looked to me! I

could see that God had wrought a change in her. I thought she was always better than myself, and that there was no hope for poor, sinful me. I remember that one Saturday night I looked out at the window and saw a cloud in the west, and it seemed full of the wrath of a just God, which I thought would all fall upon me. I remember standing there and shedding tears that I could keep back no longer. I felt afraid the family would notice me, so I tried to put the thought from me. That night a few people stopped at our house and held prayer meeting. They prayed about the last days, and for those who were unprepared for those days, which touched my soul. I knew I was unprepared to meet the just God, and felt that I could stand it no longer. Before I knew it I was down upon my knees. I tried to pray, but my tongue cleaved to the roof of my mouth. The only prayer I could think of was, "God, be merciful to me, a sinner." I heard these words spoken, as if some one in the house had spoken them, "Peace, be still;" and there was peace in my soul. The burden was all gone, and I rejoiced in the forgiveness of sins. I forgot that my body was afflicted, so happy was I. The Physician of my soul had come. He had spoken the word, and I was healed. I then thought that my sorrow was at an end, and the rest of my days would be joy and peace. Little did I know of the tempter's power. I went on in this happy state for many months. I heard no preaching except the Methodists, and was perfectly satisfied with it, and so I joined their church. But soon I was in trouble again. I found I had a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which was in my members. Prayer, which I once counted a privilege, became a task. The Bible had been my constant study, but now it was to me a sealed book. I could find no comfort there. I had loved to go to the place of worship, but now I could find no comfort there. I thought I had deceived myself, and worse than all, had deceived the people. One day my father went away, and as I thought I was left alone, I took the Bible to see if I could find something that would relieve my mind. I opened to the place where it spoke of being justified by faith, and the Lord opened the Scriptures to me. I found out what was the trouble with me; that I was trying to be justified by the law, or, in other words, by my good works, which never could justify me. "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." O how my hope began to revive, after I had lost all confidence in my works. I was made to trust in my blessed Redeemer, in what he had done for me. I could not be satisfied any longer with the preach-

ing I had heard. The SIGNS OF THE TIMES was sent to me by a friend that year. At first I only read the experiences of the children of God; but now I began reading the sermons, and there I read the same doctrine that had been revealed to me. O how my heart went out to them in love, and how I did long to be in their company. I knew where one Elder lived, so I wrote the state of my mind to him. But storms and sickness prevented his coming to me until the ninth day of March. That was the first gospel sermon I had ever heard. I do not think I will forget it as long as my memory lasts. It was like bread in the wilderness and water in a dry land. My heart was drawn with such cords of love, unworthy as I felt, I thought I could not be satisfied until I had joined the church that looked so good and pure in my eyes. How glad I was when he asked me if I wanted to go with them. I could hardly wait the appointed time, which was the first of June. On Saturday I told a part of what I have written, and on Sunday was baptized by Elder Smith Ketcham. It was a day of peace and joy to my soul. I felt the answer of a good conscience toward God. Since then I have had many precious seasons, and again have been away down in the valley of doubts and fears; but the God that, as I trust, has called me, will deliver my soul from death.

Dear kindred in Christ, my mind is relieved; and if this ever comforts any of God's little flock, to God be all the praise.

I remain your unworthy sister,
ANNA MARKLE.

CAMP HILL, Ala., Dec. 17, 1890.

DEAR BRETHREN BEEBE:—As I have not written anything for the SIGNS since I came to this place, and having a few leisure moments I will write a few lines to let my brethren know how I am getting along, and tell them what little I know in regard to the cause of Christ in this part of the world. I have been very busy ever since I arrived here, about the first of September, and have written but few letters. I am trying in much weakness to serve three churches, and also to preach at a school-house one Saturday and Sunday in each month, so that my time is all filled up every Saturday and Sunday.

The church at Camp Hill is a newly constituted church, a little over one year old. There have been three additions by letter since I came here. We have very good congregations, and an increasing interest in the services, and all in perfect peace. We have good kind neighbors and friends, and the brethren are watchful to look after our temporal necessities. When not engaged in preaching, I work at the carpenter's trade, and so far have found plenty to do.

Concord Church, near Dadeville, Alabama, is an old church; and while in peace, it seems to be rather

on the decline. But great interest is manifested at the Lester School-House some six miles from Concord, where I preach once a month. The Concord Church has extended an "arm" to this place for the benefit of the Lord's humble poor, and on the fifth Sunday in November and Saturday before Elders W. Lively, John Nix and P. J. Powell were with me at Lester, when and where we had a feast of fat things, and wine on the lees, well refined. At this meeting the house was too small for the audience, and a great many were compelled to stand during the services. Two dear sisters were received by experience, one of them sixty-eight years old, who dated her hope back twenty years. The ordinance of baptism was administered by the writer last Saturday evening, in the presence of about one hundred people. Sunday last we had an experience meeting at Concord, though there were but few present. It was a time of "refreshing from the presence of the Lord." Canaan Church, near Waverly, Alabama, is an old church, and has seen good days in the years that are gone; but now she seems to be on the decline, mostly owing to the fact that most of the white people have moved out of the neighborhood, and the settlement is almost entirely given up to the colored population. The colored people have a church of the Primitive Baptist faith about two miles from Camp Hill. I had an idle Sunday recently, and in company with brother Newel paid them a visit and preached for them. I do not think I ever had a more appreciative audience in my life. They behaved well, heartily indorsed my preaching, and the Lord favored me with liberty. I felt that I had no pride nor ambition to gratify, but simply to preach the "gospel of the grace of God." This was the first time that I ever preached to a colored congregation. I believe these colored brethren are sound in the faith, and that they believe and know the truth, and that they ought to be encouraged in the way of righteousness. I think some of them are patrons of the SIGNS OF THE TIMES.

I have attended three associations since I came to Camp Hill, viz, the Beulah, Conecuh River and the Olive. These associations were all well attended. The preaching was harmonious, the saints were comforted, and the name of our Lord Jesus Christ glorified. The churches, so far as I know in this country, are in peace. There is no disturbance about predestination that I know of, nor upon any other doctrinal point. The most unfavorable sign I discover in this part of the country is worldly mindedness, and a lack of interest in spiritual things. Iniquity abounds, and the love of many seems to have waxed cold. Still the Lord has a few hidden ones here and there that are being called out from the world by the great trumpet that shall be blown, and are worshiping the Lord in the holy mount of Jerusalem.

The foregoing, brethren Beebe, is submitted for publication in the SIGNS, if you think it will be of any interest to the household of faith. Wishing a Happy New Year to all the readers of the SIGNS, I close.

Yours in gospel bonds,
H. J. REDD.

LANCASTER, Ohio, July 6, 1890.

G. BEEBE'S SONS—DEAR EDITORS:—Find inclosed two dollars for the continuation of your paper. It has been due for some time, but there has been considerable sickness and death in my family, and my mind has been considerably occupied. I thought I was going to get another subscriber, but I failed.

Some of the people of God have asked me to write again. If I knew I could write to edify one of his little ones I would gladly do so; but all I could tell them is that I am a poor, helpless sinner, not worthy of calling one of them brother or sister. They can say, "Dear Lord" and "Dear Savior;" but I feel very fearful that I do not know anything about that love. I have thought I did, but O! I feel so cold and destitute that I cannot grasp one sweet promise.

"My harp on the willow
Now seems to be hung;
I cannot in Zion
Raise a sweet song."

When I read the letters of that dear, afflicted sister, Mary Parker, I feel that I do not know anything. I cry, "Lord, afflict me; do anything with me, to draw in the wandering of my mind, and set it on things above." I have learned by sad experience that worldly sorrow worketh death; but everything works together for good to them that love the Lord; but I am very fearful that I do not love the Lord. Why do not I leave all things to him, and give up worldly cares, well knowing they are all vanity and vexation of the spirit? I wonder if I have ever been taught of the Lord? Have I been regenerated and born of the Spirit? All I can say is, there was a great revelation that I did not receive of man, nor by my good works. I was made to feel that Jehovah reigned, and was made to stand still and see the salvation of the Lord. Jesus was revealed to me, the chiefest among ten thousand, and the one altogether lovely. When I felt that I was in his banqueting house, and his banner over me was love, his people were made dear and lovely to me. O the love that was then shed abroad in my heart! I felt I could give up all for Jesus' sake. O what joy I then felt! I felt I knew then that Jesus was my Savior; but now how fearful I am. I feel I cannot call him mine, nor call his people brethren and sisters. It makes me feel I am only a hypocrite. If I never would go to the communion table until I would feel I was fit, I would never go. I am made to wonder if I discern the body of the Lord. I know I am little, and less than the least; but to know that I am one of God's little

ones is my greatest anxiety; and my prayer is that the church of God may walk in unity, and not strive about words to no profit, but preach Christ as the way, the truth and the life.

This letter looks as little and miserable as I feel myself to be. It is not worth putting in print, but you can do just as you please with it. Unworthily yours to serve,
SARAH B. PEARCE.

ST. THOMAS, Ont., Dec. 29, 1890.

G BEEBE'S SONS—DEAR EDITORS:—It is now time for me to renew my subscription to our dear paper, the SIGNS OF THE TIMES, and I cannot let the opportunity pass by this time to tell you how very much I prize it. I sometimes think that if people would take it for a little while they would never do without it again. Some of the articles alone are worth the price of the whole paper. I look for its arrival week after week with eagerness, and never have I been disappointed in receiving a rich feast for my poor sin-sick soul. My heart goes out in much love and sympathy to such dear ones as Mary Parker, and I do pray that she may be sustained in her very heavy affliction. Again, Elder Lively helps me so much by his firm, unwavering adherence to the truth, as also dear Elder Durand; and your own editorials, too, standing up as they do for the faith once delivered to the saints; but really, when all are so good it is hard to discriminate between them; but I must also say that I was greatly taken up with Elder Lee Hancks' unswerving testimony to the truth, giving God all the glory, and not man, as some in my neighborhood would have it. I have procured one more subscriber, and am sorry it is not one hundred; but perhaps I may be able to procure more in the future. Trusting that you, dear brethren Beebe, will long be spared to publish this paper as it is now published, I am, I hope, your brother in Christ,
A. J. BLACK.

PACIFIC CITY, Iowa, Oct 26, 1890.

GILBERT BEEBE'S SONS—DEAR SIRS:—I would like to see Elder Hardy's views in the SIGNS OF THE TIMES on Rev. xx. 4, "And I saw thrones, and they sat upon them," &c. I am not a church member, but I love the truth, although I was not brought up to believe it. It is the Spirit of God that draws men to God, and not God to men, as the world has it. I believed that man was a free agent until I was about thirty-eight years old, and now I am close to fifty-four. When they had their mourners' bench, and would call on sinners to come and get religion, I never could go forward, and yet I believed in it. I will add a few words and then stop.

Do not be ashamed of the gospel of God. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He is the God of power, who has created all things after the counsel of his own will.

T. J. BALDWIN.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 21, 1891.

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 NAIL CUT DOWN.

Will brother Wm. L. Beebe please give his views through the SIGNS OF THE TIMES on Isaiah xxii. 20-25, and oblige us all? Yours, &c.

B. BUNDY.

DEC. 7, 1890.

R E P L Y .

"AND it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessel of cups, even to all the vessels of flacons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it."—Isa. xxii. 20-25.

It is not with any expectation of being able to present such views as shall be new to our esteemed brother, Elder Bundy, that we endeavor to comply with his request; for it is very probable that he has been experimentally shown more of the glorious testimony of Jesus in the text than what has been revealed to us; but as he asks only our views of the subject, they are submitted to him and all our readers, with no claim to the expression of all that might profitably be written concerning the wonderful declaration of prophecy. Hoping that in the brief remarks here written nothing will be found inconsistent with the doctrine of God our Savior, it will afford us great satisfaction to receive additional light either from our inquiring brother, or from any of the saints.

In the literal application of this prophecy, it should be observed that it was sent to the nation of the Jews, when for their departure from the law which God had given them they were threatened by the Assyrian army under Sennacherib. The Lord delivered them from that invasion, in answer to the prayer of Hezekiah, as recorded 2 Kings xix. 35-37. It will be observed that in their deliverance there was no room for the people of Jerusalem to claim any glory to themselves, since the destruction of the Assyrian army was accomplished by the angel of the Lord, and their king was slain by his own

sons, as the Lord had decreed. But the important antitypical significance of this prophecy is seen in the deliverance of his elect people from the condemnation of the law of God, from which they were utterly powerless to deliver themselves. All the glory of this salvation must be ascribed to the rightful Servant of the Lord, whom the omnipotence of Jehovah upholds, and who is the Rock of refuge in whom alone it pleased the Lord that salvation should be found, and that in him all fullness should dwell.

"And it shall come to pass in that day." It is not stated as merely a possibility that this prophecy may be fulfilled. The same Lord who declared the certainty of the captivity and death of this treasurer, Shebna, and that the chariots of his glory should be the shame of his lord's house, as stated in the preceding context, decrees that the promise in our text shall come to pass. Nothing which may be done by the enemies of Judah shall prevent this wonderful event; nor is it contingent upon anything which is to be performed by the favored people for whose benefit this word is spoken. The Lord does not suspend the consolation of his people upon merely "permissive decrees," if there can be any such contradictory expression used. "For all the promises of God in him [Jesus Christ] are yea, and in him Amen, unto the glory of God by us."—2 Cor. i. 20. In vain may the Scriptures of truth be searched for a single uncertainty in regard to anything which God declares shall come to pass. Whether blind reason can understand it or not, the eternal purpose of God in Christ Jesus is definite and sure, being established in the immutability of the counsel, and confirmed by the oath of God, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. 18.

The day specified for the accomplishment of this decree of our God is undoubtedly the same great day of the Lord, whose coming is the sum and substance of every type and prophecy which was given under the patriarchal and prophetic dispensations, from Adam to Moses, and from the calling of Israel out of Egypt to the coming of John in the wilderness of Judea. Contrasted with the light of the revealed Sun of Righteousness, all former times are but one continuous night. The voice of God alone could command the light to shine out of that darkness, and at his word this glorious day was ushered in. The ministry of John was its dawn of promise, and the resurrection of Jesus Christ in triumph over death proclaims the brightness of this eternal day. The types and shadows of the night are swallowed up in the fullness of the direct rays of this Sun, in whose wings is the only healing of the

nations for whom he came under the curse of divine justice. For the comfort of all that mourn, it is declared that this day of vengeance of our God is also the acceptable year of the Lord.—Isa. lxi. 2. In no other day could this decree of the Lord God of hosts be fulfilled, nor could it fail to come to pass in that appointed day. This positive determination is what is meant by the words "absolute predestination."

"That I will call my servant Eliakim the son of Hilkiyah." It will not be claimed by any believer in the truth of inspiration that this is an indefinite declaration. The call is not addressed to everybody, in hope that some one will be kind enough to heed it. Neither is it an invitation to the character who is called. The Lord God calls his servant, and that relationship implies the obligation to obey the call of his Master. As the righteous Servant of God his ear is opened to hear, and he willingly responds to the call. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest now, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God."—Heb. x. 5-7; Psa. xl. 6. The call is not contrary to the inclination of this Servant. He cheerfully responds, "I delight to do thy will, O my God; yea, thy law is within my heart."

There is appropriate significance in the name by which this Servant of the Lord is designated in our text. He is called *Eliakim*, which is translated into our language, *Whom God has set*. This agrees with the inspired song of David, "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."—Psa. ii. 5-7. This language is by the Holy Ghost applied to our Lord Jesus, and settles the fact beyond cavil that he is the servant Eliakim. He is said to be the son of *Hilkiyah*, that is, in English, *God is my portion*, or, *Portion of Jehovah*. Taken in connection with the fact that under the social organization of the Jews every man's eminence was inherited from his ancestry, it will appear clearly that no higher parentage could be claimed than this name signifies. In its typical import is testified the same truth as recorded by John, and which Jesus declared of himself. "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." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." "For I proceeded forth and came

from God; neither came I of myself, but he sent me."—John i. 1, 2, 14; viii. 42. The divine testimony concerning this Eliakim can be true of none but our mighty Redeemer. God has set or established him; and he is his chosen portion as an inheritance, and peculiar treasure of Jehovah, his Servant whom he upholds, and his beloved Son in whom he is well pleased. Infinite intelligence and immortal powers alone could know and describe his glorious perfection. Created minds can never grasp the fullness of that mystery which Paul has stated concerning him. "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. In the character of Eliakim the son of Hilkiyah, only one of the peculiar excellencies of this inconceivable Servant can be presented. The whole volume of the inspired Scriptures is the one testimony of Jesus; but that testimony can be received only in part, as it is taken by the Spirit of truth and shown unto his saints. In our text he is shown to be established in his place by the will and power of the Lord God. As his Elect Servant he is sustained by the Spirit of the Lord God, which is upon him as the holy oil of his anointing, by which he is the Christ, that is, the Anointed of God. All the omnipotence of Jehovah is his qualification for the work which is required of him in the service which he must render. Is not this power equal to the accomplishment of the work which his Father gave him to do? He declared that work finished before he left this mortal state. On the cross of Calvary, and with his latest breath "He said, It is finished; and he bowed his head, and gave up the ghost."—John xix. 30. Thus did he attest his right to the name, "Whom God has set," and show himself the son of that choice of God which is indeed the Portion of Jehovah, the Life of the election of grace, and Head over all to his church, which is his body, the fullness of him that filleth all in all. In this character he is manifested as the Lord's Servant Eliakim the son of Hilkiyah.

"And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah." It should be observed that this message was from the Lord God of hosts, and sent to the treasurer of Judah, who was over the house as a ruler. We have no clear understanding of the significance of the name Shebna, as it is given differently in different lists; but his official position is so emphatically specified in the context that it seems plain that the typical reference is to that official character. The robe and girdle of Shebna repre-

sent his dignity and authority. These were taken from him in the literal fulfillment of the word of the Lord in the captivity of the Jews in Babylon. But the antitype of this is seen in the total overthrow of that legal dispensation by the coming of Christ to establish his gospel kingdom. In this fulfillment Shebna represents the whole Mosaic system, which was indeed established by divine authority, and which was honored by Jesus himself until he had taken it out of the way, in preparing a place for his disciples in the new heaven and new earth of his gospel kingdom. Then the Lord God did indeed take the power and the glory from that legal dispensation, and our Lord is now clothed with all the honor and power which had been vested in the law and ordinances of Judaism. It was not until after he had nailed the handwriting of ordinances to the cross that he said, "All power is given unto me in heaven and in earth," and by virtue of that power he sent his apostles into all the world to teach and baptize by his authority. The robe and girdle of Shebna no longer demanded the reverence and obedience of his disciples. All that was prefigured by those emblems is now concentrated in our victorious Eliakim. He is that Prophet of whom Moses spoke, whom the Lord should raise up, and whom the people of God should hear in all things.—Deut. xviii. 15-19. The Lord Jesus Christ is now clothed with the robe of authority, and girdle of power, which under the typical dispensation were vested in the divinely authorized law of Moses, in which consisted the excellency, or treasure, of that favored nation. No created being had the right to take away the government which God had ordained in that legal covenant which he gave to Israel. Our Lord himself declared that "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 18. In his perfect obedience to every demand of the law our Redeemer satisfied its utmost requirement, thus "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."—Col. ii. 14, 15. Thus the omnipotence of Jehovah performed that which is promised, not by revoking the law which he had given by Moses, but through the fulfillment of that law. In bringing this to pass the infinite sovereignty of God is revealed.

In the performance of this wonderful work, for which neither patriarchs nor prophets were ever qualified, Jesus is exalted above every name that is named, and is indeed a father to the spiritual inhabitants of Jerusalem, and to the house of Judah. But in the revelation of

this grace "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Rom. ii. 28, 29; Gal. iii. 29.

(Concluded next week.)

NOT SO ENCOURAGING.

DOUBTLESSLY many of our brethren and friends who have so earnestly labored to increase the circulation of the SIGNS are anxious to see some announcement as to the result of their united efforts. We have from time to time published statements of the steady increase in our subscription list, and last volume closed with nearly two thousand more names than when we started the weekly; yet hundreds of these had been received at one dollar, whose time expired with the volume. Of these less than one hundred have renewed for this volume. We shall continue these names through the month of January; but all from whom we have not heard by the end of the month we shall discontinue. We cannot afford to carry them any longer on an uncertainty. We have supplied the paper at half-rate, with the hope that they would become sufficiently interested to renew at the regular price. Of course we do not consider that they are under any obligation to renew for this year if they do not wish to do so; but the disappointment is none the less to us. Nearly all who have ordered their paper stopped have informed us that it was not on account of any fault they found with the paper, but they did not feel able financially to continue it. To such we will say, How much better off do you expect you will be at the end of the year for having stopped your paper? You have economized about half a cent a day. But we do not wish to argue the financial consideration of the question. If the paper is not supported as a weekly it will be good evidence that it is not approved of the Lord. Whether the increase in the circulation of the paper under the "Extraordinary Offer" shall prove permanent or not, we shall ever hold in grateful remembrance the kind and efficient efforts of the brethren and friends in behalf of the cause. Again, brethren, we thank you.

TO OUR DELINQUENTS.

WE have several hundred on our list whose subscriptions are a year or more in arrears, and most of these we have notified before, but heard nothing from them. The expense of our publication as a weekly is so near the receipts for the same that we must insist on subscriptions being paid as promptly as possible. We do not refer in this article to those who are only a few months in arrears. Brethren, please do not forget us.

INDIGENT SUBSCRIBERS.

IN No. 46, Vol. lvii., we published a proposition to our readers to place indigent subscribers on our list at half-rates if our brethren would assist us in bearing the expense; and so liberal was the response that a fund was created which is not yet exhausted. We have entered on our list the names of all such applicants as we thought should have the paper free, but still have a small balance; and as contributions are applied we forward a notice to the contributor, informing him to whose subscription his remittance has been applied, and also the recipient of the paper to whom he is indebted for the payment of his subscription.

We have received several remittances of late for this fund; and as we apply them in the order received, it may be some time before these are reached.

W. R. WELBORN'S BOOK.

WE are in receipt of a copy of Elder W. R. Welborn's book, which is just out. We have not had time to examine the book throughout, but the author and his writings are too familiar to most of our readers to need any introduction from us. The book is in good plain-faced type, and contains 340 pages, together with a vignette of the author as a frontispiece. The price, bound in cloth, is \$1.25 per copy, or \$5.00 for five copies.

Brother Welborn writes that he is badly in debt on the book; and any of the brethren who would like to obtain a copy would do him a great favor by ordering as early as they conveniently can. Address, Wm. R. Welborn, State Road, Surry Co., N. C.

BACK NUMBERS.

WE have printed quite a large number of extra copies of No. 1 of the present volume, and intend to run extra copies of each number for January, so that new subscribers during this month can be supplied with back numbers to the commencement of the volume until the supply is exhausted.

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

OBITUARY NOTICES.

DIED—At his home near Kerens, W. Va., Jan. 1st, 1891, **Hickman Chenoweth**, in his 74th year.

His disease was breast complaint, from which his sufferings were great, but he bore them all with cheerfulness. Often he would say during his sickness that he was anxious to be gone. By his death we have lost a good citizen and neighbor. He was a kind father and a good husband. He was greatly blessed in having kind, devoted children to minister to his comfort in his declining days. May the Lord assure them of the blessings promised to those who honor their father and their mother; and his aged widow, as she has ever been faithful and kind, may the Lord cause her to say, with the prophet, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Brother Chenoweth was a great lover of the doctrine of grace, and his house was always open to brethren of the Primitive faith and order. He was a consistent member of the Leading Creek Church for a long time, and was Deacon and Clerk of the same. He attended the meetings as long as his health would permit him to do so. He was conscious to the last, and expressed a desire to depart and be with Christ, which is far better. I know it is hard to give up our friends, but we have a great consolation: "They which sleep in Jesus will God bring with him." Then we who are alive and remain shall be caught up together in the clouds, to meet the Lord in the air.

"This glorious hope revives
Our courage by the way,
While each in expectation waits,
And longs to see the day."

SALLIE TRIPLETT.

KERENS, W. Va., Jan. 14, 1891.

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

B. F. Flagg, Mass., 4, Eliza Newman, Ohio, 1, Mary Ardies, Ont., 1, A. M. Pettit, N. Y., 3, T. H. Barker, Ky., 1, Mrs. E. Chandler, N. Y., 5, Thomas Pittman, Kansas, 60c.—Total, \$15.60.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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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. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 28, 1891.

NO. 4.

CORRESPONDENCE.

"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.

G. BEEBE'S SONS—DEAR BRETHREN:—The above words are very familiar and very precious to all who love God. They have been upon my mind during most of this week, and they have been especially full of goodness to me. I have received two letters this week from two dear sisters, who for years have been greatly afflicted. I have visited one who for a year past has suffered much; and last Tuesday it was my sad duty to assist in the funeral service of a young girl very dear to many. These circumstances called up a feeling of pity and sadness that so much of sorrow should beset the feet of so many dear children of God, and I began to almost murmur that our God should appoint such things for his people; and the old questions, "Why must it be?" "Doth God know?" "Is there knowledge with the Most High?" came up in my mind. But then these words, so long familiar to me, came up again, and I was silenced from my murmuring; and more than this, I rejoiced in the assurance that the things which seemed so hard to me were among God's best blessings, bestowed freely and lovingly upon those who love God, and whom he has called according to his purpose. In the comfort of the text named above, and in the patience which the words give when applied by the Spirit, I find myself in fellowship with many saints in past ages, who in manifold trials have found their rest and peace in the assurance contained in these words, that no circumstance of trial and affliction can be to the harm of those who love God; and if not to their harm, then most surely to their good.

Paul has also stated the same thing in other words, as being to him a source of actual joy in his infirmities, when he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me." Joseph declared his faith in this truth, that all things work together for good to them who love God, when he said, "Ye indeed meant it for evil, but God meant it for good." Joseph was blind as to how all his sore trials were to work out good to him and to his erring brethren; but "he waited for the vision, and it did not tarry; and at the end it spoke, and did not lie."

Then catching a glimpse of God's perfect purpose, he could say, "God meant it for good." David also, seeing by faith this same great truth, said, "Before I was afflicted I went astray; but now have I kept thy word." Again, "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Jeremiah said, "It is good for a man that he bear the yoke in his youth." If we wish to know what the yoke is, we have only to read the third chapter of Lamentations, where these words occur, to be told that affliction and sorrow are meant; and Jeremiah said that all these afflictions the Lord had done. Jesus taught the same sublime mystery when he said of the sparrows that not one of them could fall to the ground without God. He meant to teach us that God was in the most trivial event of our lives as disciples and believers; for said he, in the same connection, "Even the hairs of your head are all numbered." God then so loves his children and provides for them that he will not overlook the least thing that in any way concerns them. With ever-present watchfulness does he keep his Israel, and sees to it that no harm shall come nigh their dwelling.

It has not seemed to me this week as though it matters at all to me, or that it need matter to any of us, whether we can see through all this or not. It is not needful that I should understand the working of wheels and springs in my watch in order to derive the full benefit which I do derive from it. It is my servant, and works for my good, and I know that every wheel and cog and spring is working together for the appointed end, because the end is always worked out invariably; and yet I could not, if asked, tell what is the use of this or that piece of the mechanism in it. It is not needful for me to know, for I am not its maker; I am only its beneficiary. But I am sure that somebody planned and adjusted it all, and I wonder at the wisdom and skill of the maker. A little child reaps the benefit of the watch, but knows nothing of its make, and cannot know. So I feel content to reap the benefit of the vast machinery of providence which God moves on, causing all to work together for the good of his chosen; and I am not greatly anxious to trace it all out. Some little glimpses of his secret working now and then he unveils, but not much; and I feel content to believe that he is in all,

though I have seen him but in little. It seems to-day as I write a poor thing to seek to trace out God, but it is rich in blessing to trust him; and I feel restful as I write in fully believing that there is nothing in all my past life, nothing in my present, and nothing in all the future, but is working together for good to me, if indeed I love him and he has called me.

But now leaving these general remarks, and turning to the text quoted, the first words that strike our attention are these, "And we know." There are some things that the people of God know. There are some things which they hope for, some things which they may be doubtful of, and some things concerning which they are entirely ignorant; but some things they know. Get the concordance and look up all texts under the head of "know," and perhaps, brethren, you may be surprised, as I have been, at the multitude of things which the people of God know. They know in whom they have believed. They know the grace of our Lord Jesus Christ. They know that they have passed from death unto life, because they love the brethren. They know that the Son of God has come. They know all things. They know the Holy Spirit. Many other things they know which pertain to God and godliness which I cannot quote here; and this means a positive knowledge. It means more than when we say about anything, "I am sure it is so and so." Such a certainty as this we may arrive at by reasoning; but when I put my hand into the fire I know it burns. I know it because I have felt it. That knowledge is burned in on my consciousness; and that consciousness is henceforth a part of myself. This is the way we know things spiritually. It is *oida*, to see a thing as a witness. When this word is associated with Deity in the New Testament it means to know him by communion with him. Now the Holy Ghost has in the text chosen this word to express our knowledge of the truth that follows. It is as a witness that we know this. One might say, "I have not experienced all things, and therefore how can I know this?" Or another might say, "I know this is true for myself, but how can I affirm it with regard to the experience of others?" We may answer that such knowledge is not gained by observation, or even by a detailed experience of it all, but by revelation. It is just as when Isaiah

saw the Lord, and heard the cry of "holy;" he not only said, "I am a man of unclean lips," but, "I dwell in the midst of a people of unclean lips." The revelation that convinced him of his own sin, also convinced him of the sin of others. I am convinced by the teaching of the Holy Spirit that I am by nature totally depraved; and by the same teaching I know that this is equally true of all others. I have been, I trust, saved by grace; and so I know that no one is saved in any other way. I know that all is working for good to me if I love God; and so I know it is equally true of all who love him. By the same revelation the truth is engraven upon my heart that not only the things I can see, but the things I cannot see, are working together for my good; and the sum of it all is, "We know."

"All things." I know not by what authority these words are sought to be limited to all spiritual things, as is sometimes done. There is no need of saying that all spiritual things work together for good to lovers of God. No one would ever question it or deny it. It is true that the apostle has been speaking of spiritual things, only alluding to temporal trials two or three times in the former part of the chapter, in verses 17, 23 and 26; but it is equally true that he goes right on to speak of trials, such as tribulation, persecution, famine, the sword, &c., which surely are not spiritual, but temporal.

Again, I know not by what authority the phrase "all things" is sought by some to be limited to all good things or righteous things; for surely the sword and persecution and all those things named in verses 38 and 39 as our foes, are not good or holy things. It is evident to my mind that the things named in the succeeding part of the chapter are the "all things" of the text.

It is further plain that the things named in the two verses following the text are not what the apostle had especially in mind by the phrase "all things," for these two verses are given as the reason for the assertion in the text. To make the matter plain I will state it in this way. I assert that all things are working together for the good of some one who loves God. Some listener questions, and asks how I know this. I reply that God has foreknown him and predestinated him to be conformed to the image of Christ, called him, justified him and glorified him;

therefore I know that no harm can approach him, and nothing shall fail to do him good. As the wrath of man shall praise God, so also shall it work for the good of those who love God. My argument in reply to such a question would be that as God therefore has done so much for that man, he will not withhold from him any good thing, nor suffer anything to approach him but what will be for good; and this I conceive to be the argument of the apostle here.

"Work together for good." The expression "work together" literally signifies "to co-operate, to assist each other," as one part of a building stays up and supports every other, and is itself supported and helped by all the others. This sentence shows that it is not by events disjointed and standing apart and isolated from each other, but by events all held together by joints and bands, as our bodies are, that this is brought to pass. They work together in mutual interdependence; and the divine rule and sovereignty is the cause why this is always so. We can only enter into this as we grow in an understanding of the omnipresence of God, and what it means. It would be good and profitable exercise for us all if we could be led to meditate more and more upon the omnipotence, omnipresence and omniscience of God in connection with his sovereignty. We should then see better why all things must work together for good to those who love him. We must ever reject whatever would tend to a denial of any of the attributes of Deity. Nothing can be hid from the heat of this, the great sun of the universe. Nothing is hid from its heat.

The truth taught in the phrase, "All things work together for good," is the same as that taught in verse 37. After mentioning, in verses 35 and 36, tribulation, distress, persecution, famine, nakedness, peril and sword, and saying that we are killed all the day long, and accounted as sheep for the slaughter, the apostle adds that so far shall we be from being separated from the love of God by them, they instead work out to our advantage. He says, "Nay, in all these things we are more than conquerors through him that loved us." More than conquerors! How more than conquerors? To conquer a foe is to put him down and destroy him. I know of no way to be more than a conqueror except by turning our enemy into a friend, and so cause that he shall work for us instead of against us. This God does for us in the case of all these deadly foes; and so according to the text all things named in verses 35 and 36 work for our good. The great cause of all is that the love of God is ours in Christ Jesus our Lord, as is stated in the last verse of the chapter.

Let us not forget that "all things work together for good." What is good? It is not health, strength, friends, riches, wisdom, mental power, such as strong reason and vivid

imagination. These things, good in their place, may become deadly foes. All things then are not tending to advance our worldly advantage. This is not the true good. What is good? Self-abhorrence, a knowledge of our weakness, to break down pride and vainglory, to trust in God and him only, to be meek and lowly, to see Jesus exalted, to help praise him alone, to grow out of self and into Christ; all this goes to make up that which is truly good. All things in the life of all who love God tend to this end. Even Peter's denial of his Lord was made to work to his conversion out of his own self-sufficiency and into Christ as all his strength and hope; and after he had thus by falling learned his weakness, he was thereby prepared to more abundantly strengthen his brethren. So all things work directly for good to the one concerned; and through that one they indirectly work for the good of others who also love God.

"To them that love God, to them who are the called according to his purpose." This describes the persons of whom this is blessedly true. I do not purpose dwelling at much length upon this. A dividing line is drawn all through the Scriptures. While it is true that all things work together for good to those who love God, it is equally true that nothing works for the good of the man where the love of God does not abide. As even the things counted evil must eventuate in good to the one, so on the other hand not even the things counted good bring any good to the man who is unregenerate. The negative is clearly implied by the affirmative. Of course the meaning of good must be remembered here.

As only those who love God have such a blessing pronounced upon them, so if we find that by trials or joys we are led to look more out of self to God, we may judge that the love of God dwells in us, and that God has chosen and called us. It has been the testimony of many to me, as we have conversed, that the trials and sorrows of their life have been the greatest blessings they have ever received. Surely they knew whereof they spoke; and in this testimony there is for them the assurance that they love God, and love him because he first loved them.

I remain your brother in hope,
F. A. CHICK.
REISTERSTOWN, Md., Jan. 17, 1891.

SOUTHAMPTON, Pa., Dec. 25, 1890.

DEAR BRETHREN BEEBE:—I receive many letters which I truly think would be of more interest and value to the brethren generally than anything I can write; but I do not feel warranted in asking for the publication of private letters, except where some peculiar circumstances of the writer, some special quality in his gift, or some particular, present importance in the subjects spoken of, impress me that it is my duty to do so. This has been my impression with regard to the following letter

from brother Anderson ever since I received it, and I have at length obtained his consent to publish such portions as I think will be of interest to the cause of truth. I will also take the liberty to send you a letter of a later date, which you can also publish, though I did not mention it in my request to him. I feel sure that the very touching and interesting particulars concerning his personal circumstances, the relation of his exercises of mind, and the special interest of the subjects alluded to, with his manner of touching them, will cause these letters to be read with great interest, and with comfort and profit, by the dear friends, to whom his name has become pleasantly familiar in the SIGNS. The details concerning the late distressing illness of his dear wife, which are omitted in the published letter, are such as to awaken the deepest sympathy.

Your brother in the hope of the gospel,

SILAS H. DURAND.

DUTTON, Ark., Nov. 12, 1890.

ELDER SILAS H. DURAND—DEAR BROTHER:—Yours of November 3d came a few days ago. I do not remember ever having received a message of love and tender sympathy from the hands of a mortal that revived, strengthened and encouraged me like it.

As I have probably already written you, my wife has been greatly afflicted ever since a few months after we were married, in October, 1876. She has been a part of the time able to do her housework, but it was at the expense of a great deal of suffering. Sometimes for more than a year at one time she was not able to get out of the bed, while I had both the house and farmwork to do as best I could. * * * *

For the last two years I have not been blessed with the privilege of attending our association; and only two or three times have I been enabled to visit any church but the one where my membership is, and which I try to serve as pastor. In this I have had the most laborious and toilsome work, being nearly all the time in darkness that it seemed could almost be felt. My efforts to support my family and pay my debts, though greatly circumscribed by the illness of my wife, have nearly all seemed, as it were, to turn to ashes in my hands. I began to try to evaporate my summer fruit, setting up my evaporator in the yard, where I could attend to my wife and work some at intervals; but a severe wound with an axe in my left wrist disabled me for a long time, and most of my fruit rotted. I suffered beyond description from neuralgia, until I was nearly exhausted. I had a sorghum mill, which I employed hands to run, and they burst it. I rented my evaporator, which cost me more than eighty dollars, to some parties, and they turned it over and broke it up. The stock broke into

and destroyed a portion of my crops; and many other things went to destruction before my eyes, while I seemed powerless to prevent it.

My articles in the SIGNS had brought letters of approbation from my brethren all over the country. Among them were letters from such brethren as Elders Chick, Rittenhouse, Lively, Redd, Taylor, and several others. I had thus acquired correspondence with most of them; but letters from all of them except Elder Lively ceased. I was shut up at home, and could not get out to meet with the brethren here. I was shut up in darkness, and the waves and billows seemed to go over me. The light of the Master's countenance was withheld, and an appalling sense of my exceeding sinfulness and unprofitableness and disobedience to my Master seemed to aid in overwhelming me. I went down into the depths. No words of mine are adequate to the task of describing my feelings. It was in this condition, and just at the time when my hopes of my wife's recovery seemed to be blasted for the third time, that your letter came. As I read it I wept like a child. Was there even one to show me kindness? Aye, even more. Please tell sister Bessie and your wife that their kind expressions of love and sympathy aided materially to lighten the burdens of one who seems to have been born for adversity. They are greatly appreciated. I felt to thank the Lord that he put it into your hearts to write. May the choicest blessings of God rest upon you and them.

You seem to think it "wonderful" that one who has such a gift as I have can feel so depressed and lonely, and especially as I expressed myself in regard to the correspondence between us. In reply to this I would say, in the first place, that I think you have greatly overestimated me in this particular; and secondly, if I possessed such a gift I might yet be nothing. I might possess all knowledge, so that I could understand all mysteries, and be able to expound them to the edification of the brethren, with the tongue of an angel, and yet be as sounding brass and a tinkling cymbal. A Saul or a Baalim, or even a dumb ass, may be made to speak great words of comfort to God's people, and to reprove error. Besides, if indeed the Master has bestowed upon me a talent, or even two talents, I feel as if I have been so wretchedly disobedient in exercising it as to be all the more humiliating. I often fear that, like the unprofitable servant, I have digged in the earth and hidden my Lord's money. When I was about to marry it was impressed on my mind that I should refrain, and devote myself to the work of the ministry; but as I could not see how that such a being as I could be called of God to preach the gospel, I tried to stay myself with the notion that my impressions were of the flesh, and so disregarded them. It was not until I had been

twice liberated by the church, and, like Jonah, had gone down into the belly of hell, that I began to try to preach. I soon found myself ordained to the work by the church, notwithstanding my urgent request of the brethren to carefully and prayerfully consider the matter before acting. They answered me by promptly informing me that they had already done so; and I saw no way only to submit, as I had always felt that I could not set at defiance the judgment of the church, since I believed it empowered to judge angels. But here I found myself with an invalid wife and three little children (now four) dependent upon my labor for bread, and myself among brethren who had been taught to believe that it was a departure from the faith to contribute to the support of the ministry, and who would dis-fellowship a minister who presented to them what I believed was the plain teaching of the Scriptures upon the subject. I have never really desired that any should contribute to my support, for I had early in life taken special delight in being independent, and in providing for myself by my own exertions. When I began to work for myself my father offered to give me several things which he desired me to have; but I refused to accept them, preferring to earn for myself whatever I should possess. After I was ordained I set to work with the intention of soon gathering sufficient to enable my family to live without my labor, and then of devoting myself to the work. I thought when I had accomplished this to present to the brethren what I believed to be their duty and for their good, and being in circumstances that I did not need assistance myself, they could not attribute my views to self-interest; so that if they did not give heed they would not perhaps dis-fellowship me. But fourteen years of as hard labor and diligent efforts as any man is able to endure has brought me no nearer the accomplishment of my object. Some years ago I read the experience of some one in the SIGNS who for years strove to thus become able to support his family, and then devote himself wholly to the work; and how he became involved in debt, and finally penniless, and was forced, contrary to his independent spirit, to accept assistance from the brethren. But as I was differently situated, in that the brethren here had gone to extremes, as I believed, in their opposition to assisting their ministers in any way, I hoped that the Lord would bless me, and enable me to succeed; and so I was left to struggle on. A year or two ago the experience of the brother referred to came vividly to mind, and something seemed to warn me that if I persisted in my course I should suffer a like loss and be brought to want. During the last year my effects seem to be rapidly going in that direction, so much so that it has attracted the attention of

church; but as yet I have said nothing to any one in regard to my impression. In addition to this it sensibly occurred to me at different times that I could have my choice, to lose my wife in this affliction, or devote myself wholly to the work of the ministry. This weighed upon me so heavily that many times ere I was aware what I was doing I was just in the act of vowing to the Lord that if he would restore her to health I would forsake all for the work; but I would shrink back, fearing that the needs of my wife and little ones would cause me, poor, frail, disobedient mortal that I am, to break my vow. This impression kept upon me, held back by my fears, until one day, as I was in deep trouble over the matter, a sudden assurance that the Lord would enable me sent such a thrill through every fibre of my being that suddenly, and seemingly involuntarily, I promised, at the same time mentally exclaiming in ecstasy, "Thou wilt enable me." When I returned to myself I trembled at the thought, and at times yet it seems to almost overpower me. May the great Preserver of men, who leads the blind in a way that they knew not, and works in the hearts of his people to will and to do of his own good pleasure, strengthen my feeble feet, and lead me and keep me in the path of duty; to whom be honor and glory forever and ever. Amen.

In thinking of devoting my whole time to the ministry the subject has always presented itself to me in the way of traveling and visiting associations and churches in different parts of the country, until recently it has occurred to me that it may be the will of God that I should remain at home and devote my time to reading and writing. There are several subjects that have been presented to me in such fullness that it appeared I might write volumes upon them without exhausting the glorious and soul-cheering thoughts that have occurred to my enraptured vision; but then again everything I write seems so poor that I am always ashamed to send it to the printer. I have two little boys, aged ten and eleven years, who in a few years, if the Lord be pleased to keep them in health, could probably keep the family from suffering want, by my being at home most of the time to direct for them, and to aid what I could as I needed recreation from reading and writing. Perhaps it is wrong for me to thus take thought as to how I shall get along; but although I know that the Lord will provide, it is hard for me to keep from it. I am, and have been for some time, in great trouble upon this subject. The only way I know to do under such circumstances, when I am at a loss to know which way to go, is to shut my eyes and venture, trusting in the Lord to guide me, and then do as occasion may serve. When I have been enabled to do thus I have never gone wrong. "In all thy ways acknowledge him, and he

shall direct thy paths." While I do not wish to trust in man, not even in dear and highly esteemed brethren, if you can have any word of advice from the Lord for me, as a son with his father, I would be glad to hear you speak. But I cannot give you a correct idea of myself and my trials without writing a full sketch of my travels from the beginning, which I have sometimes thought of doing.

I have a nice young apple orchard just coming into bearing; and should the Little Rock branch of the Frisco Railroad be extended a few miles further, the timber on my homestead will be worth probably five hundred dollars. As this is one of the finest fruit-growing regions in the United States, that amount of money, with the fruit from my orchard, by the blessing of God, would enable my family to live until my boys would be able to make them a support. I have much desired that my expectations in this might be realized, so that, being freed from so much worldly care, I could devote my time to the word; but this year, when the time came to gather winter apples, I could not leave the house, nor could I hire hands until the larger part of the crop was ruined, so that I have realized only about ten dollars, with a few bushels yet unsold, from a crop worth fifty or seventy-five dollars had it been properly cared for. This, with many other things too numerous to mention that have turned out the same way, and even more disastrously, together with heavy expenses involved by sickness, have caused me to fear that the way I have purposed to serve my Master is not acceptable with him. I know that a servant bought with a price should be ready to go at his Master's bidding; but is it my duty to forsake a dependent family, when the word teaches us that "if any provide not for his own, and especially they of his own household, he is worse than an infidel?" When the priests and Levites forsook the service of the temple, and fled every man to his field, they were not reprov'd, but those only whose duty it was to bring in the offerings.—Neh. xiii. 10-14. There has been a time with me when to forsake my worldly business and family for the gospel would have been a great cross, even if I had possessed sufficient of this world's goods to keep them from want; but of late I have suffered so much over this matter that the treasures of this world have lost their charm, and I now feel as if I could freely forsake all, if assured of my duty, for I feel confident that if it is my duty the Lord will provide. I have learned by experience that no man can serve two masters. No man can be entangled in the affairs of this life, and yet serve as he should him who has called him to be a soldier. I have felt much of late that my sore afflictions are but chastisements upon me for my disobedience in this particular, and I have felt more keenly than ever that I was utterly unworthy the

fellowship of any of the Lord's obedient children.

But I did not intend when I commenced to weary you with so long a letter. If you knew the circumstances under which I have written you would make much allowance for its imperfections. If you, so much my superior both in natural and spiritual abilities and in duty, should feel ashamed of your letters to me, how should I dare ever to write to any one? Love to you and yours.

Yours in tribulation,

C. W. ANDERSON.

P. S.—After reading over my letter, and finding that my thoughts had run in an entirely different channel from what I intended, and having expressed them in such a rambling and incoherent way, I decided not to send it, but wait an opportunity to write again; but upon reading the Circular Letter of the Salisbury Association, as I have not had opportunity to write anew for nearly a week, I have decided to send it, believing that you will throw the mantle of charity over its imperfections. Besides, I honestly believe that you have greatly overestimated me; and as I earnestly desire that brethren should not think of me above what I really am, perhaps it may serve my purpose in that way, and enable you to see more of my imperfections. The doctrine of that Circular Letter would not be accepted as orthodox by a majority of the Baptists here; but I sincerely believe that one reason why the cause of Zion languishes in this country is because the ministers of the spiritual temple have fled every man to his field. I may be wrong, but it is a conviction that has gained upon me from reading the Scriptures and from experience, in spite of my prejudice against it.

There are several things that I have desired to ask you, but which I have been reluctant to do. I have wanted to know your worldly occupation, if any, and if you receive any support from the churches, and how much, and if they pay your expenses on those long preaching tours. I have for a long time desired, but more so of late, if the Lord will, that some time I might meet with you, and talk without pen and ink. There are many things that I greatly desire to converse with you about.

I have seen some medical authority that recommends, as the most efficient remedy for hay fever, removing to a climate where the disease does not exist; and as it is unknown here, I would be glad, if the Lord will, that you would conclude to come west.

While I desired to pay you for the "Meditations," I accepted the return of the money as evidence of kindness upon your part, of which I feel to be utterly unworthy. I hope by the help of God never to become hurt at a brother for anything, when the intention is to do me a favor, even though it should result in loss or hurt to me.

C. W. A.

DUTTON, Ark., Nov. 30, 1890.

ELDER SILAS H. DURAND—VERY DEAR BROTHER IN CHRIST:—Your letter reached me yesterday evening, much sooner than I expected. It contained much that I have long desired to know, and afforded me great relief in regard to my impressions to devote myself wholly to the ministry. My brother and wife, of Watalula, Arkansas, also visited me, and from him I learned of the proceedings of our association, which I was not permitted to attend. Although there was a division in one church, apparently from personal difference, but really over the question of predestination, yet the proceedings were in the main harmonious, and the preaching sound and able. I was also gratified to learn that the brethren, though generally poor, contributed according to their ability to pay the expenses of two visiting ministers. I know that the Lord is able to put it into the minds of brethren to do their duty in this respect, and to enable them to see that it is but fruit that shall abound to their account. The sentiment among the brethren that I referred to in my letter is to be attributed mostly to the ministers going to extremes in opposing the hireling system of the Missionaries. I have long since observed that brethren in opposing error often run to an opposite extreme. May the Lord turn us again to the way of truth in every respect.

As to my visiting the associations you named, I must say that I have long been much impressed to visit the brethren in the east; but I have desired to be able to go at my own expense, as I have never been able to see how the brethren there could feel themselves compensated by my visit for the amount that it would cost them to bear my expenses. If I have ever been enabled to minister to the brethren in spiritual things at all, I have made such wretchedly poor work that I could hardly see how they could be so patient as to bear with me in my imperfections, much less to bestow upon me their temporal things, as one that ministers to them in spiritual things. I feel that if I should go, and be shut up in darkness, all that the world contains could not compensate me for the mortification I should be to the brethren. However, I know that I would have to trust this matter to my Master, as he alone can enable any one, great or small, to preach his everlasting gospel. He can put his praise into the mouths of babes and sucklings, and even cause the inanimate stones in the streets of the city to cry out, while he securely hides these things from the wise and prudent of this world.

While you have expressed my feelings in regard to preaching, both in your letters to me and in your book, in a much better manner than I can, I conclude that among the brethren there I would have an additional burden which perhaps never harasses you. I was born and reared in pov-

erty and obscurity, with but very little education, never having attended school more than seven months. Being greatly afflicted in youth, I had to remain at home, and was in society but very little. I thus grew up to manhood the most timid mortal that I have ever become acquainted with. I never owned but one pair of boots in my life, and that was a very coarse pair. I have been raised among a poor backwoods people, whose manners would probably appear inexcusably awkward to the brethren there, as that is a much older settled country than this. Yet I know that Primitive Baptists are generally plain people; and if I can feel at home anywhere under heaven it is amongst them. Besides, when I can "feel the power of a message, and experience a comfort in delivering it," I feel as if, had I a voice sufficient, I could preach Christ with the boldness of a lion to all the millions of earth, were they assembled together. I have meditated much upon visiting you, and have been much impressed to do so ever since you first mentioned it; but until this evening I do not think I had fully decided to make the attempt. This afternoon I have concluded, if the Lord will open the way, and my wife recovers so as to admit of my leaving, to undertake the journey. As I am about the same distance from you as Kansas City, you can probably inform me what it will cost, which I would like to know, and also as to how long before the meeting of the first association I should start. I would like to visit brethren in Kentucky, either in going or returning. The church to which I belong is five miles east of the end of the Little Rock branch of the St. Louis & San Francisco R. R. It is two miles from where I live, and twenty-five miles from any other church in the association. The balance of the churches are in Johnson, Franklin and Logan Counties. Most of them are within ten miles of the Arkansas River and the Little Rock & Ft. Smith R. R. South of the river lies another large association, called Salem. Further down the river, toward Little Rock, but mostly on the north side, lies the Point Remove Association. A little further to the northeast is Mountain Springs Association. These associations follow each other on the first, second, third and fourth Sundays in September, commencing on Friday. The Washington Association lies in Washington, Madison and Benton Counties, just northwest of me, and contains more churches and is older than any association in this part of the state; but we dropped correspondence with them about the year 1870.

My wife is improving slowly. She turned herself in bed without assistance to-day for the first time in many months. I feel to thank the Lord, and now hope she will recover.

Please excuse me for writing at such great length. I have so many things that I wish to talk with you

about; and besides, I cannot write as briefly as you can. I hope you may be enabled to visit us next fall. I have long thought that a visit from you would likely do a great deal of good here.

With love to you all, I remain your unworthy brother in affliction,

C. W. ANDERSON.

[THE following letter has been forwarded to us, with the request that we give it a place in the SIGNS at our earliest convenience; if for nothing more to show that there is an Old School Baptist preacher living in that dreary country, where he has a little church organized, and where for miles around he is about the only minister.—ED.]

BALA, Canada, Dec. 10, 1890.

MY DEAR FRIEND:—While sitting here all alone in my little northern home I have just been led to take a review, as far as memory serves, of all the way the Lord my God hath led me these nearly seventy years in the wilderness, to humble me, prove me, make me know what is in my heart, and that his predestianted and chosen ones do not live by bread alone, but by every word that proceedeth out of the mouth of God; and when those blessed words are brought with divine power and sweetness to the heart by him, whose sole prerogative it is to take of the things which are Christ's and reveal them to the spiritual understanding of the tried, tempted, exercised, sin-bitten, sin-blasted, sin-ruined people by nature, but eternally loved, chosen, redeemed, called, quickened and heaven-born ones, who never were reckoned among the nations, but shall all pass again under the hands of him that telleth them, they look at themselves with astonishment, and wonder at the rich, free, sovereign and eternal grace by which they, who once were far off (and are now, as far as the flesh is concerned), by sin and wicked works, have been brought night by the blood of Christ (as I understand it), into a close intimacy with God, an experimental knowledge of God, and with earnest and heartfelt longings, to be living under the exercise of precious faith, in a more increased and larger enjoyment of him from day to day, until ineffable and eternal glory shall crown forever the work that grace began in eternity, and has manifested in their experience while here below. Such poor souls, who are (as before intimated) sin-harrassed and devil-dragged from day to day, can only exclaim in the language of the church of old by the prophet Micah, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." O, my brother, at such blessed seasons how does the soul feelingly exclaim with one of old, "I love the Lord, because he hath heard the voice of my supplication: there-

for I will call upon him as long as I live." "The Lord is my light and my salvation." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." Everything carnal, or of an earthly, temporal, sensual or devilish character sinks into utter insignificance; and while the heavenly dew continues to fall, he can run through a troop of foes of an internal, external and infernal character. Satan skulks away. That holy, just and righteous law, which called aloud for payment, is beheld as magnified and made honorable by the precious Christ of God, and in the light of everlasting love we behold that in him, Jehovah's Servant, his Elect, in whom his soul delighteth, "Mercy and truth have met together; righteousness and peace have embraced each other; and we bless our faithful, loving, covenant-keeping God and Father in Christ Jesus that they can never be separated more. And if I mistake not, it was this glorious faith's view of things connected with a solemn and felt sense of his own sinfulness that led the psalmist, and leads all the heaven-born and Spirit-taught family of our God to exclaim, "Behold, O God, our shield, and look upon the face of thine Anointed." As though the poor, exercised child of God should give expression to his feelings something after this fashion, Dear Lord, I am not only black in myself, but the blackest of the black. I am vile. I daily and hourly realize that my heart is a cage of unclean birds; that my lusts of the flesh are truly hateful and abominable; yea, of such a character that to none but thyself (to whose eye all things are naked and open), and to my own poor, mourning soul, can they possibly bear the light for one moment. I feel myself to be a moral pest, a walking sink of sin, iniquity and pollution. Dear Lord, look not upon me as I stand in union with the first Adam, a poor, miserable, guilty, hell-deserving wretch, whose very best word, whose most fervent, earnest prayer has had enough sin in it to damn a thousand worlds; but "behold, O God, our shield, and look upon the face of thine Anointed." There transgression is finished, sin is ended, reconciliation is made, everlasting righteousness brought in, the devil defeated, hell vanquished, the mouth of the law stopped, the curse annihilated, the sting of death taken away, and death itself swallowed up in victory, complete, everlasting and eternal, for the entire election of grace; every one of whom often weep, as it were, inwardly; often mourn over the plague of their own heart; but every one of whom, in the immutable purpose of the faithful and covenant-keeping God, shall in the fullness of time, the set time to favor Zion in their souls, be brought out of all the bondage of sin, Satan and the law, out of all the soul-bondage and captivity of unbelief, Pharisism, hypocrisy, deception and lust, into the experimental and glorious

light, liberty and freedom of the children of God, and thus stand with their feet on the high and solid vantage ground of electing love, eternal and everlasting victory, in and by and through the precious blood of that everlasting covenant, which is ordered in all things and sure, which is all our salvation and all our desire, though in our experience often times it appeareth not to grow.

Well, dear friend, I have for some time past been laboring under the burden of a guilty conscience, in not answering your last letter before, in which you give me an invitation from the friends to visit your city again, and once more do my very poor best in speaking in the Master's name of what I have tasted, handled and felt of the good word of life in my soul. I promise to do so (God willing) about the end of February next. And as I have not yet learned (among the many inventions that poor, vain man has sought out) of any process by which moisture can possibly be extracted from a dead and thoroughly dry chip, I simply desire that, should you, or any other poor, hell-deserving mortal, find your souls in any measure as a well watered garden, by anything recorded here, or by anything a poor fool like me may be able to say, you act in strict accordance with the law of righteousness and equity, and render tribute to whom tribute is due. And further, should you be favored while so doing to gain audience of the King, or permitted to touch the tip of the golden sceptre, kindly remember poor Joseph here in Muskoka, crawling around and over these old rocks, swamps and morasses, in deep snow, thermometer marking zero, to thirty degrees below, with a dead man strapped on his back, and from a felt sense of his own vileness, Pharisaic pride, and the amount of abominable hypocrisy hanging about him, is continually crying, "O wretched man that I am!" And as the saying is among mortals that misery loves misery, I have every confidence that you and the brethren will do as I have requested, even if it be only on the principle suggested, that one bad man likes to find another as bad as himself.

I believe the time has fully come when every regenerate, Spirit-taught child of God is called to contend earnestly for the faith once delivered to the saints; and if we are really the subjects or recipients of the faith of God's elect, which always works by love, and which, out of the many kinds of faith spoken of in the Scriptures of truth, is the only one that can bring forth living fruits, acceptable to God, such as a felt love to God and to his dear people, joy in the Holy Ghost, which is at times unspeakable and full of glory in our experience, peace in him who is our peace, our life, the Alpha, and Omega, the first and the last, the beginning and the end of a poor sinner's salvation, we shall wish for no parley with the enemy, but shall cheerfully come

out from among them, and touch not, taste not, nor handle the unclean thing, and thus through grace quit ourselves like men, and stand fast in the liberty wherewith Christ hath made us free, even if we have to stand entirely alone. Our God is with us; he will work, and none (not all the carnal hatred of man, the rage of devils, nor the malice of hell) shall let or hinder. Paul reminds us that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations (or carnal reason), and every high thing that exalteth itself against God, such as man's boasted free will, fleshly holiness, worldly wisdom, creature ability, &c. Yes, beloved, and whether it be high places, high culture, high estimates of self, we rejoice that all must fall in connection with God's saints, by divine teaching and the felt presence of Immanuel, as Dagon fell before the ark of the everlasting covenant; and my heart's desire for you all, for myself, and for all the election of grace, is that under all circumstances faith may be kept in lively exercise, enabling us in these solemn and glorious things to stand still and see the salvation of God.

I cannot tell you how highly I prize the SIGNS. I look upon it as the soundest and most experimental periodical we have, and believe that in it we have the truth in its purity, experimental preciousness, and its practical beauty. My subscription, I see, is due, and I send it by next mail. I often wish I could get my two or three poor people here to take it; but they are so poor literally, as you, I think, are aware, that the sight of a five dollar bill is comparatively a phenomenon. I have once or twice written out a few lines to send to the SIGNS, but whether because the fear of man worketh a snare, or because of my being an English Particular Baptist, destitute of all power to pronounce the word Shibboleth in any tongue, or from the hateful pride and hypocrisy of my own heart in fearing what man would say about it, I have always put them in the fire. I know myself to be a fool; but you can hardly imagine what a belligerent attitude my "old man" gets into when he hears other people call him one.

Now a word or so about our little meeting here, and then I conclude. As you are aware, the Lord hath put a difference between Israel and Egypt; yet, like most others, I suppose our congregation (as far as I dare form an opinion) is made up chiefly of Egyptians, Edomites (Esau is Edom), Babylonians, the inhabitants of Mount Seir, with a few native Canaanites, "dwellers beyond the river," &c. They still love the native soil, and the way in which they cling to the leeks, garlic, onions and fleshpots of the land of their nativity, would make you almost laugh and cry; and when either the calf that Aaron made, or the golden image that Nebuchadnezzar set up, are

presented to view, the homage paid is simply astonishing. And now, if the dear Lord will, my prayer for Zion is that she may arise and shine, and shake herself from the dust, whether of free will, Fuller's earth, duty faithism, loose living, licentious Antinomianism, or any other of the abominable isms to which a harlot church is wedded.

I remain yours in hope,

W. KNIFTON.

P. S.—The three or four real children of the family are still on milk diet; and although they like a little strong meat at times, yet not being of full age, a small quantity appears to satisfy them. I hope they will not go off their appetite altogether, or I shall be like a bear robbed of its whelps; for a dear, but cunning, crafty, ancient brother, in the midst of all his troubles exclaimed, "If I am bereaved I am bereaved;" "Surely all these things are against me." However, through mercy we look for better things, though we thus speak. My love to all that are over head and ears in debt.

W. K.

SHUNK, Sullivan Co., Pa.

DEAR BRETHREN AND SISTERS:

—I am so sinful, and so poor in spirit, I cry daily, O my shortcomings! O my leanness! My sinful heart is most desperately wicked. If I could live as I would like to live, I think I would not commit so much sin; but evil is present with me. I am away down in the valley of sin, with my harp hung upon the willows. Is there any one like poor me? I sometimes doubt whether I am a child of grace. But the good Lord knows all them that are his. If I could know that I am one of that number, O how happy I would be. O that we could look away from self, and with the eye of faith see how the Lord has led us about, and watched over us, and cared for us, and has borne our sins in his own body on the tree. "Fear not, trembling ones, it is I." "He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth." O how I do love to meditate upon those words! for they were the text of the first Baptist sermon I ever heard. It was like water upon the tender plants, and like manna to the hungry soul. I never can forget that day while memory lasts. But since that day I have been almost like Thomas of old. If we could only see and know that everything is for our good, we would be in the sunshine all the time. But there must be cloudy days as well as sunshine. I do not think we have one trial to many; all are for our good. When we can see the hand of the Lord in them, we cling to him the closer. He is the chiefest among ten thousand, the one altogether lovely. He is the bright and morning Star.

Dear brethren and sisters, it has been on my mind a long time to write through our dear family paper,

the SIGNS, to know if ever any one was like poor me. I live away off in this country, a long way from any church. We have but little preaching. There are but four of us here that belong to the Primitive Baptists. We have plenty of the "do and live system," for it is all of man, is vanity, and nothing about it that feeds me. Far different it seems when we meet together at our meetings. We all seem as one family; at least they are so to me. I enjoyed myself well at White Church, the meeting was so good. Although they were strangers to me, yet I loved them all.

I hope some dear brother or sister will write to me through the SIGNS. It gives me great comfort to read letters that come from far and near, they are so richly laden. I need a great deal of cleansing, I am so sinful and wicked. If I am ever saved it will be all of grace, and not because of anything I have done or can do.

May you be spared to proclaim the gospel in its purity, and the Lord to praise.

From your unworthy sister, if one at all,

MARIETTA DICKERSON.

GALLUPVILLE, N. Y., Dec. 29, 1890.

DEAR BRETHREN BEEBE:—I often think when reading our family paper that I would like to add a few lines to the words so wonderful, rich and true; but darkness, sorrow and trials have left a weary burden on my mind, and I feel so desolate and sad, so weak and helpless, so dead in trespasses and sins. How can one who has realized so much of God's loving-kindness live so far from him? I once thought there was not any one like me; but I read of a people here in my own country whose God is the Lord, though solitary like myself. They are in families, lonely and sad, as myself. There was a woman whose heart was drawn in sympathy to a man of God, and she built for him a little chamber on the wall. He was grateful and wished to reward her; but she said, "I dwell among mine own people." I have often seen much beauty in those words. No reward, no worldly advantage, can be like the sweet communion of saints, when our heart burns with wonder and love as the Scriptures are opened to our understanding, and we can remember the sweet words of our Savior, "I in them, and thou in me." "I pray not for the world, but for them which thou hast given me." Then when hearts are knit and drawn together in love, we can say with one of old, "I dwell among mine own people." Precious and wonderful mystery of godliness, a heart purified as by fire, cleansed by the blood of the Lamb, weary, suffering, sin-sick souls, buried in waves of affliction, helpless, hopeless, ignorant; but Jesus died that they might live. He puts a new song in their mouth, creates in them a clean heart, and renews a right spirit within them; for so it seems good in his sight. Then

"O to be nothing, nothing;
Only to lie at his feet;
A broken and empty vessel,
For the Master's use made meet."

Naomi went out from her own country, to dwell among strangers; but she returned empty, to dwell among her own people, and received loving-kindness.

I have lost another lovely daughter. She was kind and patient, gentle and good, and said she put her trust in God. She said she loved to read my paper better than all others. I had hoped to always live with her; but she has gone before, not lost, I hope. I want to say it is well, that she is better with him than with myself; but I miss her much.

I hope for you good success with the paper, and I do not want to do without it for one week.

A. E. MIERS.

395 LYELL AVE., ROCHESTER, N. Y.,
January 1, 1891.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—The last number of volume fifty-eight is at hand, and reminds us of our duty and of your necessity; and feeling that while able to obtain it we cannot think of doing without it, therefore we inclose P. O. Order for amount named, to be applied to our subscription for the year 1891, the balance to be disposed of as your judgment may dictate. We hope you may be able to survive financial difficulties in consequence of its weekly publication, and that it may continue, as it contains all the preaching that some, and nearly all that many of the dear children of God have, ourselves among the latter. I would therefore that I could say something to our dear brethren editors of our high appreciation of their labors, to whom God has given not the spirit of fear, but of power, and of love, and of a sound mind; so that we realize the labor taken and the judgment exercised in the selection of correspondence for the same; and we are truly thankful that in this day of universal heresy and atheism it is preserved from such deadly pottage. We would say to our very able correspondence, Write on, dear ones, and let not your hands falter in so sweet a work. A labor of love indeed it must be to those so able to fill its pages, in the perusal of which we find so much instruction and comfort. We cannot help inquiring after brother F. A. Chick, and also brother H. Cox, both of whose long silence we regret very much.

I will only add that in the providence of God we are removed from Utica, our former home, the dear little band of brethren, and the preaching of the gospel by our dear pastor, Elder B. Bundy, whose humble and faithful labors were a great strength and comfort to us, and are now living in Rochester, N. Y., where we have not yet found one who knows or desires the truth. We would be glad therefore to have any whose views are fully in accord with the SIGNS OF THE TIMES call on us when in or

near this city. They will find us at 395 Lyell Avenue.

And now, dear brethren, that the wisdom, power and grace of him who inclined your hearts to this arduous work, may still rest upon and abide with you, and that we poor, weak, worthless, yet hungering and thirsting ones, whose eyes the Lord has opened, may still keep us following on to know more and more of him, whom not only the sun, moon and stars in their illuminated glory obey, but devils in their fury also, we subscribe ourselves less than the least of all saints.

R. & L. ALEXANDER.

ROCKFORD, ILL.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed please find P. O. Order for five dollars. Credit me two dollars on subscription for 1891, and the balance (three dollars) please use in support of publishing a weekly SIGNS OF THE TIMES, which I believe to be for the best interests of the readers of your valuable paper. I hope that brethren who are able to afford it, even if they have to deny themselves some little luxury, will cast in their mite to help assist you in your labor of love. How long we shall be permitted to worship under our own vine and fig tree God alone knows; for the man of sin seems to be revealed as fast as the will of him who holds the keys of death and destruction will permit. As a great desire is manifest to unite church and state, or its equivalent, it becomes the watchmen on the walls to cry aloud, and spare not; to show Jerusalem her sins, and the house of Judah her transgressions.

Wishing you the abundant success which you so richly deserve, I am, I trust, your brother in hope,

B. F. BUTLER.

SOUTH WESTERLO, N. Y., Jan. 7, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I will enclose two dollars for our dear family paper another year. I have been a reader of it over fifty years. It has been a great comfort to me, and I cannot give it up yet. In my declining years it seems more precious than ever. My eyesight has failed me so I have not been able to read a word of last volume, but my friends have read it for me. They encouraged me to take it another year, and they will read it to me. According to age and infirmity it does not seem that I shall need it a great while longer. I am quite feeble, and have to keep my bed the largest part of the time. I pass many dark and lonely seasons. Sometimes my Savior appears very precious, the chief among ten thousand, and the one altogether lovely. The time is not far distant when I hope to enjoy his presence without a glass between.

Dear brethren editors, I hope you will be long spared to feed the sheep and the lambs of the flock. This is the desire of your unworthy sister,
RUTH A. ELMENDORPH.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 28, 1891.

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

OUR SUBSCRIBERS ARE ESPECIALLY REQUESTED TO ADDRESS ALL LETTERS FOR US TO THE FIRM NAME OF
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THE NAIL CUT DOWN.

(Concluded from last number.)

Will brother Wm. L. Beebe please give his views through the SIGNS OF THE TIMES on Isaiah xxii. 20-25, and oblige us all? Yours, &c.

B. BUNDY.

DEC. 7, 1890.

R E P L Y .

"AND it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessel of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it."—Isa. xxii. 20-25.

"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." As indicated in this expression, the key is the symbol of absolute control over that which is locked up by that key. Then the meaning is evident, that the entrance into the house of David is entirely governed by the will of this Servant of the Lord, here called Eliakim, whom God has set. No legal or ceremonial righteousness can open the door of this house; neither can any power close it against one to whom it is opened by this divinely anointed Servant of the Lord of hosts. He bears the key of the house of David upon his shoulder, signifying his right to admit or exclude from that house whom he will. It is worthy of special observation that in the message to the angel of the church in Philadelphia, the Lord refers to this prophecy as designating himself; and that among the seven churches this one stands perfectly approved in the sight of her sovereign King and Judge. So, to the disciple who is found keeping the word of the patience (or, suffering) of Jesus, this door is opened by the key of his approbation. It is not to be understood that the "house of David" is here used as signifying eternal life. Nowhere in the Scriptures is it intimated that the ultimate

salvation of any of the saints is suspended upon the will or works of any mortal. The severest reproofs in the messages to the other churches are addressed to those whom our Lord recognizes as the angels of his own churches. He has not sent his admonitions to any other. The dreadful doom of all the enemies of his truth is indeed declared in his revealed word; but no exhortation or appeal is given to induce them to render obedience to his authority. Only the objects of his eternal love are exhorted and directed to keep his commandments. In the signification of the name David appears the explanation of what is meant by the term, "the house of David." That name means *dearly beloved*. In the experience of the saints they know what it is to enter into the joy of this perfect love; and they know also the bitterness of mourning when this blessed privilege is denied them. They then feel that the door is closed against them, and earnestly cry, "O that I knew where I might find him! that I might come even to his seat!" In such seasons they cannot enter into the house of David, nor appropriate to themselves the sweet consolations of the loving and approving words of his gospel of peace. The entrance into this house of his dearly beloved is then closed in their experience, and none but Jesus has the key by which they can find admission. In their anxiety and distress it is comforting to know that the key of this house is upon his shoulder, and by faith they are enabled to say, "Though he slay me, yet will I trust in him."—Job xxiii. 3; xiii. 15. This door is closed in the chastening of the saints when they walk in disobedience to the precepts of their Lord; but it is not always in the way of correction that they walk in darkness. It is also given them even in the path of obedience to know the hiding of the face of their Lord. This is the fellowship of the sufferings of Christ, and there is no surer indication of his love than this bitter experience. By it they learn their entire dependence upon his favor for all their real comfort. The key is upon his shoulder, and it is only at his will that the delightful abode of his well beloved is opened to them that love his appearing in their present conflict.

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house." This declaration must be understood as indicating the manifestation of the eternal will of God, and not as signifying that there ever was a time when this Eliakim was not securely established and set in his place in the unchanging counsel of God. Certainly it does not conflict with the confession of the prayer of Moses, "Lord, thou hast been our dwelling place in all generations, before the mountains were brought forth, or ever thou hadst

formed the earth and the world, even from everlasting to everlasting, thou, God."—Psa. xc. 1, 2. In accordance with this eternal purpose of divine love, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

—Gal. iv. 4, 5. The immutability of the counsel, or purpose of God, secured him as a nail is fastened in a sure place. It was impossible that he should fail to come and satisfy every demand of eternal justice by his perfect obedience to the holy law of God. In this display of infinite righteousness he established his throne in the heavens of his own glorious perfection. Being found in fashion as a man thus under the law, necessity was laid upon him, and he was as a servant, straitened until he had accomplished all that the Father had given him to do, even to the drinking of the terrible cup of suffering and death by which justice was satisfied for all the sins of his chosen people. In his humiliation he was indeed as a nail which God had fastened in a sure place; and this servitude was indispensable to his manifestation as "a glorious throne to his father's house."

In scriptural reference to royalty, it is always absolute sovereignty that is designated. No such thing as limited monarchy existed in the time when the Scriptures were written. The will of the king was all the law of his kingdom. Hence the throne implies an abode above all legal requirements. The specification of this throne that it is "glorious" indicates not only its majesty but that it is unblemished. This is not merely the seat of our King, but it is equally the dwelling place of all his Father's house, which includes every one of the sons and daughters of our spiritual David. All his righteousness is the justification of every one for whom he gave himself a ransom. In themselves they have to know that there is nothing worthy of acceptance in the sight of the holy Judge of quick and dead; but in their holy Eliakim they have the complete justification of all his perfect righteousness, which is the glorious throne of their everlasting abode. Dwelling in him, they are secure against all the assaults of every enemy, and no weapon that is formed against them shall prosper. Being complete in him, they enjoy all the protection of his sovereignty as abiding under the shield of his omnipotence and holiness. "A glorious high throne from the beginning is the place of our sanctuary."—Jer. xvii. 12. So it is written to the elect strangers scattered abroad, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but

are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Peter ii. 9, 10. All this royal favor is found alone in Jesus, and it is treasured in him for all his Father's house, the seed of Abraham in spirit, who are joint heirs with Christ. In him they are holy and without blame before God in love.

"And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to the vessels of flagons." In this appointment of the Lord God is shadowed forth the pleasure of the Father that in Christ Jesus all fullness should dwell. For the fulfillment of this pleasure of the eternal God all things were created, visible and invisible, in the earth and in heaven. This infinite truth cannot be comprehended by finite intelligence, because it is too wonderful for created minds to understand. Even of those events and things which are tangible to mortal thought, very little appears to us as essential to the development of this will of God; and therefore the wisdom of this world cannot accept the fact that all things are included in the immutable purpose of God. But the wisdom of God has ordered all for the development of the glory of this wonderful Eliakim, his well beloved Son. Without him there could have been no material creation; and but for the eternal purpose of God the revelation which he has given does not authorize the belief that any creature in heaven or in earth would have been brought into existence; since the four and twenty elders cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. Every theory which conflicts with this inspired testimony must be rejected as false, though it should be advanced by the most highly esteemed minister, or even an apostle, or an angel from heaven.—Gal. i. 8, 9. The saints cannot afford to be deprived of the comfort of the assurance that the will of God is done in all things in earth and in heaven; for upon this truth rests the whole doctrine of God our Savior. Devils dare not deny it; yet the saints are often tempted to doubt it, and some professed believers have advanced blasphemous theories of their own invention, which involve such false doctrines. The truth of the unlimited sovereignty of God in all things is the firm foundation of the hope of salvation, without which no sinner can be saved. It is in this sense that all the glory of his Father's house hangs upon our divine Redeemer.

His father's house, in our text, evidently signifies the whole seed of Abraham, who is the father of all the faithful, who are the chosen seed. There is no glory to be found

in any of these heirs of promise but that which depends alone upon Jesus. "That, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 31. The election of grace determines who are children of this father's house. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. This vital relationship cannot be attained by good works; nor can it be forfeited or annulled by sinfulness and rebellion. All the glory of this whole house hangs upon our spiritual Eliakim, the chosen and approved Servant of the Lord of hosts. By the various vessels specified, we understand the diversity of gifts bestowed upon the church. The smallest capacity, represented by the cups, is no more dependent upon Jesus than apostolic qualification. The glory of all must be ascribed to him, that he may be all in all. Certainly the offspring and the issue include every member of this house of which he bears all the glory. The same idea here expressed is presented in his assertion, "I am the root and the offspring of David, the bright and morning star."—Rev. xxii. 16. He is both David's Lord and David's son. This is true not only of the literal David, but of all that house of which he was the type and figurative embodiment.

"In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it." There can be no doubt that this declaration was fulfilled when Jesus laid down his life on the cross. He then was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. When he was thus cut down, and fell, then the whole burden which was upon him was cut off. So Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14. At his death the hope of every saint did fall with him, and was cut off. All his dear disciples forsook him and fled; Peter would go fishing; the faithful women were ready to embalm his body as lifeless clay; and the sad disciples despondently told how they had thought it was he who should have redeemed Israel. Thus the burden that was upon this nail was cut off. All the glory of his Father's house was lost to view, and the gloom of despair enveloped all hope. The night of death spread its pall over the world, and the light of the sun seemed forever buried in that awful darkness. But the glorious resurrection of our Lord proclaimed the accomplishment of the great design of the Lord of hosts in laying on him the iniquity of us all. There could be no failure in the eternal purpose for which this nail was "fastened in the sure place" of the unalterable predestination of God.

The reason assigned in the last clause of our text should be particularly observed. It is not a deplorable necessity, resulting from the unforeseen failure of the original purpose of the Lord. Neither does the Lord seek to apologize for this falling of the nail with its burden, as resulting from some cause beyond his control. Omitting the supplied word "it," which is not in the text in the original Hebrew, we have the true meaning, "For the Lord hath spoken." This agrees with his assertion of his own absolute sovereignty, "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."—Isa. xlv. 9, 10.

Deeply conscious that in this article we have failed to mention much important truth contained in the text, it is submitted to the consideration of our dear brother Bundy and all our readers, with the desire that he or any one who may feel impressed, would write more fully and clearly upon the subject.

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

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TO OUR DELINQUENTS.

WE have several hundred on our list whose subscriptions are a year or more in arrears, and most of these we have notified before, but heard nothing from them. The expense of our publication as a weekly is so near the receipts for the same that we must insist on subscriptions being paid as promptly as possible. We do not refer in this article to those who are only a few months in arrears. Brethren, please do not forget us.

BACK NUMBERS.

WE have printed quite a large number of extra copies of No. 1 of the present volume, and intend to run extra copies of each number for January, so that new subscribers during this month can be supplied with back numbers to the commencement of the volume until the supply is exhausted.

NOT SO ENCOURAGING.

DOUBTLESSLY many of our brethren and friends who have so earnestly labored to increase the circulation of the SIGNS are anxious to see some announcement as to the result of their united efforts. We have from time to time published statements of the steady increase in our subscription list, and last volume closed with nearly two thousand more names than when we started the weekly; yet hundreds of these had been received at one dollar, whose time expired with the volume. Of these less than one hundred have renewed for this volume. We shall continue these names through the month of January; but all from whom we have not heard by the end of the month we shall discontinue. We cannot afford to carry them any longer on an uncertainty. We have supplied the paper at half-rate, with the hope that they would become sufficiently interested to renew at the regular price. Of course we do not consider that they are under any obligation to renew for this year if they do not wish to do so; but the disappointment is none the less to us. Nearly all who have ordered their paper stopped have informed us that it was not on account of any fault they found with the paper, but they did not feel able financially to continue it. To such we will say, How much better off do you expect you will be at the end of the year for having stopped your paper? You have economized about half a cent a day. But we do not wish to argue the financial consideration of the question. If the paper is not supported as a weekly it will be good evidence that it is not approved of the Lord. Whether the increase in the circulation of the paper under the "Extraordinary Offer" shall prove permanent or not, we shall ever hold in grateful remembrance the kind and efficient efforts of the brethren and friends in behalf of the cause. Again, brethren, we thank you.

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OBITUARY NOTICES.

Deacon George B. Hooton died at his home, 624 Grand St., Brooklyn, N. Y., Dec. 23d, 1890.

Brother Hooton was born in the city of New York, March 22d, 1825. The days of the years of his life were spent in honorable industry, characterized by honesty and integrity, deserving and receiving the esteem and respect of all who knew him. He married a niece of Elder James Goble, of New Jersey. Having no children of their own, they have had the paternal care of nieces and nephews, who have risen up to call them blessed. He was baptized in fellowship with the Ebenezer Old School Baptist Church in the city of New York, Oct. 7th, 1877, by Elder Isaac Hewitt, and was a firm and faithful member, jealous of the interests and welfare of the church; strict in discipline as a Deacon, faithful in attendance at the meetings, always abounding in the work of the Lord. Many of the ministering brethren can testify to his liberality, and all who have visited his house will remember his christian hospitality. About five years ago he was stricken with partial internal paralysis, from the effects of which he gradually declined in health. During all his affliction he was kept by the power of God through faith unto salvation, and died as he had lived, calling on the name of the Lord. Just before he expired his wife, seeing that he suffered, asked him if he wanted something. He answered, "Yes; I want my Savior." Directly he exclaimed, "Come—come, Lord Jesus, com quickly," and fell asleep.

Thus lived and died a faithful husband, a kind brother, a firm friend, and a worthy member of the church. May Jesus, who binds up broken hearts and comforts mourning souls, soothe the sorrows of our bereaved sister. Many sorrowing friends and relatives attended the funeral services at his home on Christmas night. The writer tried to speak words of comfort from 1 Peter i. 3-5: "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."

W. W. MEREDITH.

DIED—Dec. 9th, 1890, brother John Morris, of Delphi, Onondaga Co., N. Y., aged 81 years and 6 months.

He was born in England, and moved to America many years ago, coming to Delphi in 1857. He and his wife united with the Predestinarian Baptist Church at Delphi the same year, both living consistent, orderly, christian lives until God by death removed them from this present evil world to their eternal rest. Brother Morris was the father of but one child. He died at the home of Mr. Robert Fuggles, in Delphi, N. Y., who with his wife and other friends did all that willing, faithful and loving hands could do for his comfort in his sickness. As a citizen and neighbor he was an honorable, honest, kind-hearted man, and therefore was respected by all. As a believer in Jesus he was firm in his convictions, and would not yield any point of truth for the sake of pleasing his nearest friend. He often said that he had no desire to hear a man preach who did not draw the line between truth and error, showing where those stood, and their character, who made God a liar, and those who were true believers in Jesus. But he is gone, and we miss him in the church; but we believe that he is home, where he longed to be. I do not know the cause of his death; he had been failing for some time.

D. M. VAIL.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 4, 1891.

NO. 5.

POETRY.

COUNTING MY WEALTH.

'Tis quiet, and the faithful clock
Has struck the hour of four;
I pull the curtains softly down,
And count my treasures o'er.
Though Vanderbilt may count his gains,
Two hundred millions o'er
(If thieves have not disturb'd it yet),
My wealth is vastly more.
The curtain need no longer hide
The light of opening day;
My wealth is safe—nor thief nor rust
Can spirit it away.
Though quiet reigns, and all is still,
I feel no horrid fear
Lest prying eyes may peer within
And see my treasures here.
For safe and sure my title stands,
And thieves themselves are mine,
To give me needful watchfulness,
And proper discipline.
So vast are all the realms I own,
So countless is my store,
I've Counsel, Court and Surety
To make my trial sure.
My title's sealed in God's own book,
An abstract faith bestows;
I find the record good,
As heaven's volume shows.
This treasure here will only make
My soul the humbler still,
If but the Father only shows
How infinite his will.
The world is mine, but he must still
Instruct me how to use
The things thereof to profit, so
As never to abuse.
Thieves cannot take a single shred
Until the time is past
When each has filled its usefulness,
And served me to the last.
All life is mine, and it must end;
But how, or when, or where?
It matters not, if God indite
The dying christian's prayer.
'Tis mine to count the stars of light,
And mine to claim the sea;
'Tis mine to use the future now,
And age of history.
'Tis mine to bear the scorn of men,
And mine to suffer grief;
'Tis mine to labor, groan and cry,
And mine to feel relief.
'Tis mine to feel the weight of woe,
And mine to pray for grace;
'Tis mine to climb the heavenly road,
As faith impels the race.
With wondrous wealth each gem is bright,
And each hath Jesus given,
To radiate his dazzling light
To all the heirs of heaven.
And though the children of the world
Evade such wondrous ways,
'Tis thus that wealth most infinite
Its wondrous power displays.
For here and there we gather up
The treasures God hath given,
Reserving the full capital
To be enjoyed in heaven.
It can't be squandered on the earth;
'Tis only just bestowed
In ample measure here to pay
Expenses on the road.

A. B. BRES.

CORRESPONDENCE.

FOREKNOWLEDGE.

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30.

For some time I have felt strongly inclined to write an article on the subject of foreknowledge, and have chosen the above Scripture to base the remarks upon. While dwelling upon this important principle of the doctrine of God our Savior, I hope that there may be kept distinctly before my mind the declarations of Paul to Timothy, which are, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The epistle of Paul to the Romans has caused more controversy than the other fourteen which he wrote; but with all who have been enabled to renounce their own wisdom, and implicitly follow the obvious meaning of the written word of God, not much difference of interpretation has been manifest; but untold thousands, at the present time, while they admit that the epistle to the Romans is a part of the New Testament Scripture, receive the declarations with mental reservation; that is, they believe that which harmonizes with their carnal notions, and reject the balance; and the writer of this communication has received the following answer: "I know it reads so, but then it does not mean that." Also, that "a learned man may be a safe critic of the written Scripture, who does not believe the doctrine taught;" which is not true; for all such criticisms will be deeply tinged with their carnal views. And some, who profess to be ardent lovers of God's truth, receive part of the declarations of the inspired apostle, recorded in this epistle, in a sort of "half-hearted" manner, and do not seem inclined to talk about the glorious doctrine involved in the text now under consideration. Some of the most acute and subtle metaphysicians now living try to harmonize the doctrine taught in this epistle with creature merit and natural philosophy, which is an utter impossibility.

Having made these general remarks, I will now proceed to say something concerning the text selected; and while so doing, may our God keep me from trifling with any word of "holy writ." And I desire to begin just as Phillip did, "at the same Scripture." "To the law and to the testimony: if they speak not according to this word, it is because there is no light [margin, morning] in them."

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. As the God of the universe is the first cause, everything else must be secondary, whether angels, good or bad men, or animals, and the inanimate creation; and all must subserve the identical purpose for which they were created. The patriarch Jacob said, "I have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin [son of the right hand] away: all these things are against me." Who dare say that Jacob did not speak just as he felt when he uttered the words, "All these things are against me?" Yet in the dark and inscrutable providence of God all were working together in divine harmony for his good; but the time had not yet come for him to know it. The inspired apostle seventeen hundred years afterward said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [the original word used here is *anexereunetos*, not searched out; and in not any other place is the same word in the New Testament; and it really means, defying investigation] 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 [no man has the right to read this "all good things," as many do]: to whom be glory forever. Amen." The psalmist by inspiration said, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." "But our God is in the heavens: he hath done whatsoever he hath pleased." "Whatsoever the Lord pleased, that did he in heaven, and in the earth, in the seas, and all deep places." The Lord "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." We find in this quotation five of God's shalls. Can any one, who regards the Scriptures of the Old and New Testaments as the written word of our God, doubt that everything connected with Abraham's seed was not then foreknown, when God told him that thus it should be? And being foreknown, what temerity on the part of mortals to undertake to prove that the same was not determined, decreed, foreordained, or predestinated, in all its connecting "links," at the time when thus declared. It is certainly important to remember that the words foreknow and foreordain are from the same original word in the New Testament; therefore, when speaking of the purpose of our God, how careful we ought to be not to trifle with the written word of God. Can any mortal, however wise, separate the rays of the sun in heaven by dividing the light from the heart? No; neither can finite wisdom separate foreknowledge and foreordination; for they are cognate: where the one is, there is the other; and when we speak of the purpose of God, whether we use the word decree, predestination, or foreordination, each one sets forth the purpose of our God. In the second Psalm it reads, "I will declare the decree [here in this Psalm the Hebrew word is *choq*, signifying marked out]: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." I desire right here to ask all who may read this communication (if published) to read it thus: "I will declare the permissive decree," and see how it sounds. What a jargon of terms! for the term permission, from the verb to permit, is from *epitropo*, to turn over on, or to suffer. Now let us put the two words together, thereby make some Arminian scripture, and see how diametrically it is opposed to the general tenor of Scripture: "I will declare the *epitropo choq*; that is the turn over on, or the suffer decree." If the written word of God said, "permissive decree," we should be solemnly bound to receive it; but no such jargon is taught in the Scriptures. The writer of this has heard so much about God's permissive decrees that he has felt it binding upon him to give the real meaning of these terms, knowing however that technical terms do but little harm to Satan's kingdom; for both

ing but simple, plain, child-like gospel truth disturbs his votaries.

When Joseph made himself known to his brethren, he said, "Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. * * *

And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance; so now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt. * * *

And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father, and told him, saying, Joseph is yet alive, and is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived; and Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die." Did not all things work together for Jacob's good, from the giving of the dreams to Joseph until Jacob went down into Egypt? Certainly they did. Everything pertaining to Joseph, his brethren and his father were decreed, marked out, and not one thing transpired by chance; and what a reflection upon the wisdom, goodness and power of Jehovah it is to argue that the omnipresent, omniscient and omnipotent One permits what he has not decreed, or that God certainly foreknows what he has not determined. The Old and New Testament Scriptures, leaving out the apocrypha, contain nearly eight hundred thousand words; and no man can find in the Scriptures a sentence to sustain the carnal theory that Jehovah permits what he has not decreed, determined, foreordained, or predestinated; for either of those words declares the eternal, unchangeable purpose of God; therefore everything that ever has transpired, is now daily coming to pass, or shall take place here in time, was foreknown, consequently decreed; for the God of the universe has said, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

During the long period of servitude that Israel endured in Egyptian bondage, not an event transpired by chance; neither could they go out of bondage until the set time had come. The destruction of Pharaoh and his host in the Red Sea, the many years, in the wilderness, and the entering into the land of Canaan, were de-

creed, or foreordained, by Israel's God. Said God to Pharaoh (he who disperses or spoils), "And in very deed for this (cause) have I raised thee up, for to show in thee my power, and that my name may be declared throughout the earth." The apostle Paul, fifteen hundred years afterward, said, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Untold thousands of times the bondage of national Israel and the sore judgments inflicted upon the Egyptians have been proclaimed by the true, tried and faithful servants of the Lord Jesus Christ; for our God said it should be declared concerning Pharaoh, and that embraces the Egyptians also. The glorious doctrine of God's eternally fixed purpose so pervades both the Old and New Testament Scriptures that he or they who would set it aside must either re-write the Scriptures or else interpret them upon some unheard of principle; and when we are told that the words foreknowledge and predestination are only a few times recorded in the Scriptures, does not such an assertion look very much like considering them of little consequence, or "trifling" with the written word of God? What if those identical words are only a few times recorded in the Scriptures, when that glorious truth permeates the entire record made in the Scriptures. How many times is the declaration, "For dust thou art, and unto dust thou shalt return?" Only once. But are there not many places in the Scriptures where the truth of that is set forth? Have not the millions of mortals who have lived and died on this earth, the footstool of our God, proved it true? How many times is it recorded, "Let there be light, and there was light?" Only once. And does it not continue? How many times is it recorded, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease?" Only once, and that is enough. When it is asserted that the technical terms decree, foreordination, predestination, foreknowledge, &c., are used only a few times, such talk clearly shows that the doctrine is trifled with; yet, at the same time, all the prophetic declarations were based on that truth; for God did not inspire his servants the prophets to predict what he had not foreordained or predestinated; and every real gospel sermon contains that; for if Christ and him crucified is preached, that soul-cheering, God-honoring doctrine is in it, whether the specific terms are used or not.

Now we will examine and bring forward some of the great and glorious principles of God's appointment "concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared (to be) the Son of God

with power, according to the Spirit of holiness, by the resurrection from the dead." 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." The seed of the woman here clearly points out the supernatural way in which the Messiah should come into the world; therefore it was decreed and certainly foreknown; for about four thousand years afterward "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." It was said unto Abraham, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Bible readers are not left to merely theorize concerning this seed, for the apostle Paul has settled the matter; for he says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Here the promise was made to Abraham, which embraced all nations; but as this promise was very broad, it was next limited to the tribe of Judah; for the prophetic declaration was, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [peace, abundance] come; and unto him shall the gathering of the people be." Finally the restriction came to the family or house of David: "The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne." As the time of the Messiah's birth drew near, it was according to the purpose of God to designate the family of the Jews where the Savior should be born; also the place and time. "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Margin, the days of eternity). When Herod demanded of the chief priests and scribes where Christ should be born, they said unto him, "In Bethlehem of Judea; for thus it is written by the prophet: And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Seven hundred years passed away after the prophet Micah by inspiration of God made the prophecy, and it came to pass exactly as predicted. Were not all the "links" in the divine chain of events determined in the counsel of God concerning every event that should transpire between the prophecy and its fulfillment? Certainly they were; therefore all were foreknown; and this brings us directly to that glorious foundation again, that all prophecy was based on foreordination, there-

fore must take place in exact harmony with God's eternal purpose; and not merely by permission, but absolute predestination.

The announcement of the angel of the Lord was made to Joseph in no uncertain words, but an absolute declaration; for it reads, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." He was called Jesus, which is the Greek name of the Hebrew Joshua, which signifies Jehovah that saveth; and he was so called by the angel before he was born. Was not that foreknown? Certainly it was; therefore "foreordained before the foundation of the world."—See 1 Peter i. 18-21. That declaration does not say, Thou art permitted to call his name Jesus; but *Thou shalt* call his name Jesus." That declaration was made *ex cathedra*, right from the throne of God, who has declared, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void [that is, empty], but it shall accomplish that which I please, and it shall prosper (in the thing) whereto I sent it."

(To be continued.)

NEWARK, Del., Dec. 22, 1890.

DEAR BRETHREN BEEBE:—Inclosed you will find a letter by Deacon John R. Hill. The church and friends would be glad to see it in the SIGNS OF THE TIMES. He is a very precious brother to us all, backward and timid, but always ready to talk of the things of the kingdom. He wrote this for publication some time ago; but after looking over it he thought it must not be published, for fear some other communication would be crowded out that would be much more profitable to the readers; but we think it will be read with interest, especially by those who have known brother Hill.

Yours in hope and fellowship,

JOSEPH L. STATON.

NEWARK, Del., Oct. 13, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I have desired for many years to write you a little of the dealings of the dear Lord with me; but I am such a poor, weak, unlearned old sinner that I know I cannot write anything to edify you, nor any of the dear saints, unless the dear Savior guides both my mind and pen. I know I can do nothing without his guidance, either in thought or deed. I have had many dark seasons of doubt and fear as to whether I have been born again. It seems sometimes I feel so prone to sin, and am doing things so sinful, can it be possible that I have

experienced a work of grace in my heart? Right here I wish to say that I have never had such a wonderful experience, such great trouble of mind that I could neither rest nor sleep, nor thought that my time in this world was near its end. But from my childhood I have had serious thoughts, and very often felt, while I was young, If I were to die, what would become of me? for I felt that I was not prepared to die; and it seemed to impress my mind so much that I would often try to pray the Lord to make me fit to die. My father and mother were Old School Baptists, but not at that time; for there were no New and Old School at that time (about the year 1822, and on until the division, when the New School went out from the Old School). But to return. I went on in this way until I began to think I must begin to try to do better, and try to please God by doing better; and I thought for a while that I was getting along right well, and that God would certainly be pleased with my good works. So I lived a moral life, never swore, nor told lies, nor drank rum, and was quite self-righteous. But it pleased the blessed Lord, after I was married, to reveal himself to me; and he showed me that I was a sinner in his sight, and I became very uneasy about it. I thought all was not right within me; that there was something in me that was not right. It set me to studying what I must do. I grew very uneasy, and thought I must try and get religion, as some called it. I had been attending a protracted meeting of the Methodists, and they persuaded me to go to the mourners' bench, and told me I would get the blessing; but I did not get it. So I felt willing to do anything to get religion. I thought the Old Baptists were too stiff and selfish. I still thought I had a little hand in the matter, until dear Elder George Staton came to be pastor of old Welsh Tract Church. He preached at the College one night, and I invited him home with me. He remained over night, and we talked together, as I was anxious at that time to hear religious talk. I think the Lord ordered our meeting that night, for he caused a love to spring up in me for him that I never had before; and it pleased the good Lord to show me more light in his glorious dealings with me. I got to loving them so well, and their preaching seemed to sink so deeply in my heart, that I wanted to be one of them; but I did not feel that such a sinner as I felt myself to be was fit to be one of them; so I could not go to the church for several years. After that dear Elder Grafton came to preach once a month, and he and brother Francis often came to my house and remained over night, when we would talk until twelve and one o'clock. I wondered that they could tell my experience better than I could. When the Lord's time came I went to the church, and to my surprise they re-

ceived me. I was baptized the next day, the third Sunday in March, 1878, by Elder Grafton. I am made to feel my sinfulness and unworthiness yet; and have to doubt whether I am really translated from darkness to light, and from the power of Satan to God. But I am like the man we read of in the gospel, "Whereas I was once blind, now I see." I have had some glorious seasons lately under the preaching of our dear brother, Joseph L. Staton. He is a dear brother to me. I do hope the Lord will bless him and speak through him to the edification of his church.

Dear brethren Beebe, I am writing a great deal more than I expected to write. I hope the Lord has blessed your editorial in the SIGNS, No. 40, Vol. 58. You spoke of love that no mortal can command; that holy love of God, which is the fulfilling of the law of our Redeemer; that it is manifested alone by the grace of God which is in the subject of divine mercy. In reading the good editorial through, the Lord raised my affections and thoughts so far above earth and earthly things that it seemed to me I was in the presence of my dear Redeemer, and I felt the power of redeeming grace and love to God. It drove all the dark clouds from my sky for the time present.

Now, my dear brethren, I do not think this would be worth reading in the SIGNS; but if you think there is anything in it that would afford any light to any dear child of God, you can do as you think best with it, and all will be right. I do hope the Lord may direct in his sovereign grace for you to continue the SIGNS OF THE TIMES weekly, for it is dear to me because of the good communications and editorials. I must close, as this is entirely too long.

Your brother in hope,

J. R. HILL.

P. S.—Dear brother Beebe, I feel that I must say to you that my poor soul was filled to overflowing while you preached at London Tract last Saturday and Sunday. You spoke with such power on the great love, mercy and grace of our God toward us, while we were rebels and sinners. It made my poor heart burn within me to feel the power of God proclaimed so powerfully through his dear servants; but it was the dear Lord speaking through you.

You will see that this letter was commenced on the 13th. I had about made up my mind not to send it to you; but when I came home from the meeting I thought I must speak of the great feast, of the fat things, and wine on the lees, well refined, at the meeting. I thought brother Rittenhouse had his heart filled with the Holy Ghost from the way he spoke with power.

Brethren Beebe, if you publish this letter will you throw the mantle of love over it and rectify all mistakes. I think one like me ought not try to write on such a glorious subject, as it takes the place of better minds and pens. I am in my 77th year.

I remain your brother in hope,

J. R. H.

OTEGO, N. Y., Jan. 4, 1891.

DEAR BROTHERS BEEBE:—Inclosed please find a letter from sister Sallie Miller, which you will please give a place in the SIGNS, as it speaks in honor of sovereign grace.

E. A. BUNDY.

WESTBROOK, N. Y., Dec. 15, 1890.

DEAR BROTHER AND SISTER BUNDY:—As I have never been able to tell of the Lord's dealings with me, and as you once asked me to write them, it has pressed so hard upon my mind that I will now try, the Lord directing my pen. I do not know that I can tell when I was first impressed with the thought of what a terrible sinner I was, for I have had that thought about as long as I can remember. I think it was twenty-three years ago I was shown more clearly what a miserable wretch I was, and that I was without hope and without God in the world. I read my Bible, but it did not seem to give me any comfort; for it seemed a sealed book to me. The promises seemed to be for others, who were so much better than I. But all at once these words came to me, "He came not to call the righteous, but sinners to repentance." I certainly knew there was no greater sinner than I was. There being a Methodist revival meeting near our house I attended it; and when they asked if there were any sinners there who wished to be prayed for, I thought I could not keep my seat, for I felt I was the chief of sinners; and when they sang the words, "Come, ye sinners, poor and needy," I went with some of my schoolmates to the front seat; for I felt that if any were poor and needy I was. I would talk with them, but they did not feel as I did, and I thought it was because they were so much better than I. They were going to join the church, and asked me if I was not going. I replied, "I guess not, for I am not fit." The preacher said if I would join the church I would feel differently; that my trouble would be all gone, and I would feel at home. I felt if any one desired a home I did. But instead of it being a home, it increased my trouble; for I thought it was such a wicked thing that I had been sprinkled and called it baptism. I thought that was one of the worst things I ever had done, and I could not take any comfort there. When I would tell the others how I felt, they would say they did not feel like that; so I thought my case was an outside one, and thought the reason was because I was so much more wicked than they were. I thought I would not say anything more about it; but I passed many weary days and nights, and would often lay in bed at night and read the SIGNS, when the rest of the family would be asleep. I seemed to think the writers were the people of God; but as there was no church very near me, I could not hear any preaching. My people

used to go to Otego occasionally; but as there was a great deal of work to do at home, I never thought I could go with them. I thought I must let them go, as they would enjoy it so much more than I would. Thus time passed on until the year 1873, when I was married. Two years after that I was taken sick, and thought I never would be any better, and that I would be banished forever from the presence of the just and all-wise God; but I felt it would be just were it so to be. As I lay there, suddenly I saw a bright light on the wall, and it seemed to be in the form of stars. I tried to show it to others, but they could not see it. It seemed as though I could hear water running, and it sounded very sweet to me. Then the words came to me, "We know that we have passed from death unto life, because we love the brethren." It seemed then I was so willing to die, and had no desire to get well. But my time was not yet come, and I was raised up. The next fall I attended the Otego yearly meeting, and Elder Durand preached. His text was, "My sheep hear my voice, and I know them, and they follow me." I felt assured they were the sheep, but felt I was a goat, and never could ask for a place with them. I thought if I had a hope I would live in secret hope. Thus time passed for a few years, until my father was going to Otego to attend meeting, and said I might go with him. I was glad of the opportunity. While we were going along these words again returned to me, "He came not to call the righteous, but sinners, to repentance." While in the meeting I thought they were the people I longed to be with, but felt it would be a reproach upon the cause for such a wretch as I was to ask for a name among them. Elder Bundy asked me if my mind was exercised on baptism, and I answered that it was. But I did not go prepared, and so wished it put off until the next meeting. I went home feeling a little more contented for a while, but afterward began to think I had deceived the church. I prayed the Lord if I had that he would not allow me to go to the next meeting. But the time came, and as we gathered at the water it seemed as if old things had passed away, and everything was praising God. I could truly say, I know not whether I am in the body or out of the body. I then thought my trials were all gone; but alas! how mistaken I was; for they are daily before me. I am often cast down, and can only cry, "God, be merciful to me, a sinner." It often causes me great sorrow to think I cannot attend the meetings of the church oftener; but these words will come to me with much force, "All things work together for good to them that love God, to them who are the called according to his purpose." Sometimes before I know what I am doing I will be singing,

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

I will now close. This is at your disposal. If you see anything in it you wish to send to the SIGNS, please correct all mistakes.

Yours in love, and in hope of life beyond this world of trials,
SALLIE MILLER.

MARCH 23, 1890.

DEAR BRETHREN AND SISTERS:—This beautiful Sunday morning as I sat meditating over my past life, and though how the Lord had watched over and kept me up to the present time, and how unthankful I have been for his goodness and mercy, I felt that if I was a child of grace I surely was the least of all. I grew up in a happy home, surrounded by loving brothers and sisters, and had no care nor thought of the morrow; but now how all is changed! My dear father has been called to his long home; my mother who is very old and feeble, is ready and waiting for the summons to call her to a better world than this; and the old homestead, what sweet yet sad recollections gather round it; where we were born and grew up from childhood; where every tree and bush is dear to our hearts. Dear old home! sweet childhood days! Now all is changed. Of the children that used to meet around the old hearth-stone, some have gone to their last resting place, others have wandered into distant lands, while the two or three that are left behind show from the silver threads in their hair that they have reached the meridian, and are now descending toward the evening tide of life; and the things that know us now, will soon know us no more forever. I was married when I was nineteen; and the first trouble I ever had, my husband was taken very sick, and not expected to live. It was then for the first time I was brought to see how helpless and dependent I was on God for all his blessings. My husband recovered, but the careless and unconcerned state of mind I was in before never returned. I saw myself a vile, hell-deserving sinner, whose only hope was in Jesus, and that all my works were as filthy rags. O what sorrow and trouble I was in for long months, when there was not a ray of light across my pathway. I never had as bright a hope as some I have read of. If I had, I think I would never doubt again. I do not know that I could tell the exact time that I received a hope; but my troubles and anguish of mind left me, and I felt a calmness and peace come over me I had never felt before. This was about the time brother Trott wrote in the SIGNS that some great event would transpire in the year 1866. Some thought it would be the winding up

of time; but I felt no fear, but perfect trust, feeling that I was in the hands of a just and holy God, and he would do all things well. But these feelings did not remain long, for doubts and fears returned, and have followed me all the way since. Shortly after this, with much fear and trembling I joined the church, and since then I have had many sorrows and troubles to pass through. I have been brought down low at the feet of Jesus, and felt sometimes as if I would faint by the way; but I am still struggling on, knowing that we have no continuing city here, but have a house not made with hands, eternal in the heavens. I feel that the chastening of the Lord in my case was all for my good; for, my dear brother, if we were not brought down to see our sinful and helpless condition, how could we give all praise, honor and glory to God? O what a glorious doctrine, that he has all power in heaven and in earth; that he speaks, and it is done; he commands, and it stands fast. He knows the end from the beginning, and knows all the trials and disappointments we have to meet with along the rugged pathway of life. Knowing this, why are we not more reconciled to his will? Why are we so often in the dark? But perhaps there are none that feel as I do, so poor and helpless; and when the troubles and sorrows of this life roll over me like mountains, I am made to cry, O Lord, lift thy chastening rod. I often think of our dear brethren in the ministry, of the trials and sorrows they have to encounter. If they have so many troubles and crosses to bare, how can such a sinful worm of the dust as I am, expect to escape? But press on, dear old soldiers of the cross; your warfare will soon be ended, and you can say with the poet,

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

But O, my brother, I wander so often into by and forbidden paths, and I cannot do the things that I would. My mind wanders on foolish and vain things. But this world is not our home. O blessed thought, that when we pass over the river we will be done with sin. There will be no sorrow there, all tears will be wiped from our eyes, and we will be like Jesus and see him as he is.

My dear brother, I felt so impressed to write this morning that I wrote more to relieve my mind than anything else. I have never written anything for publication before; and now that I have written this, it is such a poor scribble that if you lay it aside it will be all right. I feel a delicacy in seeing my name in print, therefore please excuse me for signing the initials only. Pray for me, my brother, that the Lord may keep me, and give me strength equal to my day.

Your unworthy sister, if one at all,
R. E.

CHRISTIAN CO., Ill., Aug. 26, 1890.

DEAR BRETHREN BEEBE:—I inclose to you a copy of a letter found among the papers of my late father, which it appears he had written for publication, but failed to send it to your father, thinking, no doubt, that it was not fit to appear in the SIGNS. I desire that you publish it, if you think proper.

Yours in fellowship,

J. BEEMAN.

MORROW, Ohio, Dec., 1861.

DEAR BROTHER BEEBE:—Another year has passed away, and I am reminded that it is time for me to send you my remittance for the SIGNS OF THE TIMES. The past year has been an eventful one truly. When I read the many rich communications in the SIGNS, I am sometimes made to rejoice that I am not alone in this wilderness of woe. At other times I feel that there is none like me. At such times the language of the poet expresses my feelings,

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

But again, while reading the experience of some brother or sister, hope springs up, and then I realize that I have been in the valley of the shadow of death; and as I get this glimpse of the goodness and mercy of God, I am made to rejoice in God our Savior. The poet expresses my desire for peace of mind,

"O for a heart to praise my God—
A heart from sin set free;
A heart that always feels thy blood,
So freely shed for me."

If I could write to edify the dear children of God I would fain write; but as I feel my nothingness; as well as my inability, I hesitate; nevertheless I conclude that perhaps some poor, weak one might read this, who feels as poor and needy as I do. I ask myself the question, Can one who is a christian be so engrossed in the things of this world as I am, when we know that this earth is not our home?

"Our dearest joys and nearest friends,
The partners of our blood,
How they divide our wavering minds,
And leave but half for God."

"The fondness of a creature's love
How strong it strikes the sense!
Thither the warm affections move,
Nor can we call them thence."

O that I were enabled to trust more in the Lord, who is able to bring good out of evil, and who works all things after the counsel of his own will; for all things work together for good them that love God, to them who are the called according to his purpose. Says one, "If I only knew that I were one of those called ones that Jesus died for, how happy I would be; but I even fear to hope. While I hope, nevertheless I doubt. O what a poor creature I am!" Perhaps it is right that we should doubt our standing in him, that we may the better feel our weakness, and know from whence cometh our strength. Sometimes after a winter season of darkness, doubt and un-

belief, how pleasant is a glimpse of his countenance.

Brethen, continue to write, that we may be comforted together. May we endure hardness as good soldiers, and run with patience the race that is set before us, ever looking unto Jesus, the author and finisher of our faith. The apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And brought him to repent."

The time is coming when we shall leave this dull mortality, and death will be swallowed up in victory. Then will that saying be brought to pass, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Yours in love,

ARIEL BEEMAN.

SENECA FALL, N. Y., Jan., 1891.

DEAR BRETHREN BEEBE:—I have just received a letter from brother J. T. Baxter, of Attica, Iowa, thanking me for sending him the SIGNS. There was so much love and gratitude in the letter that it filled my heart with love to him; for I could see that he was one of God's little ones, chosen in affliction. As I read the letter tears ran down my cheeks, and my heart went out in thankful praise to God for his loving-kindness to one so unworthy as I feel myself to be; for if I am one of God's children I am the least of all. I think I know how that dear brother appreciates the SIGNS, for it is to me like water to a thirsty soul. Sometimes I feel much cast down, and go groping along, almost ready to give up. Then comes our family paper, I take it up, and perhaps there is a piece from a brother or sister that just lifts me up and makes my heart rejoice. I can say with that dear brother, I know the hand of God is in it. I do thank the Lord that he has given me an opportunity to give a cup of cold water to one of his dear children.

Brother Beebe, will you please put this in the SIGNS, that the brother may know I received his letter; and I hope he will write to me again. You will see I am a poor writer. May the dear Lord bless you in time and eternity, is the prayer of your unworthy sister. I have sent you an order for five dollars for indigents, and hope it will make their hearts glad.

E. CANDLER.

BATH, Maine, Dec. 19, 1890.

DEAR BRETHREN BEEBE:—I have just finished reading Elder Durand's book, "Meditations on portions of the word." I would like to tell of the sweet enjoyment I have had in reading the book, but words cannot express it. I have found the name of Jesus exalted on every page, which is so satisfying to every one who

has been taught of the Lord that there is none other name under heaven given among men whereby we must be saved.

I do feel glad that you are to continue the SIGNS weekly another year, and hope the brethren will come to your assistance. The SIGNS has been coming to my home over thirty-five years, and its columns have always been read with comfort. I hope the Lord will enable you to set forth the truth boldly and fearlessly in the future, as in the past, and that he will lead the minds of the brethren to write of the power, wisdom and knowledge of God. I know my letters have taken up a good deal of space in our family paper lately, but I would like to have these few lines published when you think best.

Your sister in hope of eternal life,
ATTIE A. CURTIS.

BLANCHESTER, Ohio, Jan. 17, 1891.

BRETHREN BEEBE:—I received from brother Ashurst, of Missouri, this morning a letter, wishing to know that if in my communication in the SIGNS of January 7th I designed to charge the late Elder T. P. Dudley with unsoundness in his celebrated circular on the "Christian Warfare." I am aware that I have ever been a poor, blundering creature, and have not improved any in old age; and I hope the brethren will look with an eye of charity upon my many infirmities. Instead of replying privately to brother Ashurst, I thought to request you to insert in the SIGNS this my reply to his kind letter to me. I consider the late Elder T. P. Dudley to have been one of the best, most able and sound ministers of his day. It may be that others have misunderstood me.

If you will do me the favor to insert this in your paper, it will satisfy all who are interested in this matter. I hope brother Ashurst will see this, and be satisfied that I am the same persecuted "heretic" I was when he heard me preach with our esteemed brother Dudley of Kentucky.

Yours in hope of a better time to come, when this mortal shall have put on immortality.

J. C. BEEMAN.

MURCHISON, Texas, Jan. 2, 1891.

DEAR BRETHREN IN THE LORD:—The time has come for me to renew my subscription for the SIGNS OF THE TIMES for the year 1891. I want you to send the dear old SIGNS to me, for I cannot well do without it, as it contains so much to read. I will send the money in a week or two. I want you to tell that good brother that I thank him a thousand times for sending me the paper last year; for it contains all the preaching I get in these days, and I would feel lost without it, away here in Texas. May the Lord sustain you in all your worthy undertakings, is the wish of your sister in christian bonds,

MALENDY BULGER.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 4, 1891.

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.

DEATH IN THE LAW.

"FOR I was alive without the law once; but when the commandment came, sin revived, and I died."—Rom. vii. 9.

In compliance with the request of our aged brother James McIntyre, of Newman Ill., in his letter which was published in the second number of the SIGNS OF THE TIMES for this year, the following thoughts in connection with the above text are submitted for the consideration of those who love the truth of the doctrine of God our Savior. It is not wonderful that his learned friend never was ready to expound the text, since it directly condemns the foundation on which the whole theory of his profession is built. Evidently it shows that the faith of the gospel is not merely a modification of the demands of the law of Moses. And when this truth is declared there is no possibility of consistency in teaching that in any sense the disciples of Jesus are under the direction of that law. Neither the precepts written upon tables of stone, nor the ceremonial requirements of that law which was given by Moses to Israel, are enjoined upon the saints for their observance. Yet the preaching of the gospel of Christ is not detracting from the glory of God as revealed in the legal dispensation. It is rather the manifestation of the infinite holiness of the law, by whose light is the knowledge of sin. The righteousness of that law was never fulfilled by any works of sinful men; but in saving his people from their sins, Christ Jesus magnified the law by perfect obedience in letter and in spirit, and thus became the end of the law for righteousness to every one that believes. Without this complete satisfaction of its utmost requirement there could be no salvation for any sinner. Not only infinite justice, but every perfection which God claims to himself, forbids that sinners should be delivered from the condemnation and death inseparably consequent upon their transgression of the divine commandment. This fact was declared by our Lord himself in the strongest language which could be used. He said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. Not even the subjects of electing love are saved by the sacrifice of the holiness of the law of God whose curse was upon them.

Paul in our text states the experience of every saint who has been experimentally delivered from condemnation through the redemption that is in Christ Jesus. He does not refer simply to the fact of his being in possession of that natural vitality which is common to all the animal creation. Neither does he claim that in himself he had by nature any spiritual or eternal life while in the condition of which he speaks. If he had been alive by the quickening power of God at that time, neither the coming of the commandment nor any other power could have brought him under the dominion of death. Eternal life certainly can never die. In his natural condition he lived in obedience to the letter of that law of a carnal commandment which God gave to the children of Israel; and resting upon that outward righteousness, he was in that sense alive without the law. In its letter he had not violated any of its precepts; so that he could say, "If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless."—Phil. iii. 4-6. In this confidence of self-righteousness, he was alive. But that life was only in the approval of his natural conscience as an obedient servant literally under the provisions of that first testament, "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 10. None of his fellow Israelites could bring any charge against him as a transgressor of that covenant under which that nation then lived and enjoyed the peculiar favor of God naturally. This is the same life that is enjoyed by all natural men in conscious observance of every known duty devolving upon them. It consisted in the specifications which he presents in the text quoted from Philipians. In this personal righteousness he then felt himself justified; and it was his life. Thus it was written in that law in which he trusted, "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them. I am the Lord."—Lev. xviii. 4, 5.

When the law is referred to in the Scriptures, it is very important to observe the connection in which the word is used. Different laws are mentioned by the inspired writers; and if the distinction between them is overlooked the result will be that the reader will be involved in perplexing confusion. While the Sinai covenant was a ministration of death, it is not the transgression of

its precepts by which death passed upon all men for that all have sinned. This is evident from the fact cited by Paul, that "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."—Rom. v. 14. Even after the law was given from Sinai, its application was restricted to the children of Israel; yet the dominion of death was universal over the Gentiles who were never under that law. Nor was there any promise that the obedience of those to whom that law was given, should release them from the power of death. Only temporal blessings were provided for the obedient Israelites, and only temporal punishment was inflicted upon their disobedience. They were already under the power of death when God gave that law to them. It could not release them from that condemnation. "For if there had been a law given which could have given life, verily righteousness should have been by the law; but the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe."—Gal. iii. 21, 22. All of the Mosaic dispensation was typical, from the fiery law which was written by the finger of God upon tables of stone to the most minute historical circumstance recorded by the pen of inspiration. So Paul sums together the sabbatic precept of the ten commandments with the ceremonial requirements of that law, and says of the whole system, that they "are a shadow of things to come; but the body is Christ."—Col. ii. 17. In his natural state Paul never was alive without the letter of that Mosaic law, for he was born under it, and by legal observance of its direction he was circumcised, and was therefore a debtor to do the whole law.—Gal. v. 3. In its literal observance he profited above many his equals in his own nation, being more exceedingly zealous of the traditions of his fathers. Moved by this zeal he persecuted the church to strange cities. His sincerity in the course he then pursued cannot be questioned. This was then his life, being the righteousness in which he confidently trusted. After the strictest sect of the Jews' religion he lived a Pharisee. It is recorded of this sect, that they trusted in themselves that they were righteous, and despised others—Luke xviii. 9. In this self confidence all natural men are alive without the law. They claim sufficient merit in themselves to entitle them to the favor of divine justice.

From the foregoing considerations it will be seen that the apostle in our text refers not to the letter of the law, but to that commandment at whose coming sin revived and he died. Unquestionably that commandment is indeed the eternal and holy law of God; but it is as far above the letter of any law which has ever been revealed to mortals as

the heaven is above the earth. In the dim light of a taper the prisoner may fail to see the pollution of his cell; but when the full blaze of the meridian sunshine illuminates his abode he discovers unimagined filth in all its parts. So, when the light of the knowledge of the glory of God shines in the heart of a sinner he discovers that all his righteousness is filthy rags. He can no longer confide in such works of his own as had once been his pride and his life. Instead of trusting in his works of obedience to the letter of the law of God, he now sees the truth declared by David, "Behold, thou desirest truth in the inward parts."—Psa. li. 6. This vital principle of holiness is manifestly lacking in the merit in which he had trusted; and consequently he can no longer live upon the righteousness in which he had before rejoiced. Saul as a Pharisee was not merely confident of his own acceptance before God, but he was exceedingly mad against the saints, and persecuted them even unto strange cities. While engaged in this work he was arrested by the voice of Jesus. The entrance of that word gave light, in which was manifested the exceeding sinfulness of that very righteousness in which he was up to that moment alive. Then he could say truly, "I have seen an end of all perfection; but thy commandment is exceeding broad."—Psa. cxix. 96. Not all the labors of Gamaliel and the efforts of devoted teachers of the law of Moses had ever given him the slightest intimation of the perfect holiness of the commandment of God. When the commandment came in the voice of Jesus, it immediately resulted in death to all that confidence in his own works, in which Saul was alive once. He did not even have sufficient vitality left in himself to attempt an argument in defense of his conduct. Instantly he died.

He declares in our text what was the cause of his death at the coming of the commandment. It was that "sin revived." The holy commandment did not produce that sin. It was already in the whole being of the very religious Pharisee; but he did not know of its presence until the commandment came, and at that instant sin revived, and the conscious sinner died. He was in reality no more sinful when the commandment came than he was in his ignorance of the power of sin. As the workman's rule does not cause the deficiency which it exposes in the timber to which it is applied, so the commandment makes manifest the sin which was not seen until the light of that perfect law was applied to the conscience of the sinner. Then the sin which had been hidden and dead in the darkness of nature, revives and is revealed in all its vile and exceeding sinful enormity. At this exposure of his real character the life or confidence of the enlightened sinner is

cut off, and he dies in being separated from that trust in his own works for righteousness. So Paul says, "Therefore by the deeds of the law there shall no flesh be justified in his (God's) sight; for by the law is the knowledge of sin."—Rom. iii. 20. When the infinite perfection of this holy commandment is shown to the conscious sinner he at one sees the justice of God in his condemnation, and therefore in utter despair he dies to all dependence upon his own ability to satisfy the exceeding broad requirements of divine justice. He then knows that he is already under the sentence of death, and can see no way in which the holiness of God can allow mercy to extend to the relief of one so justly condemned.

From what has been presented brother McIntyre will observe that we recognize a wide distinction between the letter of that law which was given to the nation of Israel, and the holy principle of infinite justice which is designated in our text as "the commandment," at whose coming sin revived, and Paul died. In the letter the law of God is the ministration of death; but in the spirit of holiness the life of the saints in Christ Jesus is revealed as "Christ in you, the hope of glory." There is no other righteousness by which the commandment is fulfilled in the saints, but the perfect holiness of God which is in Jesus. When the Spirit of truth shines in the heart of the sinner to the light of the knowledge of the glory of God in the face of Jesus Christ, in that light he sees himself, as he is in reality, a guilty and lost sinner. His outward conformity to the letter of the law of morality then appears as merely a mockery of the righteousness which is demanded by the holy commandment of divine justice. Thus the commandment which was ordained unto life, he finds to be unto death to him. Then he is prepared to rejoice in Christ Jesus as the end of the law for righteousness unto him. From the ministration of death, written and engraven in stones, he gladly turns to the ministration of the Spirit of life in Christ Jesus. Being dead to the law by the body of Christ, he rejoices in the abundant grace of God, by which he is freely justified from all things from which he could not be justified by the law of Moses.

Realizing that we have not been able fully to present all that is contained in the text, we submit to our inquiring brother what is written, with the earnest desire that by the Spirit he may be led more clearly to know the truth than we could hope to be able to express it in the language given to finite mortals.

CIRCULAR LETTERS.

STATE ROAD, Del., Dec. 29, 1890.

BRETHREN BEEBE:—There has been enough commotion among religionists of late years to make it seemingly necessary to look up the old landmarks, and the footprints of those able and faithful gospel ministers whose labors and pastoral services we enjoyed years ago, but whose voices are heard among us no more. Their work followed them to bear witness of them; and they have left us as a legacy in their writings a record of their faith and practice. Out of the fiery ordeal of the general division, when men suffered the loss of all things else for the truth's sake, the ministry came forth sanctified, and like unto gold tried in the fire; and then did the churches have peace and rest.

I have before me a Circular Letter published by the Licking Association, of Kentucky, more than twenty-seven years ago, when they were all united, speaking the pure language of Israel, and enjoying unbroken fellowship with each other. I am particularly pleased with it, and so much so that I will inclose it to you, suggesting its publication in the SIGNS. I do not know who was the writer, but it matters not, so long as it comes to us indorsed by such men as Elders Dudley, Johnson and Theobald. I would like for those who have broken off from our correspondence, and denounced so many Old School Associations as Means Baptists, still claiming to be in perfect accord with the above named Elders, to read this letter, and see whether they are willing to accept it as sound and scriptural; and if they are I would say to them that I believe all Old School Baptists with whom I am acquainted and with whom we are in correspondence will heartily indorse it. Perchance some of those who then made up the Licking Association may see how far they have drifted away from the landmarks which their fathers had set.

E. RITTENHOUSE.

The Elders and brethren composing the Licking Association of Particular Baptists, now in session with their sister church at Mt. Carmel meeting-house, Clark Co., Ky., to the churches which they represent, and to the children of God scattered abroad, wish grace, mercy and peace.

DEARLY BELOVED BRETHREN AND SISTERS:—We have abundant reason to be grateful to our heavenly Father for his kind protection which has been manifested in the preservation of our lives, and in permitting us to meet once more upon the shores of time in an associate capacity.

As it has been our custom ever since our organization as an association to attach to our Minutes a short address upon some subject connected with our holy religion, it is therefore but reasonable that you should expect a continuation of this long established practice.

The gospel of our Lord Jesus Christ is replete with instruction and consolation to the children of God. It embraces so many sublime and heavenly considerations that we are sometimes at a loss to select any particular theme for special meditation or comment. Still, as it contains nothing uninteresting or unprofitable, we will endeavor to present for your contemplation a few thoughts on the subject of the unction of the Holy Spirit and its effects.

"But ye have an unction from the Holy One, and ye know all things." "But 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."—1 John ii. 20, 27. The only real knowledge which we can possess of the truth of God is from a vital, experimental, heartfelt acquaintance with it through the teaching of the Holy Ghost. Men, learned or unlearned, preacher or layman, may theorize and speculate, may think they see and understand, may reason and argue, preach, talk and write wisely and well upon this and that point of doctrine, or upon this and that portion of Scripture; but unless the sacred truth of God is made known to our hearts by a living faith, we have no true knowledge of it, as we have no saving interest in it. How appropriate are those words of the apostle, "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."—1 Cor. viii. 2. To think that we know a thing, and to know that we know a thing, are two very different things. We must have done with thinking, and come to knowing; and this we never can do until the blessed Spirit seals the truth of God home upon our hearts and conscience. The Bible is plain enough. The plan of salvation is written on its sacred pages as with a ray of light; and every truth that is for our good or the Lord's glory is so traced in the inspired volume that he who runs may read. This the Lord himself declares: "All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge."—Prov. viii. 8, 9. But before we can read to our soul's profit these words of truth and righteousness, the veil of unbelief must be taken off our heart, that we may see light in God's light. The truths of the gospel, if not broken up by a divine hand, lie upon many an understanding like clods upon a field, which they encumber, but do not fertilize; or, to use a more scriptural figure, as the seed scattered by the hand of the sower lies on the hard-beaten wayside until trodden into dust by the feet of the traveler, or devoured by the hungry fowl of the air. What good will the purest, cleanest, soundest doctrine, even if

preached by an apostle, do us, unless there be a living principle of divine faith in our hearts, which mixes with the word, and so profits the soul? The want of this was the ruin of those ancient carnal Israelites, who ate of the manna and drank of the rock, but whose carcasses fell in the wilderness: "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 2. When we turn to the sixth chapter of the gospel of John we read with wonder and admiration, and at times with some feeling and savor; for we see grace and truth stamped upon every line of that sacred discourse, where the Lord speaks with such solemn weight and power about eating his flesh and drinking his blood. But what effect did this sacred sermon, the perfection of spiritual and experimental truth, to us so weighty and solemn that life and death seem to hang upon every word, what effect did these words of him who spake like as never man spake produce upon them that heard them drop from his gracious lips? Did it awaken, quicken or regenerate them? So far from that, the Lord not seeing good to apply it by his blessed Spirit to their hearts, it only stirred up their rebellion and unbelief. Their only reply to its heavenly language was, "How can this man give us his flesh to eat?" We see then that it is not truth, the purest and clearest, even when uttered by the Redeemer's own lips, that can save the soul, unless applied to the heart by the special power of God. This the Lord plainly showed by the parable of the sower, where the seed being the same, but the soil different: "That only which fell into good ground brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Thus, whoever be the sower, it is only when the seed of divine truth enters into the broken furrows of a good heart, made so by grace, that it takes that firm and deep root which enables it to grow and bear fruit to the praise and glory of God; but when the truth of God is made known to the heart by divine teaching and divine testimony, what a holy sweetness and heavenly savor are then tasted, felt and realized in it! When thus favored to sit down under the shadow of its beloved, and find his fruit sweet to its taste, the soul says, with Jeremiah, "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. The essential Deity and Sonship of our Lord Jesus, the sorrows and sufferings of his agonizing humanity in the days of his flesh, the unutterable glory of his divine person as Emmanuel, God with us, at the right hand of the Father, the efficacy of his atoning blood, the beauty of his all-spotless righteousness, the sweetness of his dying love, that passeth all knowledge, the fullness of grace that dwelleth in him as the covenant

head of the church, the stability of the everlasting covenant, ordered in all things and sure, the sympathy and compassion of his tender heart; how can these blessed realities, in the experimental realization of which the life and power of godliness mainly consist, enter into us, or we enter into them, without the unction of the Holy Ghost? Let us, in a brief manner, take a retrospective view of the experience of grace of every heaven-born child. When the Holy Spirit writes his law in the heart (see Jeremiah xxxi. 33) the dead sinner awakens to a sense of his lost and ruined condition, he feels the exceeding sinfulness of sin, the guilt of sin presses heavily on his conscience, and the pollution of his sin confounds him! "For by the law is the knowledge of sin;" and he feels constrained to cry, "O Lord, I am oppressed; undertake for me." "Lord, save; I perish." "Lord, be merciful to me, a sinner." But he thinks that his prayer rises not above his head. He goes now to the law; but, alas! he flees for refuge where no refuge can be found. For the law is the ministration of death, and curses for every transgression, in thought as well as word and deed. His condemnation appears (to himself) to increase. He realizes now that "The law is spiritual; but I am carnal, sold under sin."—Rom. vii. 14. He goes to hear the ministers of the word; but although he may hear their preaching with approbation, they cannot extricate him from the chilling embrace of the body of sin and death. He reads the Scriptures of divine truth; but, though they contain the remedy, he needs the remedy applied to his heart. At last, when he was without strength, and has spent all that he had, and was nothing better, but grows rather worse (see Mark v. 25, 26), he receives the unction of the Holy One: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified."—Isa. lxi. 2, 3. The Holy Spirit gives him a knowledge of his relationship or standing in Christ. He enlightens the eyes of his understanding, and gives him the light of the knowledge of the glory of God in the face of Jesus Christ. Faith, a fruit of the Spirit, springs up, and he comprehends the full efficacy of the atonement, and believeth with his whole heart that the blood of Jesus Christ his Son cleanseth us from all sin. Love, another fruit of the Spirit, is shed abroad in his heart, and he receives Jesus gladly as his Prophet, Priest and King, as the only name given under heaven among men whereby he must be saved. He rejoiceth now in Christ Jesus, having no confidence in the

flesh. He breaks out in songs of praise, and his heart's desire is to glorify God in his body and spirit. He knows now all things needful for his salvation, and needeth not the teaching of his neighbor and brother about the knowledge of God, for his heavenly Father has taught him himself; and having heard and learned of the Father, he cometh to Christ.

All this is the effect of the unction from the Holy Spirit. It is therefore not only useless, but also dangerous, to make ourselves or others wise in the letter of truth, when the heart remains utterly destitute of its power; for such knowledge puffeth up, and we do well to take heed to the solemn warning of the apostle; "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—1 Cor. xiii. 1, 2. If we have any internal evidence that we fear God, if any faith in his dear Son, if any sense of our sinfulness and ignorance, our earnest desire should be to be led unto the truth of God by God himself. "Open thou mine eyes, that I may behold wondrous things out of thy law." "Lead me in thy truth, and teach me;" "on thee do I wait all the day." "Give me understanding, and I shall live."—Psalm xxv. 5; cxix. 18, 144. Such and similar petitions should often arise from our hearts, and the word of promise encourages us to present those supplications before the throne of grace. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James i. 5. What can be more encouraging for the poor petitioner, waiting at Wisdom's door, than the words of our Lord himself? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. vii. 7, 8.

Dear brethren and sisters, before we close suffer a few words of exhortation. "Be ye followers of God, as dear children, and walk in love." Let that love be without dissimulation; not in word, nor in tongue, but in deed and in truth, and with a pure heart fervently. Be of one mind, and follow after the way of peace; and may the Lord direct you, and make you able for the performance of every good work. Let us keep our bodies in subjection, and not follow after the vanities of the world. Let us try to keep our garments unspotted, and our lamps trimmed. Let the word of Christ dwell in you richly in all wisdom, teaching one another, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen.

Done by order of the Association.
THOMAS P. DUDLEY, Mod.
JOHN W. ROYSTER, Clerk.

BOOK NOTICES.

SPENCERVILLE, Ohio, Jan. 19, 1891.

DEAR BRETHREN BEEBE:—As some interest is manifested in the success of my proposed book on samples of "Every Day" thought, will you please give space for this information respecting it? Suggestion has been made to put some in paper covers at one dollar. I will expect no real profits, and hope to be able to supply it at that price, but it will depend upon the number published; and as it is strictly a subscription book, I must first know how many are wanted. Therefore let all who desire and feel able to get one please inform me at once; but send no money until I give notice in the SIGNS, when I will need all of it.

Inquiry has also been made as to my circumstances. I freely state that I own thirty-seven and one-half acres of land, am somewhat in debt, and dependent upon my labor for my family's support; therefore I am neither rich nor strictly poor. My ambition is to leave a special record of the Old School Baptists' appreciation of actual moral worth, together with a defense of the doctrine of the predestination of all things, and its harmony with moral principles and christian experience. I desire all Baptists especially to read it, as it includes a special correspondence on that doctrine, covering both sides of the issue, and is the only defense of the predestination of all things that I know of in book form; applying to all things every day, both in morality and religion, and designed to promote peace among the brotherhood. It has been my solace for twenty-seven years of professional life; and my twenty-one years of ministerial labors have been devoted to its defense, as one of the fundamental principles of my faith.

A. B. BREES.

INQUIRIES AFTER TRUTH.

WARDSVILLE, Ont., Jan. 26, 1891.

GILBERT BEEBE'S SONS:—I would like very much for Elder S. H. Durand to give his views through the SIGNS OF THE TIMES on John i. 17. I heard the late Elder Thomas McColl, of Dunwich, Ont., preach from this text in John McBride's barn, in Kintyre, about forty-three years ago, and some of the remarks he made on that occasion were coming forcibly to my mind last summer, although I am attending churches of different denominations. Since boyhood I have never heard any one else give their views on that verse. I heard Elder Durand some years ago preach a very able sermon in Duart, Ont., and his views on this portion of Scripture might be profitable to more than one

INQUIRER AFTER TRUTH.

DISCONTINUED.

In accordance with the notice published in the last two numbers preceding this one, we have now discontinued those from our list that we received at one dollar whose time expired with the end of the year, and from whom we have not received orders to continue their paper. We have also discontinued those who are a year or more in arrears with their subscription. Experience teaches us, however, that many of these will wish to be replaced on the list; and that there may be no break in their numbers for this year, we will run a few hundred extra for the month of February, so that those who renew within that time can have the missing numbers sent them.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

MARRIAGES.

ON January 22d, 1891, by Elder Wm. J. Purington, at the residence of the bride's uncle, in Hopewell, Mr. Jerome W. Morrell and Miss Sallie A. Seabold, both of Hopewell, N. J.

OBITUARY NOTICES.

DIED—At the residence of her brother-in-law, Mr. Chichester, near Warrenton, Va., Dec. 6th, 1890, Miss Maria A. Arrington, in the 36th year of her age.

Miss Arrington never made a public profession of religion by identifying herself with the visible church; but it was evident to her friends that during a long and tedious illness with consumption she was sustained by a well-grounded hope in the Savior of sinners. For more than a year she was confined to her bed, and much of the time was alone in her room, for her sister (sister Chichester) had the care of a numerous family of little children, and herself in very poor health; but no complaint nor murmuring was made by the sufferer, the presence of her Lord sustaining and soothing her in her hopeless struggle against the approach of the last enemy, which is death. As he came, thanks to the mighty grace of God, his sting was removed, and he was a welcome messenger instead of a dreaded enemy, so sure are the promises of God that he will never leave nor forsake his people.

Sister Chichester is the only surviving near relative of the deceased. May God comfort her, as in poor health, and in manifold temptations and trials, she looks to him for help.

J. N. BADGER.
ALDIE, Va., Dec. 29, 1890.

Mrs. Susan Jenkins, wife of Winburn Jenkins, died at the residence of her husband, in Preble Co., Ohio, August 28th, 1890, of dropsy of the heart, aged 69 years, 9 months and 1 day.

She came from Brown Co., Ind., in 1849, and was married to Winburn Jenkins June 15th, 1852. She was the mother of seven children, four of whom survive her. She with her husband united with the Primitive Baptist Church at Sugar Grove, Ind., in 1873, and was baptized by Elder James Martindale, of Hagarstown, Ind., remaining a consistent and faithful member until death. She leaves many loving friends to mourn their loss; but we hope that our loss is her eternal gain. She was sick from January 1st until August 28th. She bore her affliction with much patience, saying, "Let the Lord have his time. Knowing that I must die, I am resigned to go, and willing to die; for death is gain to those who have faith in Christ."

"Weep not, my friends; my friends, weep not for me;
All is well, all is well.
My sins are pardoned; pardoned I am freely;
All is well, all is well.

"Farewell, my friends; adieu, adieu;
I can no longer stay with you;
My glittering crown appears in view;
All is well, all is well."

SALLIE STEWART.

DIED—At his residence in Kingwood Township, Hunterdon Co., N. J., Oct. 25th, 1890, brother Abram Kise, in the 73d year of his age.

Brother Kise was baptized in the fellowship of the Old School Baptist Church at Kingwood, March 20th, 1870, and was for more than twenty years a consistent member of the church. He leaves a widow and three sons to mourn their loss, with a large circle of neighbors and acquaintances, with whom he had been associated for many years. Although the church by his death sustains the loss of one of her members, we feel assured that our loss is his eternal gain.

Elder Wm. J. Purington, of Hopewell, N. J., preached a discourse on the funeral occasion.

CYRUS RISLER.
LOCKTOWN, N. J.

PLEASE publish the death of our cousin, Sarah A. Michener, who died April 28th, 1890, in her 64th year.

The greater part of her life was spent in caring for her invalid mother, and after her death it seemed that her work was done, and she took very little interest in the things of this world. She was not a professor, but I feel confident that she was a firm believer in the doctrine of salvation by grace. She was a most dutiful and affectionate daughter, and a kind and loving sister. Her brother is left very lonely indeed. May the Lord, if it is his holy will, pour the oil and wine of consolation into his wounded heart, and may he take comfort in the thought that she is at rest.

A. H. ADDIS.

SOUTHAMPTON, Pa., Jan. 25, 1891.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 11, 1891.

NO. 6.

POETRY.

NIGHT THOUGHTS.

THE time draws nearer every day
When I shall pass from earth away,
And far above this gloomy place
Behold my precious Savior's face.

I shall behold him as he is,
In that blest clime of perfect bliss,
No more to doubt, no more to fear,
Be done with all these sorrows here.

O yes! By faith methinks I see
A place in heaven prepared for me,
Where I shall meet the blood-washed
throng,
And sing with them redemption's song.

All praise to him who gives such hope;
It lifts my drooping spirits up,
Makes me to fly on eagles' wings
Above all sublunary things.

Thrice blessed hope, be ever mine!
Within this bosom ever shine!
Till I shall bid farewell to time,
And dwell in that fair, heavenly clime.

SARAH WYMAN.

FAIRFIELD, Michigan.

I AM OLD AND BLIND.

I AM old and blind.
Men point at me as smitten by God's
frown,

Afflicted and deserted by my kind;
Yet I am not cast down.

I am weak, yet strong.
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father supreme, to thee.

O merciful One!
When men are farthest, then thou art
most near;
When friends pass by, my weaknesses to
shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may
see
Thyself—thyself alone.

I have naught to fear;
This darkness is the shadow of thy
wing.

Beneath it I am almost sacred; here
Can come no evil thing.

O! I seem to stand,
Trembling, where foot of mortal ne'er
hath been,
Wrapped in the radiance from thy sinless
hand,
Which eye hath never seen.

It is nothing now,
When heaven is op'ning on my sightless
eyes,

When airs of paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture; waves of
thought

Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre.
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mire.

CORRESPONDENCE.

FOREKNOWLEDGE.

(Continued from last number).

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30.

We will now particularly notice some of the predictions recorded in the Old Testament concerning the birth, humiliation, sufferings, death and resurrection of our Lord Jesus Christ, and show from the New Testament their exact fulfillment. The fifty-third chapter of Isaiah contains wonderful declarations concerning the advent of the Messiah; also the fourteenth Psalm. Some declarations from other places in prophecy will be adduced, which set forth

with unerring certainty the prescience of God, or the divine foreknowledge of Jehovah. "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. And the Lord said unto me, Cast it into 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." "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones." "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning; he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. For the Lord God will help me; therefore have I set my face like a flint, and I know that I shall not be ashamed." A great amount more of Scripture might be quoted having reference to the same glorious subject, but no more will now be brought forward, only as it may be necessary in connection with showing the fulfillment as recorded in the New Testament.

Although the Jews read the prophecies concerning the coming of Christ, the humiliation connected with his birth was such that they knew him not, as a nation, any more than the world of mankind in their carnal state to-day know the humiliating doctrine of the cross; but had he appeared surrounded by worldly pomp and splendor, how readily would they have admitted, "This is the King of the Jews." But that holy child Jesus would be found "wrapped in swaddling clothes, lying in a manger;" therefore the haughty Jew disdained and ignored him; but Simeon knew him; for it had been "revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit [not simply permitted to come, but directed by the unerring wisdom of God] into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord,

now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simeon 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." The Scriptures show us that Simeon and Peter knew Christ Jesus by revelation; and he and his truth are known no other way at the present time. When Jesus began "to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men." Peter

was so completely under Satan's control that he dared to rebuke the Son of God; but Jesus said unto him, "Get thee behind me, Satan;" for he was contradicting, or setting himself up in opposition to the will and purpose of God; and at the present time, whenever a man or men can have that audacity to say that the sentiment of "absolute predestination" of all things is a "damnable doctrine," such one or ones are in the same condition that Peter was; and nothing but almighty power can give them to see and know their captivity, and release them from the bondage of the arch-enemy. And upon another occasion "Peter said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Read the twenty-sixth chapter of Matthew entire; for the fixed purpose is therein declared in no uncertain language; therefore it was all foreknown, because it was absolutely predestinated. "Mr. Carnal Reason," did not Peter say what he would not do? Did not Jesus tell him what he should do? Which of the declarations was fulfilled? What Jesus said was exactly accomplished, and all the purposes of Jehovah will certainly be executed, even down to the most minute thing; for said Jesus, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows." Said Jesus to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." After the crucifixion, resurrection and glorification of Jesus Christ, and the gospel day had fully come, how did converted Peter talk? Did he say this or that concerning his Lord and Master need not come to pass? No; but he declared with a holy boldness, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Reader, is not "determinate counsel and foreknowledge" so united by the inspired penman that the one is just as broad as the other?

The verb from which the adjective determinates comes is *proorizo*, to mark out beforehand; having exactly the same meaning as to decree, foreordain, or predestinate. Careful reader, you will notice that it is not *council*, the assembly to give the advice, but *counsel*, the determination already fixed. We will notice Peter's declarations a little further on this awfully sublime and glorious subject; for he says, "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. 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."

Now, if the Lord will, some wonderful things concerning the Redeemer of Israel shall be more particularly dwelt upon. When Herod considered "himself mocked of the wise men," he "was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then [at the appointed time] was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel [which name signifies sheep] weeping for her children, and would not be comforted, because they are not." In the wisdom and purpose of our God everything was ordered to bring that to pass *exactly at the time*; and not one child more nor one less was slain than what God had appointed; for "Known unto God are all his works from the beginning of the world." The agony of the Son of God in the garden of Gethsemane is recorded by the four evangelists (as they are termed by men) in language which shows the exact fulfillment of what he inspired the prophet to record; for he says, "I have trodden the winepress alone, and of the people there was none with me. * * * And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me." The dear Lamb of God said to the disciples, "My soul is exceeding sorrowful, even unto death. Tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." In Luke it is recorded, "And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it

were great drops of blood falling down to the ground." The description of the suffering Jesus in the garden of Gethsemane, as recorded by Matthew, Mark, Luke and John, is such that all who believe the record and love that Jesus, when the same is applied by the Holy Ghost unto them, as to cause them individually to say, O my soul, be still and gaze, wonder and adore! for the very word agony is from *agonia*, and signifies a contest; and it is recorded in no other place in the Scriptures. O what a contest! Infinite justice and boundless wisdom were so joined that justice must receive plenary satisfaction, and through that very suffering the boundless mercy of God would be made manifest to sinners of Adam's fallen race. When having a faith's view of the suffering Redeemer there will be in the mind of the child no feeling to talk about permissive decrees, or that our God foreknew what he had not determined eternally; for they can see some of the glory in the prophetic declaration, "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." The agony of the dear Son of God in the garden and his prayer did not cause the eternal "I am that I am" to repent; for the beloved Son of his was the kinsman Redeemer, and the sins of his people were upon him; for Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." Who that loves and fears God desires to interpolate into Peter's language the words, "the punishment of" our sins? That he bore the punishment of the sins of his elect is true; but he bore their sins; consequently as they were upon him the punishment came in the terrible contest to which reference has already been made; and such was the foreknowledge of our God that not one sin more nor one less than the sins of all his elect were upon him. When the statement is made that the sufferings were sufficient to save all the world of mankind if they would only believe in him, or if only one sinner is saved it required the same suffering, there is not a solitary passage of Scripture can be adduced, when used in its proper connection, to sustain such a carnal theory. What! the eternal, self-existent God give his darling Son to suffer and die upon frail contingency! How God-dishonoring such a sentiment is; for that represents the atonement in such a manner that it is not an atonement, but merely an example of obedience and patience, placing the work of Jesus Christ just in the same position that the cipher in mathematics is, no value of itself, only occupying a place, and the prefixing of the initial figure gives it value. So creature merit, according to that theory, gives worth

to the atonement. But such reasoning is not only infidelity—it is blasphemy. In prophecy it reads, "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 has already been stated in this communication, the entire chapter from which this last quotation is made shows to every real believer that it was according to God's eternal purpose that his beloved Son should suffer exactly what he did. It also teaches the glorious doctrine of eternal, personal, unconditional election, and that not one for whom Christ died can finally perish.

The signal that the traitor Judas should give the multitude was a kiss. "Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast [See what is said about a traitor's kiss in 2 Samuel xx. 9, 10]. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him. And, behold, one of them [Peter was the man, for so declared the apostle John] which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" At that time a Roman legion was about five thousand, which would make the number of angels more than sixty thousand which could have been given had it been God's purpose to deliver his beloved Son from the power of that multitude. But Jesus continued, and said, "But how then shall the Scriptures be fulfilled, that *thus it must be*?" Of what awful moment to the meek, humble and God-fearing person is the declaration, "Thus it must be;" for the word *thus*, from the words *houto* and *houtos*, signifies that everything is to be in perfect harmony, down to what men might call trifling things; and the dear Lamb of God referred directly to the Scriptures, which unequivocally shows that everything connected with the betrayal of Jesus was absolutely determined in God's foreordination, therefore certainly foreknown; no chance work, nothing to savor of the carnal theory of "permissive decrees," but according to the will, purpose and power of Jehovah. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples foresook him and fled."—See Zech. xiii. 7. There it says, "And the sheep shall be scattered."

And was it not so? Certainly it was; for the prophecy could not fail. At the time the dear Redeemer was in the hands of those ungodly wretches, the high priest said, "What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ. Who is he that smote thee?" "And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, king of the Jews." At the time the Lamb of God was enduring these things at the hands of the wicked, whom God had before appointed to do those very things, Peter did what the Lord said he should, denied him thrice. After the cock crew, "Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." Reader, if you love God, and truly believe his written word, compare the quotations made concerning what Jesus endured at the hands of those wicked wretches, with what he had said by the prophet, in Isaiah l. 4-7, and see the exact fulfillment; and may you be enabled to clearly see that what the eternal God foreknew, he had foreordained.

It is declared that "the same day Pilate and Herod were made friends together; for before they were at enmity between themselves." And to-day warring factions of carnal religionists can make friends with one another to persecute the true, tried and faithful followers of the Lord Jesus Christ, who will not countenance any of their religious abomination, as is recorded by the inspired psalmist concerning them in his day, "For, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hid-ones. They have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance." Gladly would carnal teachers unite into one solid phalanx (they seem to be trying hard to unite state and church), if by so doing they could cut off the true church, so that there would not be a real Predestinarian Baptist left on the earth. But, trembling one, rejoice, if God give you strength and grace thus to do, that the Lord God omnipotent reigns. And Pilate "went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee?" Can any one read Pilate's words and entertain a doubt but that Pilate spoke honestly, so far as he was concerned? How often carnal men talk about what power they have to do this or that—tell us

they are free, moral agents; which is such a contradiction of terms that it needs no explanation to any thinking mind. "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." In the thirty-ninth Psalm the record is, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence; I held my peace, (even) from good; and my sorrow was stirred. My heart was hot within me: while I was musing the fire burned. Then spake I with my tongue."

(To be continued.)

WILLARD, Va., Jan. 22, 1891.

DEAR BROTHERS BEEBE:—I arrived at my home safely on the 19th inst., finding my family in the enjoyment of their usual good health, for which, and all the tender mercies of our covenant-keeping God, I desire to be thankful; but O! my poor, deceitful, ungrateful heart. I know it is deceitful above all things, and that I cannot know all its depths of depravity and deceit. Still I trust that the Lord has put in me a desire to honor and glorify his all-glorious name, and to render to him sacrifice of thanksgiving and praise. Truly may we with the psalmist inquire, "What shall I render unto the Lord for all his benefits toward me?" If David, with all the wealth of Israel at his command, a man also of God's choice to reign over Israel, after God's own heart, and a type of Christ, could not find an adequate offering, how can a poor, ignorant sinner of the Gentiles, who is indeed "poor and needy," find aught that is worthy to lay in the balances in payment for God's mercies? God himself has put the seal of condemnation upon our very best offerings, and though we fetch the cattle upon a thousand hills it would not be accepted; for the time is come when God declares that he has no pleasure in any of the sacrifices we can render with our hands. He now demands an offering of thanksgiving, out of a broken and a contrite heart. So David answers his question, "I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord now, in the presence of all his people."

I was absent from home seventeen days, during which time I visited and tried to preach to the brethren in Alexandria, Va., Washington, D. C., Rock Springs, Philadelphia, to a little company that met at my brother-in-law's (brother F. S. Terry), near Ashbourne, Pa., Hopewell and South River, N. J., Ebenezer, in the city of New York, and Middletown & Wallkill, in Middletown, N. Y. The whole visit was one of uninterrupted sweetness and comfort to me, during which I hope I did really enjoy the presence of the Lord, in striking contrast with my experience of many months past,

when I wandered in the darkness, mourning my absent Lord, anxiously inquiring, "Will he return no more?" and feeling that he had forsaken me forever; but so has been my pilgrimage thus far on my journey. I have realized, I think, by sad experience what the psalmist meant when he said, "Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth." For, truly, when he withdraws his glorious, clear-shining light from us, it is darkness itself, thick darkness, and all the hateful passions of our untamed and unsubdued carnal nature manifest themselves, and we are in great fear lest we be devoured by them. We mourn and inquire, "Why is it thus?" thinking that the evils of our nature, the corruptions of our flesh, have caused the light to be withdrawn. Do the beasts of the forest, who creep forth in the darkness, make the darkness? O no. They take advantage of the darkness to show themselves and prowl about, seeking their prey; but God makes the darkness. So it is with us. But as with the wild beasts, who slink away and hide themselves at the coming of day, so we find that when the Sun of righteousness arises on us with healing in his wings there is a forgetfulness of self; and in the joy of his presence we forget the anxiety and distress of the night, only remembering it as a dream that is past.

I would mention also my visit to brother George Jenkins, of the Rock Springs Church, Lancaster Co., Pa., who has been confined to his house and mostly to his bed almost continuously for nearly a year with a distressing and painful disease, which first appeared in his feet, by which he has been rendered helpless and a constant sufferer. It is distressing to witness his sufferings, and to feel that we can do nothing that will afford more than momentary relief; but it is also comforting to be with him and witness the patience and uncomplaining fortitude with which his sufferings are borne. Though his bodily powers have failed, his spiritual strength is renewed. "The inner man is renewed day by day." His case is a clear presentation of the power of divine grace to overcome all our weakness, and make us to exhibit the power of God. It is a forcible example of the truth of religion; as it is evident to all who witness the sufferings of the dear old saint, and the uncomplaining patience and fortitude with which he bears his sufferings, that it is not the stoicism of the fatalist, who simply bows to the inevitable, but the faith and patience of one taught of the Lord, strengthened by the assurance that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen," and counting the sufferings of this present time "not worthy to be compared with the glory which shall be revealed in us."

I felt strengthened and comforted by my interview with the dear old brother. May the Lord sustain him under all his afflictions, and also the dear children who so devotedly and uncomplainingly minister to his wants.

Since my article on the "Absolute Predestination of all Things" appeared in the SIGNS of December 17th, 1890, I have received a great many letters from all sections of this country and from Canada, generally most heartily approving and indorsing the article. I take this opportunity to publicly acknowledge the receipt of their letters, and to thank them for the unmerited kindness they have shown me; but I will have to ask them to excuse me if they fail to get answers from me. I will, however, I think, in time answer them all. I am made to rejoice that there are yet a few who are not ashamed of the precious doctrine of God's absolute government over all things in the universe.

I feel to thank the Lord that he enabled brother R. F. Haynes, of Oak Hill, Illinois, to so clearly define the difference between the "absolute predestination of all things" and "fatalism." It was very opportune, as I had just received a letter asking me to tell the difference; and as I had never had any acquaintance with "fatalism," not even knowing that there was ever such a doctrine held by any class of men, I could not have told him the difference. I see now that there is all the difference in the world, and that the two are no more alike than light and darkness, "fatalism" being only the result of carnal reason, seeking to account for what reason cannot account for, and ignorantly concluding that as we cannot prevent we must submit to the inevitable; but faith, viewing the absolute control and wise direction by the all-wise God of all events, patiently and quietly waits the unfolding of his purposes, knowing that

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

It seems to me strange that any one claiming to be an Old School Baptist, who is at all acquainted with the history of the denomination for the past sixty years, should now make war upon what has during all that time been accepted as a fundamental principle of Old School Baptist faith. There are some who see no reason why we should be zealous to be considered "Predestinarian" Baptists. I think brother Haynes, in the SIGNS of January 14th, has given the best of reasons therefor. I will add that I should rejoice to see that prefix to the name of every Old Baptist church and association in the country; for whenever I do see it I am in no doubt as to the true character of the people who bear the name. The name "Old School Baptists" was given by their enemies to those who contended for the truth,

as a term of reproach, sixty years ago, and was accepted by our people. After forty years those who gave us the name tried to claim that they were the "Old School," and we are "Hard-shell." Well, I reckon if we grant them this right it would not be many years until they would try to take the name of "Hard-shell" too. No, we will hold on to the name of "Old School," with all that it implies—election, predestination, and all the rest; and those who cannot walk with us will simply have to seek company that suits them better.

One brother thinks that my article was not written in "the spirit that should characterize the followers of the meek and lowly Jesus;" and immediately launches out into a tirade against the general conduct of the SIGNS, declaring that if he lived till the next day he should order his paper discontinued. I am sorry that anything I write for the paper should cause a loss of subscribers; but when the SIGNS fails to contend for the truth in order to get or retain patronage, I fear it will find many of its most substantial patrons forsaking it, "as rats leave a sinking ship." The SIGNS has consistently and earnestly contended for these things; and it can be truly said of its publishers that they have never refused to publish an article for fear of the effect it might have on their subscription list, nor publish what they did not approve for the sake of securing subscribers, but have faithfully wielded "The sword of the Lord and of Gideon," to the comfort and joy of many poor, tried and afflicted saints. I am afraid that my correspondent alluded to above would say that Jesus did not exhibit a very meek and lowly spirit when he denounced the Pharisees and Scribes for their hypocrisy.

Another writes his regrets for the publication of the article, saying it will do harm; that he has loved me, and now realizes a great deal of solicitude on my account. I will only say that the publication of truth can never do harm. It may, and undoubtedly will, render the one advocating it unpopular in the world, and bring reproach and contempt upon him; but it can do no harm to the cause of truth nor in the church. It may have the beneficial effect of manifesting who are true believers and who are impostors. I maintain that the Scriptures clearly present the doctrine; nor has any one the right to set himself up in judgment of us upon his own peculiar interpretation of our declaration. I am sure it ought to be sufficient when we bring Scripture declarations to show our meaning; and it should be sufficient for any unprejudiced mind who is not seeking occasion to make his brother an offender. I utterly fail to see how God is dishonored by ascribing to him all the honor and glory and power. If I am wrong in my interpretation of Scripture, I am honestly so, and just as sincerely desire to be right as he who accuses

me of dishonoring God, of being a fatalist, &c.; but I have never yet read or heard an argument deduced from the Scriptures to disprove the doctrine. About all the argument the opponents of the doctrine advance is that the Scripture we offer to prove our position "doesn't mean that." Well, in the name of all that is good and true, what does it mean? Upon this they are discreetly silent.

I am sorry to lose the love and esteem of any of those whom I have esteemed as brethren, but all I can say in reply is that I am what I have always been. I have not pretended to believe other than what I now believe. I think I can say in truth that I have ever believed this doctrine from the time I received a hope of salvation, and when I joined the Old Baptists I heartily subscribed to it; but I have never believed the interpretation put on it by the enemies of truth.

I will now close my scribble and submit it to your better judgment, whether to publish or not; and with it to greet in love and fellowship all who love the truth, but that I cannot yield any point of truth for the sake of anybody's good will.

I am, as ever, yours in the hope of salvation by virtue of the predestinating purpose of the God of predestination and purpose,

A. B. FRANCIS.

NEW HOLLAND, Ohio, Jan. 19, 1891.

DEAR BRETHREN BEEBE:—I am all alone in my room. It is half-past nine o'clock, and the little family have sought refreshing sleep in their rooms up stairs. All day to-day there has been a constant dropping in of callers, and not until half-past eight o'clock to-night did the droppings in cease, and we were left to meditate upon the scenes that transpired during the day, and alas! to lament the little that has been said and thought about Jesus during the entire day. With tender, regretful emotions do I call to mind other and better days in the dear little home where my dear father and I lived in close retirement, when

"Jesus all the day long
Was my joy and my song;"

and when, after the fall of the curtain of night, I would listen to my father's dear voice while supplicating at the great throne; and I often felt, as did Jacob, "This is none other but the house of God, and this is the gate of heaven." How lonely and sad seems my mind to-night, because Jesus, that dearest of friends, the blessed, heavenly guest, has not come in at the closed door of my heart, and warmed the cold and weary soul by his dear presence and the sweet manifestations of his love. But amid the storms and dark waves that so tossed with fierce tempest the frail ship of my weary life, is not Jesus near? Though I cannot see him, as I stretch forth my own helpless hands, with arms too weak and short to save, will he not walk to me on the water? Will not his dear, everlast-

ing arms catch me and hold me within their restful embrace when I cry, Lord, save, or I perish? As oft as I look up from my paper, through the lattice of my open window the silent rays of the moon beam upon me. As the poet sings,

"The moon that nightly rules the sky." But from whence does it receive its useful light? From the sun, we are told; just as the church of God, which Solomon sings of, is "fair as the moon," and derives its light from the Sun of righteousness, the immaculate Son of God. As the moon which now shines so beautifully over all the darkened earth, with its pale, subdued light, shining upon the land and sea, rivers and mountains, making the whole earth a thing of beauty, though wrapped in its mantle of night, has no power, no warmth, no beauty nor light, only as it receives it from the natural sun, so in like manner is the church, the body of Christ, powerless and useless, an absolute nothing, without the King of holiness. O the depth and breadth, the great wonders which are presented to our limited finite perception when we enter his unexplorable channel of infinity. So wide, so deep, so great is its mysteries, even Paul, who was exalted to the third heaven, and saw things not lawful for a man to utter, was made to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" To-night as I look from my window out upon the bright, calm, moonlit scene, the myriads of stars studding the blue vault of the heavens, I wonder how any thinking, rational being could look upon a like picture and not have their thoughts uplifted to the great Being who formed all these wonders and beauties. Could the atheist really believe in his heart that such things are the result of nature? Even those who claim so much for evolution must own there is no effect without a cause; and if these wonderful planets owe their origin to mere natural forces, what is the origin of that power and force? Must there not be some wonderful creative power back of all that? Besides, how could they believe that this wonderful earth, with all its appurtenances, is kept in proper limits, made to keep up its regular revolving upon its axis, if no infinite wisdom and unseen power did not rule all things? To-night, while most of the inhabitants of this hemisphere are wrapped in slumber, he who neither slumbers nor sleeps throws his everlasting arms of protection over the good and the bad, the saint and the sinner, keeps the billows of the mighty ocean within bounds, controls the huge monsters of the deep with the same stroke with which he keeps the tiny brooklet in its course, cares for the minnows, feeds the ravens, cares for the tiny sparrows, not one of which flaps its wings, and soars on high, or falls to the ground without him.

How sweet it is to put one's trust in such a wise and holy Being, who has all power in heaven and in earth. Very truly does the holy word say, "They that trust in the Lord shall be as Mount Zion, which cannot be removed." Firmer, stronger, more immovable than the strongest, most lofty mountain is the everlasting Rock of our salvation. "Though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof; there is a river the streams whereof shall make glad the city of God." The river of God's love, the great crystal fountain, which has no beginning nor ending; sinners, no matter how vile, no matter how polluted their souls be, when plunged beneath the ceaseless flood of this boundless river "lose all their guilty stains," and come forth whiter than the snow upon the mountain peaks. In contemplating these blessed truths is not the soul of the poor sinner made glad? Are not the weary hands uplifted, and the feeble knees strengthened? In this river of God's love do we not find a balm for all our wounds, a panacea for all our sicknesses? And do we not long for

"A thousand tongues to sing
Our great Redeemer's praise?"

"Thou wilt keep him in perfect peace whose mind is stayed on thee." What a depth of meaning to the child of God have these words! This is the peace of God, which passeth all understanding. When after long days and nights of rowing upon a storm-tossed sea, unable to see any light upon the shore, feeling that we are forsaken and lost amid the darkness of the awful deep, how sweet to hear the still small voice, sweeter than the sweetest music, saying, "Peace! be still!" Feeling ourselves hushed into quiet, as tenderly and sweetly as a babe cradled in the mother's arms, with peace filling every avenue of the soul, do we not realize that Jesus is with us on the storm-tossed waves, and that the delicious quiet and restfulness that now comes over the soul is indeed that peace which passeth all understanding? When this great wave of peace sweeps over the soul, how all turbulent evil passions are made to slumber. Being taken into his secret pavilion, resting under the shadow of his sheltering wings, the troubles and trials of this transitory life dwindle into nothing, and our soul is full of love not only to our Savior, but to his people; and peace on earth, good will toward man, fills the soul. The sweet and holy power of the Holy Spirit rests upon the soul, quieting all murmuring, and makes us willing to suffer, to bear all things he in his wisdom lays upon us, and makes us glad, yea, causes us to rejoice that we are thought worthy to be partakers of Christ's sufferings, that we may reign with him in glory.

Dear kindred in Christ, we have

recently entered upon a new, untried year. Though to me, pinioned as I am to this couch, kept day in and day out within the confines of four walls, the days and years drag slowly, wearily along; yet in the silence of many a midnight have I been made to note the ticking of the clock; and as seconds glide quickly into minutes, and minutes into hours, I almost start at the rapidity of time; and deeply do I realize that "swift as a weaver's shuttle speed the years." But how it comforts one to think that each swift moment brings us nearer to our "house not made with hands, eternal in the heavens," and that soon, if we are the chosen vessels of mercy, we shall enter into that sweet, everlasting rest that remains to the people of God. Eye hath not seen, nor ear heard, neither have entered into the heart of man, what God hath prepared for them that love him.

During the glad Christmas time, though suffering very severely physically, many hearts made generous by the love of God were made to remember the poor, lame and halt one of their number (if one at all), and my weary heart was cheered and made happy by the many useful tokens and the dear letters of love that found their way to my sick chamber. Could you all know how it humbled me, how unworthy I felt, and how happy, and how my gladdened soul went out in love to each dear brother and sister, and, most of all, to my ever-blessed Savior; I think you too would be made to rejoice with me, and to render praise to our glorious Lord. I suffer too much and am too weak to privately respond to all these heaven-sent blessings, letters and gifts; and that no one may feel neglected, I take this means to tender them my thanks. How sinful, unworthy and poor I feel; how unfit to have the love of dear Jesus and his beloved people; yet since my unprofitable life is still spared to the opening of another year, my prayer is that the rest of my days may be spent in loving God's people, in sweet intercourse with them, and in honoring and extolling the name of Jesus. With deep, abiding, unfeigned love to all the household of faith, whose love and prayers and patience with me I so much crave, and commending you all to the faithful care of the Savior, I am truly the least of all, if one of your number at all.

MARY PARKER.

JANUARY 9, 1891.

DEAR BRETHREN BEEBE:—It has been my desire for some time to write for the SIGNS, but knowing that it has many able correspondents, I feel that a communication from my pen would be to the exclusion of better matter; but as I have promised many whom I have met during the last year that I would let them hear from me through its columns, I will try to comply with their request.

I have traveled extensively among

the churches during the last year, both in the States and in Canada. As a general thing the churches where I have been are in peace, with some additions to some of them; but in some there is distress, which has arisen from some who desire to be leaders, and to lord it over God's heritage. The people of God have been very kind to me everywhere, and heartily indorsed what I have tried to preach, and spoke many kind and cheering words of encouragement. Most of the brethren take some of our Baptist periodicals. The brethren of our church mostly take the SIGNS; but the SIGNS, as well as other papers of our order, is not without defects. It cannot be expected that the pens of uninspired men should make no mistakes. There are many of the people of God who are fervent and sincere in the service of the Lord, who yet advance ideas which are speculative in their nature; but they are not to be condemned as unsound, for we are commanded to bear with each other's infirmities. Some of the Baptists are not favorable to the SIGNS because of the doctrine of predestination. They are willing to admit it in part; but if all things whatsoever come to pass are predestinated, they say, God is the author of sin. This ingenious finite argument is the same in substance that Paul met in Romans ix. 19, 20: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" The record teaches that the salvation of the elect was a fixed thing before the world began. Provision was made for them before the foundation of the world. "The election hath obtained it, and the rest were blinded;" and "the rest" that were blinded were not of his sheep. To them Christ was a stone of stumbling and a rock of offense, "whereunto also they were appointed." We read again of some "who were before of old ordained unto this condemnation, ungodly men, denying the only Lord God, and our Lord Jesus Christ." Again, "Brute beasts, made to be taken and destroyed," "vessels of wrath fitted to destruction," and many other Scriptures we could quote upon this point, but think this is sufficient. These things were not written merely to fill up the pages of the Bible, but because they are the truth of God. "Let God be true, and every man a liar." The Baptists generally believe that God predestinated the salvation of a definite number of the human family; but what about the rest? I will answer that if I did not believe one was as much predestinated as the other I would take the Arminian's position, and say that they were saved or lost according to the works foreseen in them, and that salvation is by works of righteousness which we have done. Some brethren, whom I love for the

truth's sake, in order to make a limited predestination appear harmonious, necessarily contend for a self-existent devil, and making him God's equal; but the God I delight to worship "is before all things, and by him all things consist." "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." He "created all things, and for his pleasure they are and were created." We read that Satan was bound a thousand years, and after that he must be loosed a little season. Will any say that Satan volunteered to cease walking up and down in the earth, or that he breaks the chain with which he was bound? We believe the Scriptures, that he was "loosed." Seeing that is truth, will man, whose breath is in his nostrils, apologize for the Almighty, lest he criminate himself? We had best first learn what law he is violating, and to whom he is accountable. Mortal beings, who are less than nothing, and vanity, need not be uneasy about Jehovah. He is the first and the last, the beginning and the end, and from everlasting to everlasting is God, declaring the end from the beginning, and the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure;" having determined the times before appointed, and the bounds of the habitation of men.

"His decree, who formed the earth,
Fixed my first and second birth;
Parents, native place, and time,
All appointed were by him.

"He that formed me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Ordered by his wise decree.

"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.

"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."

If I know my own feelings, I love the sentiment of the above, and fellowship Ryland in his "Contemplations on the God of Israel." There are two things that I have never feared to do. One is of abasing man too low, and the other is of exalting the Lord too high. The heaven of heavens cannot contain him; how much less the house which Solomon built.

The words of the Holy One which he uttered come forcibly to my mind as further proof of what we have been considering. He said concerning his crucifixion and death, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." We know that he was taken with wicked hands, and was crucified and slain; that is, the hands of wicked men. Then how are we to harmonize the words of our Savior with those of Peter? There

is only one way, which may be found in the Acts, where it is said, "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." While it is true that they did it with wicked hands, it is also true that the power was given them from above.

I have written the foregoing to manifest my fellowship and love for the doctrine of predestination as recorded in the Scriptures. I love the doctrine, and find a solace in it when (to all appearance) everything else has failed. How firm a foundation, which was laid in eternity, and still stands, and will stand when time shall be no more. It shall never be removed. Whatsoever the Lord doeth standeth forever; therefore we can say, "Rejoice, O heavens, and be astonished, O earth; for the Lord hath done it." We are strangers to the world, not reckoned with the nations, having no abiding city here, but sojourn as we go through life's rugged road; but we seek a city which hath foundations, whose builder and maker is God; and while we journey it is of grace we preach and of grace we sing.

"Grace led my roving feet
To tread this heavenly road;
And new supplies each hour I meet
While pressing on to God.

"Grace taught my soul to pray,
And pardoning love to know;
'Tis grace that's kept me to this day,
And will not let me go.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."
As ever, in hope,

H. E. PURRIS.

SOUTHAMPTON, Pa., Jan. 22, 1891.

DEAR BRETHREN BEEBE:—For the information of those who have chosen to send their liberality to our afflicted sister, Mary Parker, by me, I will say that in addition to what I mentioned in my letter published in the SIGNS of July 6th, I sent her August 15th \$33.00, October 14th \$17.00, November 24th \$10.00, and December 17th \$10.00, and have five dollars now in my hands for her. I have the names of all the kind friends who have contributed for her to me, except three or four who have withheld their names. These contributions, with those that she has received from other dear, sympathizing friends (though strangers in the flesh), of which she has spoken to me, have been effectual in lessening the aggravation of her affliction, and in promoting her comfort. She expresses in strong and loving terms her grateful appreciation of the great kindness and abundant love and tender care which she feels have been thus manifested to her. Can she really know just how great and precious a privilege it is for those who have been able to render her the needed help, and what a sweet com-

fort they feel in any comfort that can come to her? Her letters both to us and to others are peculiarly rich in expressions of spiritual thought and feeling. As her physical sufferings increase, and her bodily strength fails, it seems that her spiritual joys are brightened, and the Lord is more and more manifested as her strength and her song. Her letters written of late, with some peculiarly spiritual ones written in former years, but not published, will be presented to the brethren and friends in another volume before long, concerning which due announcement will be made.

In the fall I requested her peremptorily to order a base burner stove and coal for the winter. In a letter to my wife, dated January 1st, she says: "About the time that Elder Durand wrote me concerning the base burner stove my limbs, which had been throwing off, I think, a gallon of water every twenty-four hours, suddenly quit discharging. One long, hard chill succeeded another, both limbs became inflamed, intensely painful and swollen, while the body, face and neck swelled to a degree that made me almost unrecognizable. This continued more than a week; then the left limb again opened, but the discharge is too scant to give me the relief I so much need, and my suffering seems very great. Both limbs look as if they had been dipped in boiling water, and both have to be bandaged in wet cloths, to do which quite consumes my time and strength. My stove is the greatest earthly comfort I have. But for it I know not what I should do. It causes me to rest better at night, as I do not have to be weighted down with clothing, and the temperature of the room is uniform both day and night. It is so much cleaner, and does not emit any gas or smoke. I know not how to be thankful enough."

She has had many requests for her photograph, which she was not financially able to grant; so she has had a number taken, the exact cost of which, she says, is fifteen cents. The artist had to take them in her room, and of course without proper appliances and light, and her friends there do not think they do her justice; but I think they are very well. They show the face of a sick woman, which very many will be glad to see. I would suggest that the mailing and postage will be a little. I have received a number, for which I hope to send her twenty-five cents each. Sister Attie A. Curtis, of Bath, Maine, has just sent me five dollars for twenty, to supply friends in her vicinity.

I will state again, as I have heretofore, that the volume of her letters, published by Alma McNaghten, was long ago exhausted. Some still send for it, and it is quite a trouble for our sister Mary to return the money.

Your affectionate brother,

SILAS H. DURAND.

LANCASTER, Ohio, Oct. 27, 1890.

DEAR BRETHREN BEEBE:—I was very much edified by the letter of Elder E. Rittenhouse, in the SIGNS OF THE TIMES for September 3, 1890. I can say Amen to all who write in that light. But I certainly do wish they would stop harping on that absolute predestination of all things; for, as Elder R. says, they do of a truth darken counsel. I have seen many others who are sorry that the SIGNS hold that doctrine. I am not alone in understanding that the word "predestinate" means "to make." It appears to me, and I cannot help it, that according to that doctrine, it would be useless to rebuke a member of the church for any wicked conduct, since God predestinated it to be done. I know I am a great sinner, always doing what God has forbidden, and failing to do what he has commanded. I charge that to the flesh and the devil. God is an absolute Sovereign; and that is all my hope. I know that there has been a marvelous change in my understanding and desire; yet if it were not for the all-ruling power of God I could have no hope. As I have heard our much esteemed pastor quote,

"Not a single shalf can hit
Till the God of love sees fit."

A passage of Scripture occurs to my mind, where God said it had never come into his mind that the people would do so wickedly. Will you please give your views on it? The editorials have always been deeply interesting to me; and many mysteries have been explained by them and other precious writings in the SIGNS OF THE TIMES. I should feel lonely without them, and often wish I could write something for the paper that would be of interest to the readers. I hope you will throw the mantle of charity over this letter.

Unworthily your sister,

P.

(Editorial reply on this page.)

BROGDON, Ga., Dec. 27, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel a desire to give an expression in regard to the SIGNS OF THE TIMES. I would, if I could, write some for its pages; but I am not able to write intelligently. I am pleased with the SIGNS. Not that I have felt otherwise, but it seems needful there be some pointed talk on the subject. I desire to be humble as before the Lord, and to thank him for my belief that he does his will in all things, and controls all events by his gracious hand. I understand that these things are hid from the wise and prudent, but revealed unto babes. I think a few words from me on this subject will be enough. I am in the midst of those who believe that God suffers some things, either not being able to hinder them, or not able to see the result. All I have to say now is, I have not so learned Christ. I understand that God is in one mind, and none can turn him; giving to the sea its bounds, and numbering even the very hairs of the heads of his children. Dearly beloved, this is enough for this old sinner. In much affliction and sorrow, I sign myself,
Yours to serve,

N. B. HARDY.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 11, 1891.

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

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

DOES PREDESTINATION EXCUSE SIN?

"AND they built the high places of Baal, which are in the valley of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."—Jer. xxxii. 35.

In the letter of an esteemed sister in another column of this paper, over the signature, P., she requests our views on this subject, citing a portion of Scripture in which "God said that it had never come into his mind that the people would do so wickedly." We have failed to find any such declaration in the Scriptures; but presume she refers to the above text. It is of little consequence what may be thought by us, or any mortal, on this subject. No wisdom of men can ever attain to the truth in relation to the mystery of godliness. Our Redeemer gave thanks to the Father because he had hid these things from the wise and prudent, and revealed them unto babes. By this revelation alone can the truth be known by those who are taught of God; and there is no possibility that any others can ever receive the correct understanding of this, or of any portion of the inspired record.

By a careful observation of the context it will be seen that the word of the Lord came unto Jeremiah, charging upon the Jews their evil deeds and abominable idolatry. In the same connection the expression is used, Jer. vii. 31, and xix. 5, in the former text the word *heart* being translated from the same original word which is rendered *mind* in the other two passages. In each place, the terrible denunciation of the wickedness of Judah immediately precedes the announcement of the great mercy and kindness of the Lord which shall be manifested to them after they have suffered the rod of his chastening. The Lord says that he had not commanded the works of transgression which they had done, and it is added in the way of emphasis, "neither came it into my mind." Clearly the meaning is that the Lord had not designed to command the idolatry by which they had departed from the law which God had given to them. His law expressly required that they should worship the Lord their God, and serve no other gods. He never commanded them to do the wickedness which is charged upon them in the preceding connection, in all three of the passages where the expression is used, to which our sister

refers. It is only the unbelief of carnal reason by which this language would be construed as declaring that the wickedness of men had gone beyond his infinite knowledge. Surely none can think that God has learned more of the exceeding sinfulness of mortals than what was known unto him from the beginning of his work of creation. But it is evident that the same misapplication of this expression by which the purpose of God would seem to be denied in this case, would also limit his infinite wisdom. If God has learned anything which was not included in his knowledge from eternity, then he has changed to that extent. But he declares, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Since our sister's hope rests in the assurance of the all-ruling power of God, she cannot afford to doubt the immutability of his counsel. For her comfort, and for the consolation of all who trust in his grace, it is written, "Whatever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psa. cxxxv. 6. James says, "Know unto God are all his works from the beginning of the world."—Acts xv. 18. Can it be doubted that this knowledge includes the salvation of his people from their sins? But if the sins of his people were not known to him it is absurd to talk about his eternal purpose of saving them from their sins. His knowledge is one of those eternal perfections which God has been pleased to reveal both in the Scriptures and in the experience of his saints. With all his attributes, it is eternal and unchanging. Neither wicked men nor devils have ever surprised him by their iniquity. While men and devils acts as their own will dictates in their evil works, the finger of God marks the exact limit of their sin, as he gives the seas their bounds, saying, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."—Job xxxviii. 11. So Asaph says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10.

Finite intelligence cannot comprehend the unsearchable purpose of God even in the dispensations of his providence concerning earthly and temporal things. In vain may mortals ask, Why are the wolf and the tiger so constituted as to be able to prey upon the defenseless lamb? Reason cannot explain why the dove is subject to the cruel talons of the hawk; yet mortals dare not deny the right of the Creator to form these creatures according to his own will. All we can know of these matters is confined to the plain revelation which God has given. None would be so silly as to claim that predatory animals were designed by their Maker to eat grass like oxen. Or, if we confine our observation to the human family,

who can say why strength and health are given to the cruel and vicious, while many of the kindest and best of men are deeply afflicted and weak? When we can explain these mysteries of an earthly character, it will be soon enough for us to seek an explanation of the deeper mysteries surrounding the eternal counsel of the will of Jehovah. Until our minds can grasp these temporal things, it becomes us to refrain from passing judgment upon the hidden mysteries of that purpose of divine grace by which a bloody Manasseh and a persecuting Saul are chosen unto salvation, while others are not so favored. Such questions will be suggested by carnal rebellion, but they are not consistent with the acknowledgment of the infinite perfection of our God. However incomprehensible may be the doctrine of the unlimited sovereignty of Jehovah, it is unquestionably true, because God has declared it in his revealed word of truth. May all who trust in his grace heed his commandment, "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth."—Psa. xli. 10.

The principal point designed to be considered in this article, however, is the very common objection that the doctrine of the absolute predestination of all things affords an apology for the evil deeds of men. This is the trouble in the mind of our sister, as she says, "It appears to me, and I cannot help it, that according to that doctrine it would be useless to rebuke a member of the church for any wicked conduct, since God predestinated it to be done." This is the very objection which Paul has stamped with the condemnation of inspired authority; and it is unmistakable evidence that the doctrine as preached by inspiration is the same which is now held by those who contend for the truth, since reason brings the same cavil against it. After declaring the righteousness of God in raising up Pharaoh for the express purpose of showing his power in his overthrow, Paul says, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power [that is, authority or right] over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted [or, made up] 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?"—Rom. ix. 19-24. The apostle does not attempt to

discuss the question of the justice of divine appointment; neither would we undertake such a presumptuous task. Certainly every one who has the Spirit of Christ will bow with reverence to the will of God, and say, "Even so, Father; for so it seemed good in thy sight." If any subject of grace can be so bold as to make this truth a pretext for the indulgence of his sinful lusts, he must be under the control of the enemy of all righteousness. No such result can be attributed to the doctrine as held by those who love righteousness. To the proposition that we should continue in sin that grace may abound, Paul replies, "God forbid! How shall we, that are dead to sin, live any longer therein?" There is strong evidence that the love of sin still reigns in the man who would dare to use this doctrine as an apology for his wicked conduct. The law of Christ expressly enjoins upon all who love him, that they shall withdraw from all who walk disorderly. The church is not authorized to do more than this in any case. God himself is the only Judge of quick and dead. He knows the heart of every one; and he alone can decide whether such a bold and wicked blasphemer is a subject of this grace. The church has no option in the case. She must obey the direction of her King in withdrawing from the transgressor, and he must be unto her as an heathen man. It does not relieve the church from this duty, even if she is satisfied that the sinning one is a subject of grace. The command is imperative, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us."—2 Thess. iii. 6. It is not required of the church to determine whether the disorderly member is one who is included in the salvation which is in Christ Jesus. All that she is authorized to do is simply to judge whether his walk is consistent with the order enjoined in the law of Christ. For the maintenance of that order the keys of the kingdom are committed to the inspired apostles: and they have by the direction of the Holy Ghost given the perfect rule of faith and practice, by which the church is thoroughly furnished for deciding every case which can come before her in the administration of that divine law. No consideration of personal esteem or of partiality must be allowed to influence the action of the church in the execution of this law of her King. The supreme allegiance of every saint is due to the Lord Jesus; and he that loves father or mother, son or daughter, more than he loves Jesus, is not worthy of him.—Matt. x. 37, 38. When any saint is led by the Spirit of God, instead of seeking an excuse for indulging his sinful inclinations, he will continually pray, as we are taught by our Lord,

"Lead us not into temptation, but deliver us from evil!" It is mockery to speak the words of this prayer, and then willfully go in the way of temptation, and do the wickedness from which we have asked to be delivered. Every one who thus sins willfully, says by his action that he loves sin more than the commandment of the Lord Jesus. Such conduct is as truly expressive of contempt for our Redeemer as was the cruelty of those persecutors who crowned him with thorns. If any professed believer in Christ can be guilty of such gross iniquity and escape the fearful chastening which follows disobedience, the indication is that God does not deal with such transgressor as he deals with his children.

It is not strange that carnal men and devils should pervert this essential portion of the doctrine of the grace of God. Being destitute of the love of God, sin is their element, and they rejoice in iniquity. The perfect law of liberty to them does indeed afford license to revel in that element. But that very fact attests the justice of God in the condemnation which rests upon them. It is common for such to assert that if they believed this truth they would do all manner of evil deeds. Does not this declaration prove clearly that they have no love of God and his righteousness in them? The Spirit of truth leads those in whom it abides to hate sin, and hunger and thirst after righteousness. Their great grief is that they cannot do the good which they desire to do. If they could live as they wish to do, they would be free from sin. They do not refrain from sin in order thereby to get to heaven and escape future punishment. Sin is itself a distress to them in their present experience, because the love of righteousness abides in them. For this cause they cannot live any longer therein. Being led by the Spirit of God, the children of his grace love righteousness and hate sin, just as God himself does. They need to be moved by neither the fear of hell nor the hope of reward.

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

Carnal reason in the saints is as strongly opposed to the truth of God as it is in those who have not the grace of God; but the love of God moves those who are born of the Spirit to desire to be holy as God is holy. Does our sister need the uncertainty of a limited and changeable purpose of God to produce the love of righteousness in her heart? We are satisfied that she does not depend upon any such false refuge; for she says, "If it were not for the all-ruling power of God I could have no hope." When this confidence is taken in connection with the immutability of the counsel of that God our sister herself rests in the full doctrine of the predestination of all

things. Without that strong support no sinner can hope in the grace of God for salvation. We know of no dictionary which defines the word "predestinate" as meaning "To make." Neither does any sinner ever commit sin in order to fulfill the predestination of God.—See James i. 12-17.

DISCONTINUED.

IN accordance with the notice published in the numbers three and four of this volume, we have now discontinued those from our list that we received at one dollar whose time expired with the end of the year, and from whom we have not received orders to continue their paper. We have also discontinued those who are a year or more in arrears with their subscription. Experience teaches us, however, that many of these will wish to be replaced on the list; and that there may be no break in their numbers for this year, we will run a few hundred extra for the month of February, so that those who renew within that time can have the missing numbers sent them.

EXTRAORDINARY OFFER!

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

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BOOK NOTICES.

SPENCERVILLE, Ohio, Jan. 31, 1891.

DEAR BRETHREN BEEBE:—Please announce that the price of my book will be \$1.00 each, \$9.00 per dozen, plain cloth. Bound in imitation Morocco, full gilt, \$1.50 each, \$15.00 per dozen. Genuine Turkey Morocco, full gilt, \$2.00 each, \$21.00 per dozen.

I will need at least five hundred more orders before the book is assured; therefore let all who feel interested in the subjects proposed in the first of January number of the SIGNS send in their names at once. Any desiring to act as agents can buy by the dozen and have the percentage of reduction.

I am unable to publish it without the money to pay the publisher, and therefore must have *bona fide* orders; and when I announce that it is a certainty it will be published, each one must send the money at once for the number and style of binding ordered.

A. B. BREES.

OBITUARY NOTICES.

Elder Ansel Parish died at his residence near Nashville, Ga., Jan. 16th, 1891.

By request of brother T. J. Tenery, I send you a notice of the death of his wife, which occurred Jan. 6th, 1891. She was born in Mississippi, Oct. 18th, 1834; moved to Texas in 1834; married brother Tenery in 1846; and was baptized in 1857. She was the daughter of Henry and Mary Cook. Her mother's maiden name was Mary Goodson. She lived a consistent christian life, and her house was always open to the Old School Baptists. She left evidence of her willingness to depart and be with the Lord. Brother Tenery, her husband, is now taking the SIGNS, and has been for many years.

ALSO,

Elder T. G. Miller, my brother, departed this life Jan. 23d, 1891. There will be a sketch of his life written out and sent to you soon for publication.

J. H. MILLER.

ITALY, Texas, Jan. 30, 1891.

DIED—Oct. 18th, 1890, brother Samuel Vannatta, in the 79th year of his age.

The subject of this notice was born in Fauquier Co., Va., Feb. 15th, 1812, his father moving to Shelby Co., Ky., about the year 1817. He was married to Hannah Dodd on Dec. 11th, 1834, and settled, I believe, on an adjoining farm, where he spent the remainder of his days. Sister Vannatta preceded him to the grave nearly twenty years, having died August 13th, 1870. Six sons were born unto them, only three of whom survive.

On June 4th, 1872, he was married to sister Elizabeth Sanders, who now is left to mourn the loss of a kind and attentive companion. May the strong arm of the Lord strengthen and support her amidst the deep trials that may be her portion.

Brother Vannatta joined the Old School Baptist Church at Bethel in the year 1834. Elder John Harlan was then the pastor, by whom, I suppose, he was baptized. He lived a faithful, devoted member till the day of his death; and though greatly afflicted in the last few years of his life, so that he was often deprived of the privilege of meeting with the church, yet his heartfelt interest was there. He gently and peacefully passed away, without a struggle or groan, at the time above mentioned. Serenely he sleeps in Jesus, awaiting the coming of our Lord with power and glory, to call him forth, when that day shall dawn that the grave shall give up its dead.

The church has lost a faithful member, and the neighborhood a good citizen. They, together with brothers, one sister, three sons and our widowed sister, mourn the loss, but not as those without hope. May God sanctify this to our good.

Being away at the time of his demise, his funeral was attended on the first Sunday in November by the writer, at the Old Bethel Church.

P. W. SAWIN.

Harriet Reynolds was born in the year 1820, and died May 8th, 1890. She was baptized in fellowship with the Lexington Old School Baptist Church, by Elder Hezekiah Pettit, at the early age of seventeen years. She was married to Nelson Valkenburgh at the age of eighteen or nineteen years, both of Lexington. Miss Valkenburgh and George J. Borthwick were married April 25th, 1877, by Elder I. B. Whitcomb, soon after taking a letter and uniting with the Middleburgh Church, where she enjoyed the fellowship of the church, being a worthy and consistent member. Her seat was seldom vacant, although in poor health until her death. The steadfastness of her faith in the gospel of the Son of God was manifest. At the close of the last meeting she

requested to be sung hymn No. 691, of Beebe's Collection:

"My spirit looks to God alone,
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

The writer tried to speak, at the home of brother Borthwick, words of comfort to the sorrowing relatives and friends from 1 Cor. ii. 9, 10; after which the body was buried in the Lexington cemetery. May the God of all grace comfort the sorrowing companion and relatives.

J. CLARK.

ROXBURY, N. Y., Feb. 2. 1891.

My dear wife, **Charity Murphy**, died Dec. 19th, 1890, aged 55 years, 1 month and 2 days.

She was the mother of ten children, seven yet living. We were married Jan. 25th, 1856. She was a kind and affectionate wife, a good mother, a kind neighbor, and kind to the sick. She was a lover of the cause that the Old Baptists hold to, and also the SIGNS OF THE TIMES. She never made a public profession, but I have a hope that she met with a change several years ago. Her walk proved it to me. She always was glad to see the Old Baptists; that was the company she craved.

She was taken sick on the 10th with a pain in the right forefinger. We thought it was a felon, and did all we could, but it grew worse. She said she did not want a doctor, but I sent for one on the 17th. He said it was erysipelas and gangrene. She never murmured, but bore it with patience. The night before she died she said that she was going home.

Her maiden name was Charity Evert. She was born in Randolph Co., W. Va., and lived there until 1885. We moved to Thomas Co., Kansas, where she was well satisfied. She has left me and two little boys at home, and her other children that are away from home, to mourn our loss; but it is her eternal gain.

STEPHEN MURPHY.

GEM, Kansas, Jan. 30, 1891.

Mrs. Elizabeth A. Bean, wife of J. R. Bean, died of consumption, Dec. 19th, 1890, about half-past ten o'clock p. m., at her residence in Georgetown, Ky.

She was the sixth daughter of Samuel and Sarah Hull, and was born July 22d, 1824, in Mason Co., Ky. She united with the Old School Baptist Church at Mount Gilead, Ky., in the summer of 1847, and was married Dec. 14th of the same year. Her health had been bad for years, but began to decline more rapidly since last spring, when she had "La Grippe." She was not confined to her bed until about two months before her death. During the last month of her illness she frequently expressed a desire to be free from sorrow and pain, and to be forever at rest. When she spoke of Jesus or her "sweet home in heaven" her precious countenance would beam with heavenly light, plainly manifesting that her spirit longed to be freed from its prison-house of clay. A number of times she quoted, "O death, where is thy sting? O grave, where is thy victory?" Also,

"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."

To her afflicted husband, who is deaf, she pointed heavenward and smiled; after which she told her daughter to tell him that she must leave him, but that the children would take care of him. She was a kind neighbor, a faithful wife, a fond mother and a bright christian; firm in the doctrine of salvation by grace, ever rejoicing in the truth and order of God's house, triumphant in death, with the full and comforting assurance of eternal rest beyond this vale of tears. Richly adorned with christian graces, noble principles and pure motives, she was held in high esteem by numerous

relatives and friends, whom she requested not to mourn for her. When the night of death drew near her fervent prayer was, "O Jesus, take me home!" Her last audible words were, "There are no tears there."

Her husband, three children and eight grandchildren mourn their irreparable loss. By her request, Elder I. R. Great-house conducted a short funeral service; after which her remains were interred in the Georgetown cemetery. May the God of all comfort abide with the bereaved, and heal their grief-stricken hearts.

"Weep not for her! No more her voice
Charms with her words of love;
She's chanting praises now to him
Who reigns o'er all in love."

"A little while and then thou too
Shalt leave these scenes of care;
Triumphant shalt the grave pass through,
And with her glory share."

"Then bless the rod in kindness given—
He chastens those he loves;
'Tis so he renders meet for heaven,
And thus his mercy proves."

ORDINATIONS.

A JOINT conference from the Elbethel Church, Lowndes Co., Miss., met at Elder S. C. Johnson's on Sunday morning, Dec. 14th, 1890, for the purpose of ordaining O. F. EGGER to the work of the gospel ministry. The following brethren were present:

From Elbethel Church—Elder S. C. Johnson, A. J. Egger and E. M. Verell.

From Mt. Hebron Church—Deacon L. G. Pullen.

From Sulphur Spring Church—Deacon H. Waters and W. B. Honnoll.

From Lebanon Church—M. McCarty and W. R. Stanley.

From Emmaus Church—W. Bailey.

From Poplar Spring Church—M. Mor-dica and ——— Yarber.

From Harmony Church—Gilbert Moore; Opened the service by singing, and prayer by W. D. Couch.

Organized by appointing S. C. Johnson Moderator, W. B. Honnoll Clerk, and J. C. Mattox mouth for the church.

The Moderator asked if the church was in the same mind as when calling for the presbytery, which was answered in the affirmative.

The church delivered the candidate into the hands of the presbytery, who proceeded as follows:

Elder E. M. Verell elicited the christian experience and call to the ministry, which was satisfactory to all.

A. J. Egger examined the candidate on orthodoxy, and proceeded with the ordination prayer, and laying on of hands by the presbytery.

The Moderator gave the charge, pronouncing the candidate a regularly ordained minister of the gospel, with all the functions of the same, and extended to him the right hand of fellowship, followed by the council doing the same.

The church received him with joy and the hand of fellowship.

S. C. JOHNSON, Mod.

W. B. HONNOLL, Clerk.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 18, 1891.

NO. 7.

J. L. Blackwell, INO 901

POETRY.

THOUGHTS.

DEAR BRETHREN:—I send you for publication in the SIGNS the following poem, which was sent me a few weeks ago by our dear brother, Elder C. W. Anderson. He says, "It is my first attempt at writing poetry, and, like all my works and their author, sadly imperfect." I think, however, that those who read it will feel, as I do, that it is very truthful in sentiment, and strikingly clear, strong and beautiful in expression—real poetry.

Your brother in hope,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 8, 1891.

As PILGRIMS faint and sore we tread
This wilderness of sin,
Without a place to lay our head,
Or home to tarry in.

The foxes all have burrowing holes,
Each flying fowl a nest;
But pilgrims, poor, afflicted souls,
Have not an earthly rest.

That's of God,
Made with hands

Waters rise,
Hands and foes to wound us sore,
Tears bedim our eyes.

In midnight darkness oft we grope,
On unknown thresholds stand,
Afraid to fear, afraid to hope,
With terrors on each hand.

This thorny road that few do find
Is with sore evils set
To turn the alien's feet aside—
A sure intruder's let.

Lame feet and feeble knees walk here
(Strong ones this way ne'er take);
Though lame and halt and faint with fear,
The way they can't forsake.

Our King and Captain is the Way,
The Shepherd of the sheep;
Though fools and blind, we cannot stray
Beyond his power to keep.

All power in heaven and on earth
Is given to thy hand;
The highest rank, the lowest birth,
Must go at thy command.

No empire falls nor sparrow dies
Without thy firm decree;
Not e'en the smallest atom flies
But takes its course of thee.

When we can feel this solid truth
Our faltering steps grow strong;
In trembling age or buoyant youth
We raise our joyous song.

Though rolling worlds to ruin go,
All nature be destroyed,
We bid defiance to the foe,
Nor dread the lonely void.

Let foes assail and dangers rise,
Let storms come thick and fast;
We fear not dark and angry skies,
Nor raging tempests' blast.

But hark! we hear the voice of some
Forbidding us to eat
This morsel, sweet as honey-comb,
That's falling at our feet.

As all must have some power to trust,
Some other or their own,
This is a sore and cruel thrust
To those who feel they've none.

As helpless sheep 'midst wolves must stand
Defenseless and unarmed,
'Tis natural they should trust some hand
To keep them all unharmed.

The wolves would also want to think
Themselves possessed of power
To kill and slay, to eat and drink,
And at their will devour.

'Tis thus the truth divides between
The children of each seed;
For every one that's of the truth
The voice of truth will heed.

May God in mercy keep us all
From Satan's evil snare,
Lest we should fight against the truth,
And like to wolves appear.

C. W. ANDERSON.

DUTTON, Ark., Dec. 9, 1890.

CORRESPONDENCE.

FOREKNOWLEDGE.

(Continued from last number.)
... that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30.

Connected with the scoffing, reproach and torment to which the dear Son of God was subjected just prior to his crucifixion, Judas the traitor, with the thirty pieces of silver, made his appearance, "and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day." Why had not this momentous matter been different? Because prophecy must be fulfilled, and God's word could not be made void; for the exact number of pieces of silver and the disposition made of them could not be different from what it was. Was not all that scene foreknown to Jehovah? Certainly it was; there-

fore foreordained in every particular. The answer that Judas received should cause all lovers of God's truth to clearly understand that however dark and inscrutable those scenes may appear to finite mortals, all things then and there were working together for good to the election of God's grace, or his chosen people. Whether Judas expected sympathy when he came with the money to the priests and elders or not will never be known, for he was so stung with remorse that he could not survive the crime; and with what *sang-froid*, or cold-blood indifference, they said, "What is that to us? see thou to that;" for whether thou art guilty or innocent is nothing to us—we have him now; therefore you begone, and say nothing to us. How is it possible for speech more hellish to be uttered? But everything then transpiring was exactly fulfilling God's eternal purpose; and a choice was proffered them as to whom should be released, Christ or Barabbas.

Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber." They also said concerning Jesus, "His blood be on us, and on our children." Certainly that imprecation has been seen in the destruction of the Jews as a nation, their house or their polity is destroyed, and they had the vials of divine wrath poured out upon them. Read the twenty-third and twenty-fourth chapters of Matthew, for there is recorded what Jesus said concerning them; and it has been fulfilled exactly as decreed. "And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." Why had not some one given the dear Son of God water to drink in that awful moment of excruciating agony? Because God had

foreordained it should not be so; for hundreds of years before it was declared by the Spirit of inspiration, "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

From the time that the beloved Son of God was wrapped in swaddling clothes and laid in the manger until "he bowed his head, and gave up the ghost," every miracle he performed, every parable he uttered, every place he visited, every sorrow he endured, was foreknown and took place exactly at the time and in the very place that was foreknown, and not one "happened to be so;" for the very thought that some of those things might have been different from what they were is counter to any just view of the attributes of the Supreme Being.

is one of awful moment, well calculated to cause them to love and fear God to feel sorrowful when any of his professed followers dare trifle with it, especially they who profess to have been called to expound his written word to the comfort, edification and building up of the broken-hearted, who have been cut off from trusting in an arm of flesh. It will be to them nothing but "wood, hay, stubble;" for "every man's work [not God's work] shall be made manifest: for the day [this gospel 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." Wood, hay and stubble are combustible materials, and faithful, gospel sermons frequently set fire to that matter, and while it is burning sometimes there is much smoke; but if there be "gold, silver and precious stones" in the pile they will not take fire, but for some time afterward they may show the effects of the fire upon them; for it is declared, "Who maketh his angels spirits, and his ministers a flame of fire." Every true, tried, called and faithful minister of the gospel desires, as the Spirit may enable him, to "contend for the faith which was once delivered unto the saints," fearless of the frowns of man, and regardless of his applause; for he knows that he stands amenable at the bar of God how he divides the written word.

In the purpose of God there should

be such a display of his omnipotence as to cause those ungodly wretches who crucified his dear Son to greatly fear; for when Jesus had "cried again with a loud voice," he "yielded up the ghost. And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Joseph, who was a disciple of Jesus, "went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in clean linen cloth [blessed emblem of the purity of that dear body], and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Have a watch; go ye your way, and be sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. Our God was then controlling the every act pertaining to the body of Jesus; for everything was foreknown; and instead of frustrating the purpose of God, they were exactly fulfilling it; and the watch that those envious, wicked men set around the tomb, became "a guard of honor, not allowing any one to intrude;" but when the moment had fully come for the resurrection of that body, "There was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone, and came and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." And as those dear ones were going to proclaim the glorious news that Jesus had risen, "some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they

were taught; and this saying is commonly reported among the Jews until this day." Large money was given to proclaim a falsehood concerning the resurrection of Jesus; and to-day large money is given to pervert the New Testament Scriptures, and represent fallen, depraved man in an entirely different condition from what the written word of God declares his condition to be. How much power had earthly rulers to prevent the resurrection of Jesus? Not any; for the keepers became as dead men; yet they could resist and prevent the resurrection of Jesus from the tomb as easily as they can his work as Mediator; for the apostle set forth in Eph. i. 17-23, in no uncertain manner what the power was in believers. It certainly requires much temerity on the part of any person or persons to undertake to prove that anything pertaining to Jesus, from the manger to his resurrection, happened by chance, or that all those things did not work together for the good of "the church, which is his body, the fullness of him that filleth all in all."

(To be continued.)

WEATHERFORD, Texas, Jan. 14, 1891.

DEAR BROTHERS BEEBE:—Inclosed I send a copy of a letter that I wrote a few days ago to an afflicted sister in Maryland. I send it at the request of Elder H. Butler Davis and brother Henry B. Davis for publication in the SIGNS. It is but a poor effort; and if any consolation is in it for any of God's children let God have the praise, for he is all in all to the poor child that feels he can do nothing of himself. Do with it as you see fit, and all will be right. I know that God works all things after the counsel of his own will, and asks counsel of no man. He declared the end from the beginning, and from ancient times the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure." He speaks, and it is done; he commands, and it stands fast.

"He sits on no precarious throne,
Nor borrows leave to be."
He is the Rock; his work is perfect.
Nothing can be added to it, nor anything taken from it.

I remain yours in hope of eternal life,

A. C. R. MORGAN.

WEATHERFORD, Texas, Jan. 4, 1891.

MRS. GERTRUDE MILLS—DEAR SISTER IN CHRIST:—Your very welcome letter of December 25th, 1890, was received on the 2d inst. As I see the grandeur, glory and light manifested in your precious letter I feel that I can only lay my mouth in the dust, and say that of myself I can do nothing. Nothing but the power of God can enlighten our gloomy minds and give us liberty, that we may speak or write that which is comforting to his precious little ones. If you have been comforted by my feeble communications the praise is due to God alone, who

blessed me with comforting words for you; but to-day I feel entirely barren, and unable to say anything for the least of our Savior's little lambs. He calleth his sheep by name, leadeth them out of all troubles and distresses, and delivers them who through fear of death were all their lifetime subject to bondage.

My mind is in a strange condition this morning. I would be glad to write something that would benefit you, but it seems that my mind does not take that travel on experience that it has hitherto in trying to address you in the name of Jesus; but I shall try to speak of things that may occur to my mind, trusting in the Lord that he will guide my thoughts, and prompt words of strength and consolation to me as I write them and to you as you read them.

For a beginning let me quote the language of the angel to the shepherds, "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. By reading the preceding verse we find that "the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." Yes, every poor sinner is made to fear when the angel of the Lord comes upon him, and when the glory of the Lord shone round about him, to show his own sinfulness and how much better and more glorious the Lord is than the carnal mind of the poor sinner conceived. He is made to see his wrong doings, and wonders what kind of power has hold of him. "They were sore afraid." The creature must mourn before he can be comforted; he must hunger and thirst before he can be filled; he must be tried in the fire before he can be brought forth as gold. When the light shone from heaven around Saul of Tarsus as he was on his mission, and the voice called out, "Saul, Saul, why persecutest thou me?" he was "sore afraid," and cried out, "Who art thou, Lord?" Thus we see that not only in our little experience, but also in that of the shepherds and Saul of Tarsus,

"Twas grace that taught our heart to fear,
And grace our fears relieved."
The shepherds were afraid; and the angel said unto them, "Fear not." O that blessed message from the Lord, which is so comforting and soul-cheering to his little ones, "For, behold, I bring you good tidings of great joy, which shall be to all people." Is not this in accordance with the new covenant which the Lord maketh with the house of Israel and with the house of Judah? "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 peo-

ple: 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." Is not that indeed "good tidings of great joy," which is to all the members of the body of Jesus? "For unto you is born this day in the city of David a Savior, which is Christ the Lord." "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."

The writer in Deuteronomy says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb." So your letter was to me. I felt that I was fed by the crumbs that fell from the Master's table. There was more in your letter than can be comprehended by our poor, finite minds. It was a rich feast to my soul. Surely God is able to ordain strength and perfect praise in the mouths of babes and sucklings. That which is little in the eyes of the world is most glorious, comforting and soul-cheering to the child of God who has traveled with Jesus in the regeneration. Such comfort received from the efforts of our brethren

When the apostles wrought miracles, still being learned, the people "took knowledge of them that they had been with Jesus."

Jesus said, "I am the true vine, and my Father is the husbandman." "I am the vine, ye are the branches." If we are children of God we are branches of the true vine. "If children, then heirs; heirs of God, and joint heirs with Christ." So, as Jesus died to save his people from their sins, and accomplished his work, the promise is sure to all the seed. Then it all hinges on the relationship of the child to the Father. "So all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." "They are not all Israel that are of Israel." "Neither because they are the seed of Abraham are they all children;" but "the children of the promise are counted for the seed." Though Abraham was made mighty nations, yet the Lord said, "In Isaac shall thy seed be called." "In thee and in thy seed shall all the families of the earth be blessed." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." So if we are children we are related to Christ; we are heirs of God, and joint heirs with the Lord Jesus Christ. "We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be

joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." The church is "the fullness of him that filleth all in all." If grace was given us in Christ before the world was, the church was his fullness even before the world was; but "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Therefore this fullness of Jesus, the church, which was chosen in him before the foundation of the world, was made subject to vanity by creation, fell under the law by transgression, is in bondage in the world, and groans, being burdened. God saw fit that the church (this same fullness) should pass through sorrows and tribulations; and we know by faith that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. It is then preyed upon by the devil, is subject to vanity, being made so, not willingly, that is, the creature was not consulted with reference to it; but it was by reason of him who hath subjected the same creature or fullness in hope of a blessed deliverance, which was promised in Christ before the world was. When sin and trouble are at an end, and these bodies put on immortality, then shall the church, the fullness of that filleth all in all, be ushered into a far more exceeding and eternal weight of glory, which shall be the glory of existence.

The glory of Christ is the church, and Jesus prayed to be glorified with the same glory which he had with the Father before the world was; and when he was on the cross he said, "It is finished." Therefore he had the promise that the glory should be given him; or, in my weak way of expressing it, that the church should be enveloped in immortality when these bodies are redeemed. So then, if we are children, our salvation is certain; for his children are members of his body, the fullness of him that filleth all in all. "But," says some one, "how do you know that all who are in captivity and in bondage shall be delivered?" I know it because Isaiah said, "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." There are also other evidences of the certainty of the salvation of all the children of God. "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed." "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

The question that now directly

concerns us is, Am I one of these promised children? Am I one that was embraced in that everlasting covenant between the Father and the Son that was made before the world was? Am I one of the members of the body of Jesus? To these questions I would answer, Do you feel that of yourself you can do no good thing? Do you know by experience that your attempts to satisfy the law are vain, and that nothing less than Jesus' blood and righteousness can do anything for poor, undone sinners like you? Do you feel that God's own arm brought salvation unto himself? Do you feel that God lifted you out of the horrible pit of miry clay, and established your goings, and that it is not in man that walketh to direct his steps? Do you feel that you need the renewing of the inward man day by day? Do you feel a conflict within, something prompting you to do evil, and something prompting you to do good? Do you realize that when you would do good, evil is present with you? Do you ever feel constrained to say, "O wretched man that I am! who shall deliver me from the body of this death?" Do you love the children of God? Do you sometimes fear that your love for them may not be the true, genuine love which the members of the body of Jesus have for each other? Do you sometimes feel that you are alone, and that surely there is no one else surrounded with troubles like you? Do you feel that you are a child of God, you would not have such wicked thoughts and tormenting doubts and fears? Then I would say to the poor, wandering child, Lift up the head that is bowed down; look unto the Rock whence ye are hewn; for the Lord God, your Deliverer, shall come and strengthen you. Your mourning shall be turned into joy. You hunger and thirst after righteousness, and you shall be filled with songs of praise to his blessed name. He will not leave you comfortless. Your travels are those of a child of God, traveling with Jesus in the regeneration. "We know that we have passed from death unto life, because we love the brethren." When we can fully realize these things we can say with 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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

This subject is too deep for a little, ignorant one like me. I feel con-

strained to 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!" Like one of old, may we be enabled to say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior."

A. C. R. MORGAN.

VIBBARD, Mo., Dec. 30, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In the year 1873, in the month of May, it was the pleasure of the Lord (I hope) to show me what a poor, lost sinner I was, and that all my righteousness was as filthy rags. Death and hell seemed to be my doom. I could do nothing to drive the awful weight of guilt off my mind, only for a short time, and then it would return with double force. Then I could do nothing but cry, "Lord, be merciful to me, a poor sinner." O how often did I look at the little insects, and wish that my future state was like theirs; or that I could believe the infidel doctrine, that when I was done with this world I would cease to exist. My case seemed to be an exception. "O! woe is me that I was born, or that I had died when I was in infancy!" But none of this did me any good. Then I would think, I will just go on, and not think of my sad condition, for it is no use—my doom is sealed; but the first I would know I would be pleading for mercy. My mind had no rest, as that was my thought by day and my dream by night. I was led along in this way about one year; but O that day, that never-to-be-forgotten day, in the afternoon, when the whole mist of darkness rolled off my mind. It was like a dark cloud that had been hiding the sun for days, and suddenly disappeared. So this awful load of guilt suddenly disappeared from my mind, and my soul was full of rejoicing. My mind often reverts to that time as one of the most sacred events of my life. Tongue and pen fail to describe the heavenly feast that I enjoyed there for a few moments. Here I first had a view of Christ as the Savior of sinners, and of the spirituality of his kingdom; at least my hope embraces that time as my first knowledge of him as being the Savior. Here the doctrine of election and predestination was presented to my mind as one of the fundamental principles of the doctrine of Christ. The longer I live the stronger I believe in the doctrine of eternal, unconditional election of grace, and all that was embraced in the election of grace. Christ made a full and complete atonement for them while on the cross; and just as certain as this is true, just that certain he (Christ) has and will call all of that number by his grace. When I say that he has and will call them, I do not mean that he will do it through some preacher; but I believe it is the work of the Spirit abstractly. Some of the most learned men of the world say that the atone-

ment is not complete, but is in process of completion—that all Christ has ever done, and his intercession now with the Father, is to complete the atonement for all that will believe; but I believe that Christ made an atonement for the sins of his people when he shed his blood on the cross, regardless of what men may believe. That is, the atonement being made for his people, it did not depend on their believing in Christ, for his people are now, or were once, in a state of unbelief; and now, instead of Christ being at work to complete the atonement, he is bringing his people out of the state of unbelief, and that work is because of the atonement. I understand that all the work Christ performed before he came to the cross was preparatory to the atonement; and the work he has done since that is because of the atonement. Hence Christ's resurrection from the grave is no part of the atonement. Paul says that he "was delivered for [because of] our offenses, and was raised again for [because of] our justification." I therefore believe that he arose because his people were justified from the law by his blood; and he is now exalted on his mediatorial throne, to give repentance to all whom the Father gave him, and the forgiveness of sins.

This is the way, I hope, that I received a knowledge of him as my Savior, and of my true condition as a poor, lost sinner; and I believe that the herein contained previous has been spoken of above. I feel sure I did not receive this of man, neither was I taught it by man, but (as I humbly trust) by a revelation from God. Such a great work being now wrought in my mind, my pathway seemed to be strewn with love, joy and peace. I looked around and found a people called the Regular Predestinarian Baptists, who believed the same doctrine that I believed; and I believed them to be my people, and their God my God, and where they dwelt there I wanted to dwell. Accordingly I took up my abode with them by telling them some of the exercises of my mind, and was baptized in the fellowship of the New Garden Church by Elder Allen Sisk. This was in July, 1874; but O the dark and thorny desert which I have had to make my way through since! The most of it has been caused by my own sinful nature, because I could not cease from doing the things that I would not. The children of God know nothing only as they experience it. We experience a continual warfare, the Spirit warring against the flesh; and the great trouble with me is that I fail so often to keep my body under subjection. O these evil thoughts that arise in my mind! O that I could drive them away, and receive those refreshing seasons from the presence of the Lord as in days that are past and gone, when I sat down under his shadow with great delight, and his

people, whose every way is known by him as the eternal God, who declared the end from the beginning, whose works were fully known from the foundation of the world, whose counsel and pleasure has been done in the salvation of his people, and will be done in gathering them as wheat into his heavenly garner. And as many as he needs as witnesses in and before the world he will make willing in the day of his power, have them in the church, and keep the church in order, peace and love, over and against all the confusion and strife of tongues; for all is with him, not only to bring, but also to keep and care for, all through the journey of life; delivering them out of all their afflictions, and enabling them to overcome death itself, which he has conquered or abolished for them. Therefore we may safely trust and fully confide in him at all times. Though our faith may be weak, and our foes strong, we shall conquer ere long. Amen.

J. D. HUBBELL.

GARDNER, Ill., Jan. 22, 1891.

DEAR BRETHREN BEEBE:—Yesterday I received the inclosed letter from sister Parker. Knowing that the readers of the SIGNS take a deep interest in our dear afflicted sister and her letters, I hasten to comply with her request and send it to you for publication.

W. R. RADBEER.

DEAR BRETHREN BEEBE:—I fear I am late to acknowledge the receipt of your dear, kind letter, together with your generous, helpful gift has caused you much anxiety; but about the time I received it my limbs which had for a long time dripped water to the amount, it is presumed, of a gallon every twenty-four hours, suddenly stopped discharging. The whole body, including face and neck, became inflamed, painful and swollen to a degree as caused me to be in an indescribable agony of pain. About eight days ago they began again to drop water and corruption, and through the mercy of God the past week has found me clothed in my right mind, and able to again take up my feeble, imperfect writing. The very choicest of all my blessings, save the consciousness of the dear Savior's presence and pardoning love, is this sweet intercourse I am permitted to enjoy through the medium of the pen with the dear people of God, who are the objects of his everlasting love and choice, and who in former times, we are told, spake often one to another. The same love is shed abroad in the hearts of the Lord's children to-day; the same drawing together of the golden cord that has its origin in the great Head, and unites us to one another and to Christ Jesus, through his redeeming blood and power and love. O! if it were not for this love how

could we bear up under the doubts, the trials, the fiery darts of Satan, and the deep afflictions that beset us in this life? If in this life only we had hope, would we not be of all creatures most miserable? How great and wonderful seems the love that could save a wretch so vile as I; that could take me up out of the horrible pit, out of the miry clay, set my feet upon a rock, established my goings, and put a new song into my mouth, even praise to God. Wonder of wonders! unworthy, vile and sinful as I feel myself to be, that unto me, who truly am the least of all saints, should this grace be given; yes, given. So many claim that they seek, and of themselves, or through personal efforts, obtain this great salvation; but Paul says it was given to him; and to every sin-sick soul, sunk in the depths of corruption and sin, must this grace be given, freely and unconditionally, or alas! they are lost throughout time and eternity, and must sink to the regions of everlasting torment, uncleansed, unsaved, and unblest. The whole need not a physician, but they that are sick; and to the great Physician must the sinner turn to find that "balm in Gilead" to cure all his sickness, heal all his leprosy, and cleanse him from his putrefying sores; for "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Blessed gift! What sweetness does the word contain! We are often made happy by gifts from friends, as I, dear father, was made happy by your gift, and those of other dear, kind kindred in Christ Jesus, at the glad Christmas time. But who ever gave a gift like the one given when on that glad morn the wise men came from the far country of the east and saw the Star of Bethlehem, that Star in the east, and found the blessed babe in the manger, wrapped in swaddling clothes, and knew it was the gift of God's dear and only Son, sent from the courts of heaven, made a little lower than the angels, made under the law, to redeem them that were under the law, and who by the shedding of his own precious blood was to save the Lord's dear and chosen people from their sins? Was not this a magnanimous gift indeed! And is it any wonder that one who had so long waited for his blessed coming, for this glorious gift, cried out, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation?" O blessed gift! O glorious legacy! whose bright effulgent dawn brought to a perishing people such glad tidings of great joy, and proclaimed to all, "Peace on earth, good will toward men." "And his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace;" each appellation containing a world of meaning, of might and power; yet the same who is called "a man of sorrows, and acquainted with grief;" the same lowly Nazarene, pitiful,

merciful, crowned with thorns, and who wore the purple robe. O blessed Jesus! dear Savior of our souls! will it not be glorious, will we not be joyful and happy, when we awake in his likeness, see him in the beauty of his holiness, crowned with glory and the royal diadem, set down at the right hand of God, willing and ready to welcome the little ones for whom he died, not one of whom shall be turned away? Happy, enchanting thought.

Remember me, dear father, in love to your dear family, and the saints with whom you labor. Sincerely thanking you for your gift and comforting letter, trusting I may hear again from you, and commending you to Jesus, who is love, I am, unworthily your sister, I hope, in Christ,

MARY PARKER.

P. S.—Dear father, I feel an impression that I must ask you to send this letter to the SIGNS. It may just be a sick woman's morbid fancy. I leave it to your better judgment to decide. Do please write soon.

M. P.

SPRINGVALE Va., Dec. 19, 1890.

DEAR BRETHREN BEEBE:—I send you a letter I received from a beloved sister. It was a blessed comfort to me; and feeling it might be the same to others, if published, it is at your disposal. The prophet Malachi says: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." These little messages of love are cheering to the Lord's little ones in this world of sin and sorrow. The experience of her husband, brother J. F. Oliver, was published in the SIGNS of Oct. 8th, 1890.

Yours in hope,

M. E. DAVIS.

HERNDON, Va., Nov. 17, 1890.

MY VERY DEAR SISTER:—I received your very precious letter to-night, and greatly desire to reply comforting; but I feel too poor and imperfect to write a good letter, and you desire a good one in reply. But I feel sure you will pardon and pity the writer. If I can only tell you how much I enjoyed your dear letter, it will do me some good. I reckon there never was as poor a one as me that ever tried to write; yet how much I do desire to write something comforting to the dear little ones of the fold. Precious children! they are pure and holy in the sight of their Father; yet how vile they appear to themselves. They are washed and made white in the blood of the Lamb. He has given them eyes to see their depravity, and has given them ears to hear, and hearts to understand. We were destitute of these blessings until it pleased the Lord to give them to us. Yes, dear sister, I think I can say from experience that I was going the downward

road, and I did nothing to merit God's favor. If I am saved, it is all of grace. It is not of works, lest any man should boast. Nor can I yet boast of good works, for it seems to me that I grow worse. As you said in your letter, it is so easy for me to serve the flesh. Dear sister, where is there any people like the Old Baptists? They speak one another's feelings. Surely they are all taught of the Lord. And his people shall all know him, from the least to the greatest. He knows them all, and has said, "My sheep hear my voice, and I know them, and they follow me." Right here the question arises, Do I follow him? We see him weak, humble, lowly, obedient, doing his Father's will. We hear him in the garden saying, "Not as I will, but as thou wilt." He was subject to his Father's will in death. O for a submissive heart, that I, a poor worm, may say, "Thy will be done." But that must be given us. We cannot say that of ourselves. O what poor, helpless, dependent worms are we! O that I could follow my Lord and Master! I sometimes hope the spirit is willing; but the flesh is weak. Would we not be carried to the skies on flowery beds of ease? But if we are his we are chosen in the furnace of affliction, and sore trials await us; but if Jesus is near, how easy is the burden. He is the way, the truth and the life. None can come unto the Father but by him. Then our way must be through sorrow and acquaintance with grief. O that we could lay down every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Yes, he has finished all for this poor worm; if not, I am lost entirely. I cannot tell you my feelings this morning, for I cannot find words to express them. While it is my desire to do good, evil is always present with me. I feel like the psalmist, "I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me." "By the rivers of Babylon we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof." O, dearly beloved one, how shall we sing the Lord's song in a strange land? Yes, my harp is almost always hung upon the willows, and with inward weeping and groaning do I remember Zion.

"Sweet was the time when first I felt The Savior's pardoning love."

But now these lines express my feelings most of the time,

"My prayers are now a chattering noise, For Jesus hides his face; I read, the promise meets mine eyes, But will not reach my case."

But I must close this imperfect scribble. Like myself, it is full of scrawls and blots; but I know you will excuse it. I thank you for your most precious letter. It was very comforting to us both.

Your sister in affliction,

M. D. OLIVER.

FT. ROBINSON, Neb., Feb. 10, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will write you a few lines, to let you know there is one of those peculiar people in this country. We have been here over five years, and have not heard a gospel sermon preached during our sojourn here. I have a wife and two children, all of whom are believers in the Old Baptist doctrine. I joined the Baptists eleven years ago last May. There is quite a number of Arminian denominations here, but there is no place among them for us. I have many times thought how good the Lord is to keep us and direct us in the straight and narrow way, when we are beset on all sides with such doctrines as are preached by men. As I read my Bible and study it I am more convinced of God's predestination and foreordination. We have this one consolation, that God will take care of his children. I do know that the sheep know his voice, and follow him. Well do I remember that when I was a boy at home my father took the SIGNS OF THE TIMES, and I could not see any sense in reading it. Then I was blind; but now I see. Last Saturday I received a copy of the SIGNS and a copy of the Minutes of the last session of the Sandy Creeek Association. I could hardly lay them by until I had read them through. It was a feast of good things to read them. I would willingly walk ten miles to once more hear an Old Baptist sermon. Before I came here, I had attended twenty-five meetings. The last gospel sermon I heard was on the fourth Sunday in August, 1884. Elder A. E. McKnight came to our house and preached two sermons. Since we came here the Lord has blessed us with good health, strength and prosperity, and I feel thankful. I do not think there is a day passes but I return thanks to him, who is the Savior, and the giver of all things. We send our love to all of the same faith and order. May the Lord remember them and give them their reward, is my prayer.

Yours in the hope of eternal life,
T. G. HARRIS.

OPELIKA, Ala., Jan. 27, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have received some private letters from brethren, criticising some of my expressions in the SIGNS, and I hereby say that my intention, in presenting the truth was not for offense, and am truly sorry that any brother feels an offense from what I have written. I can truly say that no such offense was intended. I hope when I am writing against enemies to the truth that I am not writing against Primitive or Old School Baptists. I do not mean them. I know there are many good brethren who differ with me in my views on the Scriptures, especially on predestination. They do not see it as I do. Now I wish to ask pardon of any dear

brother or sister who has become offended at what I have written, and to know assuredly that I meant it for the enemies outside the camp. We should not bite nor devour one another, but be kind and courteous and thoughtful. Sometimes we write in haste, and do not at all times weigh our expressions, nor think who we may offend. I hope I may be more guarded, and write the facts in the case without casting any reflecting upon those who may differ with us. I know I am but a sinner, and full of faults, and would gladly heal a wound thus made, knowing that the very spirit of the gospel is to save, and not destroy; to bind up, and to heal. Thus I hope we may be doubly on our guard in these things. I thank the brethren for such suggestions as will make us think more closely about these things. I do not like so much contention. I would we all were one, and could all see alike, and that we would all manifest the great love and meekness of Jesus, our head, and the Captain of our salvation. I wish here to make one observation. In an article I wrote about the sons of Zion and the sons of Greece, I had no reference whatever to our brethren; but I had heard a celebrated Universalist preacher, and I noticed his coil and his twisting, which made me think of a serpent. I had no reference to any of our brethren. The highest order of reason will not do for the saints of God; but the light of faith and the Spirit and revelation must be our true guide. May the Lord keep us from all evil, and allay our troubles in Zion, that peace, unity and love may prevail. This is my desire, and I hope it may also be mine to see and enjoy; for I love peace, and the unity of the children of God.

Yours in hope,
W. LIVELY.

OZARK, Ala., Jan. 23, 1891.

DEAR BRETHREN BEEBE:—The good Lord has been pleased to send the hand of affliction upon us here, and to remove some by death, and cause disease or pain to prey upon this sinful frame in which we daily groan, longing for that glorious deliverance, when the wicked cease from troubling and the weary are at rest; yet we cannot say it is unjust in our blessed Savior to thus chastise us. But we often feel to adopt the language of the apostle and say, "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." Our blessed Savior never gives one stripe too many. Every conflict that we have to contend with is for our good. We realize more and more of our dependence upon Jesus. No doubt Paul had reference to this when he said, "I die daily." Yes, the christian dies to confidence in the flesh; and all fleshly dependence, and is brought to see that he is not his own

keeper, but that he is kept by the power of God. The life of the christian is a life of experience, which teaches us that we are totally depraved. When I professed a hope in Jesus I thought I could live in the service of God all the days of my life, and never do a single wrong; but O how I was mistaken! I soon saw that I had evil thoughts, and an inclination to do wrong in my flesh, which made me mourn and fear that I had never been born again. There is one difference now and before I received a hope; now when I do wrong I am made to mourn and weep over it. "O wretched man that I am! who shall deliver me from the body of this death?" The warfare is so great that we cannot do the things that we would. It is experience that teaches us to have no confidence in the flesh.

"By experience I do know

There's nothing good that I can do."

Yes, I do know that in my flesh dwells no good thing. Grace brings us all upon a level, and teaches us that God is God, and beside him there is no Savior. I am glad that I feel my dependence upon him, and that I can see how vile I am. O that our eyes were opened more to our own faults, and less to the faults of others. May the Lord humble us all, and cause brotherly love to exist among us. Remember me at the throne of grace.

Yours in affliction,

LEE HANCKS.

DUTTON, Ark., Jan. 11, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have for some time desired to commend to the household of faith the little book of four hundred pages entitled "Meditations on Portions of the Word," by Elder S. H. Durand. Those who read the SIGNS know of the gift bestowed upon brother Durand for edification. I was not aware that the Scriptures so minutely and fully described all the trials, sorrows and joys experienced by God's people until it was opened to my understanding through Elder Durand's writings. Those who wish to preserve them in book form will not regret the small price of one dollar for the work.

I wish also to say that the hymn and tune book by Elders Durand and Lester certainly fills a long-felt want among Primitive Baptists. All modern works of this kind, of which I have any knowledge, except this book, are filled with sensational music, as utterly foreign to the true spirit of worship as the isms of the present time are antagonistic to the truth. Every Primitive Baptist family that can sing, or that has one member who can sing, should have a copy. I sent for it as soon after it was published as I could get the money. My wife and myself and little daughter soon learned to sing nearly every tune, every one of which is in strict accord with the true spirit of devotion. There is as much difference in music as there is in the

meek and gentle coo of the dove and the gay notes of a mocking bird. The songs of Babylon are as much out of place in Zion as the songs of Zion are in a strange land. Send for the hymn and tune book, brethren, learn to sing its hymns and tunes, and use them in worship. "Let the inhabitants of the rock sing," but let them sing as becomes saints.

With love to all who love the truth,
C. W. ANDERSON.

NEBO, Ill., Jan. 13, 1891.

EDITORS SIGNS—DEAR BRETHREN:—Having great confidence in your judgment, and deeming you safe counsellors, I would be glad to have your views at some length in the SIGNS on the propriety or impropriety of members of the Baptist Church uniting with the "Farmer's Alliance," or "F. M. B. A." They are organizing lodges or unions all over this country, and they are very popular among farmers and laboring men. It may affect the church, as the matter is being discussed by Baptists to some extent. I have been a reader of the SIGNS about ten years, and it is the first time I have troubled you with any question; and I do so now because I believe that a word of counsel may be of benefit to some of the dear children of God. I would be glad if you would speak fully and freely, and oblige yours in love,

C. C. HARRIS.

(Editorial reply.)

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EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 18, 1891.

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

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

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WORLDLY SOCIETIES.

IN compliance with the request of brother C. C. Melton, on page 54, of this paper, we submit some considerations upon the subject of his inquiry, with the express understanding that no authority is claimed by us to dictate to any of the disciples of our Lord with regard to their conduct as followers of Jesus. The experience of nearly half a century has deeply impressed us with the consciousness that we are far more in need of guidance for our own steps, than qualified to direct others in the perfect pathway of righteousness.

With regard to the organizations named by our inquiring brother, as we have no knowledge of their characteristics of course we are not in a position to say anything. That they are popular with the world is not much assurance that they are adapted to promote the peace and comfort of the saints, who are not to the world for sympathy. If they are involved, are we not yielding to the spirit which moved him to betray his Master? The love of God will never lead any saint to consider any earthly advantage as worthy of a thought in comparison with the unbroken fellowship of the followers of Jesus. The spirit of love and humility does not seek personal gratification; that disciple who suffers and yields most for the peace and comfort of the saints, is most manifestly led by the Spirit of Christ. One emotion of that joy which is found in the answer of a good conscience toward God, is infinitely more precious to the saint than a lifetime of selfish exultation in the maintenance of personal rights and the satisfaction of having his own way. For the present comfort of the follower of Christ, it is far better that he should suffer personal wrong and temporal loss, than that he should be found transgressing the principle of mutual love and forbearance, which is the peculiar characteristic of the peaceable Spirit of Christ. "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."—Gal. v. 15, 16.

So long as the saints are in the body of this death, they are subject to the infirmities and weakness of the flesh. Therefore it is important that they should at all times consider one another to provoke unto love and good works; and that they bear one

we live therefore, or die, we are the Lord's." And again, "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."—Rom. xiv. 7, 8; 1 Cor. vi. 19, 20. Those who trust in the grace of God for salvation will not deny that their first and highest obligation is implicit obedience to the commandment of the Lord. This duty is the joyful privilege of such as are led by the Spirit of God, and they cannot afford to allow any temporal allurements to induce them to sacrifice the answer of a good conscience toward God which is the great reward experienced only in keeping the true and righteous statutes of Jesus.

While it may seem that strict conformity to the law of Christ in refraining from mingling with the world in such organizations as are apparently harmless, may restrain the liberty of the saints, there is a higher view of the matter, in which they will see the advantage of denying self, and studying the things which make for peace in the visibly organized church, which is the body of Christ, whose members are the purchase of his own precious blood. The covetousness of Judas Iscariot is regarded with abhorrence by all who love the Lord; surely none can desire to be governed by that principle. But if the hope of personal gain is allowed to influence our action where the peace of the church is involved, are we not yielding to the spirit which moved him to betray his Master? The love of God will never lead any saint to consider any earthly advantage as worthy of a thought in comparison with the unbroken fellowship of the followers of Jesus. The spirit of love and humility does not seek personal gratification; that disciple who suffers and yields most for the peace and comfort of the saints, is most manifestly led by the Spirit of Christ. One emotion of that joy which is found in the answer of a good conscience toward God, is infinitely more precious to the saint than a lifetime of selfish exultation in the maintenance of personal rights and the satisfaction of having his own way. For the present comfort of the follower of Christ, it is far better that he should suffer personal wrong and temporal loss, than that he should be found transgressing the principle of mutual love and forbearance, which is the peculiar characteristic of the peaceable Spirit of Christ. "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."—Gal. v. 15, 16.

So long as the saints are in the body of this death, they are subject to the infirmities and weakness of the flesh. Therefore it is important that they should at all times consider one another to provoke unto love and good works; and that they bear one

another's burdens, and so fulfill the law of Christ. In this course they will not be hasty in censuring one another, nor harsh and dictatorial in condemning an erring brother, even if he is overtaken in a fault. The relation borne by every member of the church to all other members is like that of the members of the natural body. All are mutually dependent one upon another, so that all are interested in the welfare of each other. The suffering of one member involves the whole body, and the profiting of the whole body is shared in its measure by every member. From this unity of interest arises the obligation of every member to "Follow after the things which make for peace, and things wherewith one may edify another." In pursuing this course, there is no room for the spirit of strife and contention; the only rivalry will be to seek to excel in submission and the denial of self in the service of each other. Whenever the desire to attain the mastery enters the heart of a disciple, it is certainly prompted by carnal selfishness, and not by the mind of Christ. The saints are admonished solemnly against this self-exaltation. "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." No caution is given against thinking of self more lowly than we ought to think. Neither is it intimated that there is a possibility of each regarding others more highly than he should. After enjoining upon the elders that they should be ensamples to flock, and of a ready mind take the oversight thereof, Peter says, Ye younger, submit yourselves unto the elder. YEA, ALL OF YOU BE SUBJECT ONE TO ANOTHER, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you."—1 Peter v. 5-7. The whole law of Christ is included in the spirit of this inspired direction. Neither the elders nor the younger members are at liberty to follow any other rule but this. There is no aristocracy in the kingdom of Christ. The only ruler there is the Lord Jesus, who is the Author and Finisher of our faith. "For the Lord is our Judge, the Lord is our Lawgiver, (or, Statuemaker), the Lord is our King; he will save us."—Isa. xxxiii. 22. Within the walls of this city of our God there is protection for all who trust in the Lord. It is not wise to seek profit or safety in departing from the perfect law of this omnipotent Savior. Whatever the world may promise as an inducement for the saints to unite in their plans, the Lord will not allow his people to prosper in looking away from him for their comfort and rest.

The devices of finite wisdom are liable to disappointment and failure, but the name of the Lord is a strong tower, into which the righteous run, and find safety. "It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes."—Psa. cxviii. 8, 9. Hence, it is certainly much more wise for the saints to obey his word than resort to any devices which have not his authority.

It is true that while they are in the world the disciples of Jesus must necessarily be associated with the people of the world. Otherwise they must needs go out of the world. But as pilgrims and strangers, it is needful that they should ever remember that this world is not the heritage to which they are called as the chosen followers of Christ. In this perishing world they are assured that their portion is tribulation. In Christ Jesus is their everlasting heritage of joy. They cannot be too careful in keeping themselves unspotted from the world, and in the love of God.—James. i. 27; Jude. 21. This can be done only by the careful observance of the perfect rule which our Lord has given in his revealed word, and walking according to the dictates of his Spirit. The tempter is ever ready to deceive them with false promises of advantages to be gained by conformity to the world. It is not wonderful that they are often misled by his treacherous wiles.

There is not much danger of saints being deceived either by openly immoral devices of the adversary, nor by his professedly religious schemes. Both of these are too manifestly opposed to godliness to delude those who have the love of God in their hearts. But it is not so easy for them to avoid the snare when it is presented as a merely financial or business organization. Then the tempter suggests that it is certainly right that they should avail themselves of every legitimate and honest means for the benefit of their families, and if they do not unite in the organization proposed they must labor under great embarrassment, if indeed they do not find themselves entirely without resources. If they think of the effect it may have in disturbing the peace of the church, it is intimated that the church is unreasonably particular, and their prejudices are not worthy of consideration. Perhaps some highly esteemed members may have given countenance to the proposed organization, and their example is cited as authority for others. No wonder that many are thus induced to join in such societies, who really prefer the peace of the church above all worldly and temporal considerations.

While it is not justifiable for the disciples of Jesus to profess greater confidence in humanly devised societies than in the church of Christ, it is not according to the gospel rule

to deal harshly with a brother who has been thus entangled with the world. There is no better occasion for the exercise of brotherly charity than that which is presented in such a case. If the erring one has the love of Christ in his heart, it will cause him to feel the grief and distress which his action has brought upon the church, and he will not be long in realizing his fault. The rod of divine love will bring him to practical repentance; and he will confess and forsake his way. But if his error is met with a harsh and dictatorial spirit, unless grace reigns in his heart he will be confirmed in his own way, and be lost to the fellowship of the church.

It is much more difficult to reclaim an erring brother than to walk in conformity to the precept and example of Jesus when all is in peace. Certainly no good can be accomplished in resorting to unkindness and carnal resentment. Whether in the case submitted by brother Melton, or in any other error to which the saints are exposed, it is highly necessary to observe the injunction given by divine authority. "Brethren, if a man be overtaken in a fault, *ye which are spiritual*, restore such a one *in the spirit of meekness*; considering thyself, lest thou also be tempted."—Gal. vi. 1. And again, "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall receive a multitude of sins."—2 Peter ii. 19, 20. The spirit of vengeance cannot be found in the law of Christ; and there is no other law to which the church is at liberty to resort. Neither pastors nor deacons can find anything in the New Testament to authorize them to lay down rules for the administration of discipline among the members of the church. The perfect law is given by inspiration of God; and no men nor angels are qualified to add to or take from that inspired law. Doubtless many justly esteemed brethren have erred in assuming to fix some rule to meet cases which to them seemed unprovided for in the revealed standard; but the result has ever been, as it must ever be, the increased confusion and distress of the church. May the grace of God enable all his saints to heed the admonition, "My brethren, be not many masters, knowing that we shall receive the greater condemnation."—James iii. 1. The Spirit of Christ alone can lead his saints to dwell together in love, "Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

INQUIRIES AFTER TRUTH.

BRETHREN BEEBE:—I would like very much for Elder E. V. White to give his views through the SIGNS OF THE TIMES on Romans x. 1-4. I feel timid about seeing my name in the SIGNS. E.

OBITUARY NOTICES.

DIED—In Covington, Ga., June 24th, 1890, Mrs. Laura C. Purington, wife of J. W. Purington, aged 30 years.

The deceased was the daughter of Mr. Joseph F. Hodgson, of Washington, D. C., and was married May 11th, 1881. She leaves a husband, one daughter and one son to mourn her departure.

J. W. PURINGTON.

COVINGTON, Ga.

BROTHER Samuel Carpenter died Oct. 14th, 1890, in the 49th year of his age.

He (with four others) was baptized in the fellowship of the Old School Predestinarian Baptist Church at Fairfield, Mich., Nov. 5th, 1865, by our dear brother, Elder J. A. Johnson, of Indiana, where he lived a consistent member of the church for a number of years, always a faithful attendant at the meetings of the church, unless providentially hindered. He with his father's family moved from here to a place called Deerfield about the year 1871, where they with others organized a church of the same faith and order. After the death of his father, which was but a few years, he with the rest of the family moved to the northern part of the state, where he died in the triumphs of living faith on the day above stated. I have before me a letter written by his sister Mary to Oliver Bragg, from which I will here write an extract:

"He was very patient, and wholly resigned to the will of God. The morning he died he talked to all of us, and sent special word to the ones down there that he had belonged with in the church, calling them his yoke-fellows, and sending his best wishes to them. All who saw and knew about it will say that it was the death-bed of a christian. While some of them were shedding tears he said, 'This is the richest day of my life.'"

He leaves a mother, two sisters, a large number of relatives and friends, besides the church, to mourn their loss; but they sorrow not as those without hope, as their loss is his eternal gain; for it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CHARLES B. LIVESAY.

FAIRFIELD, Mich., Jan. 31, 1891.

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FOREKNOWLEDGE.

(Concluded from last number.)

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30.

After the resurrection of the Son of God, "he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." In Matthew it is declared, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, 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."

The divine commission given the disciples shows that the risen, exalted and glorified Redeemer has infinite wisdom and almighty power; therefore nothing ever has nor ever can work against his redeemed vessels of mercy. He has seen of the travail of his soul, and is satisfied; and not a sentence is penned in either of the epistles, the Acts, or the book of Revelation, setting forth either directly or indirectly that he is not satisfied. "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." In the purpose of God his loved ones, while passing through this world to their heavenly and eternal home, have internal and external conflicts appoint-

ed for them; for said Jesus, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation [thlipsis—pressure; affliction; no ordinary trial]; but be of good cheer: I have overcome the world." When the Lord told Ananias where he would find Saul of Tarsus, and what he had "seen in a vision," "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 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 show him how great things he must suffer for my name's sake." The "great things" which Paul must suffer were all appointed for him by his heavenly Lover, and not one of those things could be borne by any other man than Paul, and not one of them came before the appointed time; and from the moment he heard the words, "Saul, Saul, why persecutest thou me?" until he penned 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;" every trial, every persecution from the enemies of God's truth, worked together for his good and the declarative glory of God. He says concerning himself, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern [hypotuposis, an under or lesser type; that is, he was a type for true believers, but as such less than the Lord Jesus Christ, in his suffering here in the flesh] to them which should hereafter believe on him to life everlasting." "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide [margin, wait for me] 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." Upon another occasion, when his brethren "besought him 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. And when he would not be persuaded, we ceased, saying, The will of the Lord be done." Also, "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound; therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The trials, afflictions and persecutions which the apostle endured pressed him to pen the declaration, "We know that all things work together for good to them that love God." How important to notice the characters to whom the apostle applies the precious words, for they are lovers of God, and not the world of mankind indiscriminately. All things work together for evil to the enemies of God and his truth; for "the Lord hath made all things for himself; yea, even the wicked for the day of evil." Whenever or by whomsoever the expressions are used "that as God has predestinated such things, men are not to blame for what they do, and the church has not any right to enforce her discipline on her members," &c., what a spirit such language manifests on the part of them who use it; for it shows not the love and fear of God. But saith our God, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." Such a person loves God, and at times so realizes his nothingness, shortcomings and barrenness of mind that he trembles at the word of God; for said the God of the universe, "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." The apostle rebuked the same spirit which is now at times showing itself in the visibly organized church, in some of the members; and it is the same spirit now that it was eighteen hundred years ago. "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against

God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted [katartizo, to make fully ready] 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?" Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness [asclgeia, excess, licentiousness, all manner of wickedness; and the same word is recorded six times in the New Testament with precisely the same meaning], and denying the only Lord God, and our Lord Jesus Christ." Every such character shows nothing to indicate that they either believe the written word of God or have any real love for the church, and it is no wonder that they turn the grace of God into licentiousness; but it is exceedingly painful that any who profess to believe the Scriptures should ever be found trying to shield themselves behind the glorious doctrine of predestination for their unrighteous course they often pursue, for the inspired Paul has set the seal of condemnation on such a course of conduct. Hence Jude exhorts the beloved to whom he wrote to "earnestly contend for the faith which was once delivered to the saints." When the faith is earnestly contended for, if any of those "creepers" are in the visibly organized church they will show much uneasiness; but how will it be with them who truly love God, and are the called according to his purpose? They will rejoice that the truth is working for their good; and in times of deep distress they are enabled to say, in harmony with Job, "Though he slay me, yet will I trust in him." David said, "Before I was afflicted I went astray; but now have I kept thy word." Lovers of our God, when you have time read the one hundred and thirty-ninth Psalm, for in that is clearly set forth the omnipresence, omniscience and omnipotence of Jehovah.

When the time comes for our God to call a sinner to a knowledge of the truth, during the rest of the natural life of such person whatever trials, whether sickness, or loss of worldly

possessions or dear friends, everything will as certainly work for the good of such person as God's throne is immovable; and such tried and afflicted one will feel so little and weak that no trouble will be caused in the church by willfully transgress-

the commandments of God, and trembling one will find no fault

Bible doctrine is contended for. The children are "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." They who are thus bearing about the dying of the Lord Jesus feel the force of the words, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

"Therefore let no man glory in man: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." There will be no mistake in the application of the things which our God has appointed for each vessel of mercy. What did Job say concerning his afflictions, as the messengers brought the sad tidings to him? Did he affirm that anything had merely happened by chance? No; but he "arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped," saying, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly" (*tiphlah*, attributed folly to God). How many of the children of God in their sore afflictions have said, "I know it is all right that I suffer thus, or else it would not be so." Was not every trial which Job endured foreknown and divinely appointed? We will now hear what he said: "Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." (Why Job! How harshly your words grate upon the ears of them who do not want to hear anything about God's eternally fixed purpose.) "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him." Caviler, if many such things are with God, are they not seen or foreknown? and if foreknown, are they not decreed? Our God foreknows what will be by determining what shall be; and it is not because our God foresees a thing that it is decreed, but he foresees it because it is ordained by him to come to pass exactly as thus foreknown.

Were not all those sore afflictions working together for Job's good? Certainly they were; for says he, "But he knoweth the way that I take: when he hath tried me I shall come forth as gold." Said Paul, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The apostles rejoiced in what was recorded by the prophets and Job; for James said, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Dear, trembling, tempest-tossed child of God, has it not been very precious to you at times to meditate upon the precious record made in the Scriptures by God's servants concerning his everlasting love, his immutability, and his eternally fixed purpose? For if you have been brought to see and know something of the depravity of your own heart, you have nothing else to uphold you but the manifestation of that glorious truth, "For I am the Lord: I change not; therefore ye sons of Jacob are not consumed." Also, "For he that toucheth you, toucheth the apple of his eye." He led Jacob "about, he instructed him, he kept him as the apple of his eye." Perhaps some dearly beloved and afflicted child of God may read this and say in his heart, if not orally,

"In each event of life how clear
Thy ruling hand I see!

Each blessing to my soul most dear,
Because conferr'd by thee.

"In ev'ry joy that crowns my days,
In ev'ry pain I bear,

My heart shall find delight in praise,
Or seek relief in pray'r."

If setting forth in Bible language what inspired patriarchs, prophets and apostles have recorded concerning the eternally fixed purpose of God, concerning the righteous and the wicked, "darkens counsel," so be it. There is a kind of counsel at the present day very much darkened when brought in contact with the "unerring standard;" for Scripture truth shows carnal counsel not only to be much darkened thereby, but that it is darkness itself. There was a spirit anciently which said "to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things; prophesy deceits;" and that same spirit is abroad in the earth to-day. The psalmist said of a character, "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet they were drawn swords." Many who have stated that they do not want to hear so much doctrine, desire more (as they term it) practical godliness, must live right, bury all differences, &c., have caused by their carnal zeal much sorrow and distress amongst God's dear people.

The apostle did not bandy compliments, nor show any countenance to error; for he said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." What is the lesson taught in this last quotation? It is not what this man believes, or that one holds to, or that church indorses, nor what some would-be wise think would be good and edifying; for unless it is sustained by a "Thus saith the Lord" it is nothing but imagination, and will not feed the hungry child of God, but for a time it may please the carnal fancy.

During the past forty years the writer of this communication has visited a number of God's afflicted children, and never heard one say that the affliction came by chance, neither that such affliction was not right, however dark the same might appear; and certainly if right, must work for their good. How clearly God's sovereignty is thus seen. One lingers for years, having what is termed consumption; another is gradually wasting away of that dread disease known as cancer; another is suffering great mental agony caused by the unexpected death of a dear friend; another has been confiding, and through such confidence wicked, designing men have taken from him much of his worldly treasure, which had cost him much toil; but there is no need of enumerating more causes. Was not each case foreknown before such person was born of the flesh? Certainly; and all who love God, that are thus afflicted, the sorrows through which they pass are working together for their good and the declarative glory of their dear Redeemer.

Now the last part of the text used to base the remarks on concerning foreknowledge shall be brought forward to show why all things thus work together for good, and that nothing can work against such. The last two verses of the text are connected to the former one by the particle "for," equivalent to "because." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This divine concatenation shows why "all things work together for good to them that love God, to them who are the called according to his purpose." In this glorious chain is recorded foreknow, predestinate, called, justified and

glorified; and it is not possible for language to express the final victory of every member composing the church, which is the body of Christ, in more positive terms; and, as the apostle said, "What shall we then say to these things? If God be for us, who can be against us?"

When the writer of this communication gets into a state of mind that he is either ashamed or afraid to contend for those cardinal and glorious principles of the gospel, then it will be time for him to cease saying anything about the glorious doctrine of God our Savior.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Feb. 16, 1891.

NEW HOLLAND, OHIO, Jan. 21, 1891.

MY DEAR SISTER BENEDICT:—Your kind but urgent and repeated request for me to write upon the beautiful story of Ruth weighs upon me with such force that, incompetent as I know myself to be to treat upon such a deep, glorious subject, I feel called upon to make the effort, feeling the while most deeply my weakness, and knowing that it would take the pen of a ready and most gifted writer to do justice to such a gloriously beautiful subject.

Our story opens before the coming of the Messiah. We are told, "When the judges ruled" Israel. For from the union of the gentle and virtuous Ruth with the good and noble and wealthy Boaz was to spring Obed, the father of Jesse, from whom the great Branch in prophecy was to spring; who, we are told, was a "Root out of Jesse," who was indeed "the Lily of the valleys," "the Rose of Sharon," "the bright and morning Star;" he who was to redeem and rule Israel, and reign the King in glory.

At the opening of our story a severe famine laid waste and barren the land of Judah, and brought great suffering to the inhabitants. Elimelech, with his wife Naomi and his two sons, left their home and went into the land of Moab, where plenty reigned, and where the sons, Mahlon and Chilion, were married to two Moabitish maidens, named Orpah and Ruth. It is supposed that the noble heart of this good and loving wife and mother, Naomi, surrounded by the love and protection of her husband and children, was happy and content, although she had left the scenes familiar and dear to her girlhood, and gone to a strange country, among a people of a different nationality, who worshiped a god not like unto our God. But when the beloved husband was taken from her by death, and then the two only sons, she was heart-broken indeed. Standing alone upon the threshold of her broken household, the golden bowl broken which contained so much love and home-happiness, with the broken fragments lying at her feet, is it any wonder if the poor woman felt there was nothing left her but the ashes of life? With

swelling heart, and eyes swimming with tears, how she must have looked longingly toward the land of her nativity, where in those early bygone days, before the bitter winds of adversity swept away her earthly possessions, took from her her most precious human love, snapped asunder the strongest, dearest earthly ties, she was the happiest of maidens, the most joyous and prosperous of wives. In this awful agony and desolation how like balm must have been the love and fidelity shown her by both of her daughters-in-law. Orpah, it is supposed, really thought she loved her good, kind mother-in-law well enough to forsake the scenes of her childhood and follow Naomi to her dear old former home; yet she no doubt secretly clung to her gods, just as the worldling clings to the frivolities and vanities that form his or her idol of worship. But Ruth, dear, tender-hearted, fervent-loving Ruth, whom the mother had entreated, as well as Orpah, to go back to the loved homes in Moab, deeply mourning now more for their sakes than for her own, she said that the hand of the Lord had gone against her. Methinks I see the lovely, impassioned, tearful face of Ruth, her young, strong arms thrown about the poor, bent form of Naomi, while she cried, "Entreat me not to leave thee." O the depths of meaning, the deep fervency of love, contained in the word entreat. "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." Wonderful utterances. Who but a poor, helpless sinner, with their feet stuck in the mire and clay, whose very soul has been stirred to its deepest depths, with the desire in the heart to have their feet set upon the Rock, Christ Jesus, could utter such a fervent cry? And it must be that Ruth, dear, loving Ruth, had tasted the bitterness of sin, had seen the folly of all earthly hopes and vanities, else she too, with Orpah, would have gone back to her gods instead of so clinging, as we might here say, to the mother, the church.

When Naomi at last reached her native city, poor in spirit, aged, and almost destitute of this world's goods, how very sad must have been her feelings. Yet how many of us in this day are made in a great measure to taste and drink the bitter dregs of worldly loss and adversity. But Naomi still had some good, true friends; and as they greeted her, calling her by her familiar name, she said, "Call me not Naomi, call me Mara [signifying bitterness, or one who weeps]; for the Almighty hath dealt very bitterly with me." The tie between this poor, afflicted woman and her daughter Ruth must now have become strong indeed. Here the human and the divine love sweetly blend and run together as two drops of water flowing into one; for Naomi's God was now Ruth's God,

and her people Ruth's people. What a dear daughter did this Moabitish maiden prove to be to the destitute and sorrowful Naomi. "Let me," said she, "now go to the field and glean after the reapers." And the mother bade her go. What a pleasant rural scene must have opened to the view of this grand young heart as she left the heated city and walked through the shady walks of the country, where the fields ripe with the golden harvest stretched their broad acres in ocean-like waves before her. Here the newly heaven-born soul was led into green pastures, she walked beside the still waters, and her soul must have been filled with the sweet song of redeeming love. "And she gleaned in the field after the reapers." Ah, what rich golden grain it was to her. How eagerly must she have picked up the golden heads dropped on purpose for her. For "it was her hap to light upon a part of the field belonging unto Boaz, a near kinsman of Elimelech." How kindly did the rich owner of those rich harvests treat the lonely stranger. How soothing to her trembling soul were his words. "Why," said she, "have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?" But Boaz answered her, that he had heard of all her kindness to her mother-in-law. Is not this the way the dear heavenly Master speaks to us when we first begin to eat of his rich harvest, when we taste his wondrous love and grace? Do we not find that he has known and loved us, even before we knew him? For no man can come unto the Son, Jesus, unless the Father, who sent him, draw him. Boaz said unto Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou hast come to trust." O how sweet to the poor, the weary, the heavy laden soul, to be thus led into the golden harvest, to lie down in green pastures, to be led beside the still waters, to rest and trust quietly under the shadow of the wings of the Almighty. Ruth's reply to Boaz was, that his words had comforted her, that he had spoken friendly unto her, though she was not like his handmaidens. Here we see the humility every child of God experiences, the feeling of insufficiency, and the lack of good qualities and fruits they see in the brethren, which they themselves do not possess. "I am not like thy handmaidens." Therefore she was so surprised to receive words of kindness, expressions of favor and love, from the dear Master, when she had no goodness, no spiritual beauty, no robe of righteousness, such as she saw those have whom she knew had a right to his protection, kindness and love.

After Ruth had gleaned until even, and had beaten out the grain, having about an ephah (a bushel and a half) of barley, she went home and told her mother-in-law all that had trans-

pired during the day, and of the kindness of Boaz. How great was the mother's joy while she listened to the glad story, and learned the one who had shown her daughter such kindness was her near kinsman. And how the inhabitants of Zion, the church, are always rejoiced when any come with singing unto them, telling what great things the Lord has done for them. As the church always bids the newly heaven-born soul to be buried with the Lord in baptism, and thus be espoused to the Bridegroom (the bride, the church, and the Bridegroom, the Head, being one—a sweet and beautiful blending), so did this mother tell Ruth what to do and where to go. How graciously did Boaz receive the virtuous, humble maiden. How careful was he to have her preserve her purity and chastity. "All the people of my city," said he, "know that thou art a virtuous woman." And behold how he sent her away laden with the golden sheaves of his love, that which was the bread of life. She had upon her a veil, which covered her. So do we ever behold the King with a veil (the flesh) between us, until this mortal shall have put on immortality, and we be clothed upon with our house which is from heaven. But the golden sheaves covered the length and breadth of the veil, thus serving as a shield to cover Ruth from any evil imputations from the idle, evil loafers of the city. So does the righteousness of Christ take away from us the sting and reproach of sin; and though still sinners in a sinful world, if we go forth laden with the golden sheaves of the fruit of the Holy Spirit, sin cannot harm us, and our light will so shine before men that others may see our good works, and glorify our Father in heaven.

As Boaz was not long in performing his promise to Ruth, in redeeming her inheritance, and espousing her as his wife, so neither does the Lord fail, nor is he slack in performing his promise to Israel. And from this natural union between Boaz and Ruth do we trace the lineage of Jesus, "a root out of Jesse," "the offspring of David," who was to shed his precious blood to redeem the bride, the Lamb's wife, and present her a chaste and holy virgin, without spot or wrinkle, or any such thing. O the depth of the riches of love such as this! Like Naomi, like Ruth, sorrowful, destitute, with none to help, none to redeem her inheritance, with her garments all filthy with sin, bowed to the dust with grief, whither would she go but to the Lord of harvests, whose rich fields waved in golden beauty before her eyes? Did the Lord send her empty away? Did he not spread his garment about her, cover her with golden sheaves, and grant her a right to an inheritance incorruptible, undefiled, that fadeth not away, eternal and in the heavens? Was ever an inheritance bought with such a price? Was ever such a sign of re-

demption given as that which God bestowed in the gift of his dear and only Son? Was ever such a spotless purity found as that gained through the washing in his blood? Is it any wonder she was a "bride adorned for her husband," in spotless whiteness, "all glorious within," decked with the jewels of such love? O wondrous union! O rapturous love, crowns a marriage like this! To meditate upon it, to be able to catch a faint glimpse of its richness, its beauty and purity, through a glass darkly, fills the soul with unutterable joy. It is like a strain of heavenly music, methinks, such as John heard the harpers sing and harp upon their harps of gold in the heavenly Jerusalem, the city of our wondrous King.

MARY PARKER.

CRAMER, Ill., Jan. 11, 1891.

DEAR BRETHREN EDITORS:—I feel like talking a little to the readers of the SIGNS. This impression has rested very strongly upon my mind, and in order to get rid of it I thought I would once more make the attempt, hoping the Spirit of divine truth may direct my pen. But if you cannot discern the Spirit of the Master in it, you are at liberty to throw it into the waste-basket.

Some six weeks ago I sent to you for and received the Church History and Elder Durand's book, "Meditations on portions of the word." I was much interested in reading the "Meditations," and feel to recommend it to all lovers of the truth. It will do to keep and hand down to our children. I was very much interested in the Church History, although I found some things in it that I could not say amen to. I had borrowed from a brother "Fox's History of Martyrs," and the reading of that caused me to send for the Church History. It is wonderful to think of the rivers of blood that have been shed by those professing the religion of Christ. As the history states, at one period of time the blood shed would have made a river ten feet deep, ten feet wide, and twenty-five miles long. In all this we have before us the fulfilling of the Scriptures as to what should be. Why it should thus be is unknown to us. It surely was so ordained to be; otherwise it all came by chance. I firmly believe that the eternal God could have had it otherwise if it had been his will and purpose; for he has all power in heaven and earth. He had declared that he would put enmity between the woman's seed and the serpent's seed, and that the seed of the woman (Christ) should bruise the serpent's head. When Jesus commissioned his servants and sent them forth he said, "Ye shall be hated of all men for my name's sake." And, "Who-soever killeth you shall think he doeth God service." How cheerfully those martyrs went to the burning, rejoicing that they were counted worthy to suffer death for his name's

sake. O, my dear brethren, how thankful we should be for the blessed privileges we enjoy, of worshiping God according to the dictates of our own conscience. It seems to me that in this sense, in our beloved country, Satan is bound. A thousand years are as one day with the Lord.

Is not the gospel day the millennium? We learn that Satan shall be loosed for a little season, to gather Gog and Magog to battle, and they shall compass the camp of the saints. Dear brethren, we know not how long we may be permitted to worship under our own vine and fig tree, none daring to molest us. The daughters of the old mother are ready to put to death all the true worshipers, just as soon as they have the law power. I believe, from reading the Church History, that the church of Christ at this time comes the nearest to the apostolic church of any other age, even while there is some contention among the Baptists about some points of doctrine, predestination being one.

Now, dear brethren, we say we do not make predestination a bar of fellowship; then let us not call brethren who do not see it as we do Arminians and Ashdods. This hurts the feelings of good brethren, supporters of the SIGNS, who do not rail against the doctrine, but say they cannot see it in that way. While I believe in predestination in its full sense, yet I think it no profit to agitate that point of the mystery of iniquity. Elder Hassell says in the History that in a denial of predestination in its full sense there is danger of running into Arminianism. This I believe to be true; yet I do not feel like calling them Arminians and Ashdods. Brethren, do not do wrong in this matter. If the good Lord has not revealed it to them, we cannot make them believe it by brow-beating and insulting them. That would have a tendency to divide; and many might, through a fleshly feeling, follow the preacher instead of the Savior. Sometimes brethren in the apostles' time had disputes and separated; and so it is now. Brethren will fall out, and they will have their leaders. One brother will say, If you patronize or fellowship such a paper or brother, we will have no fellowship for you; and you must not do so any more. While there are good brethren on both sides, yet they manifest a bad spirit, and sow the seeds of discord. My dear brethren, you may try to shut them out of your fellowship, yet the good Lord knows them that are his.

These things surely are a great trouble to many precious souls, and are a hindrance to the cause of God and truth. None of us are perfect, and all are liable to be wrong in many things. Then let us not persecute. We are admonished to love even our enemies, and to pray for them. I am afraid it is often the case that we do not pray for our brother that differs from us and would misrepresent us.

There is a need be that offenses come; but woe unto him by whom they come.

There are but few, to my knowledge, of the Baptists in this region who believe just as I do. I am the least of all, and often doubt whether I have been born again; yet I cannot help believing as I do. But I do not feel like calling the others by hard names, nor like falling out with them. They believe in salvation by grace alone, and that to fallen sinners of Adam's race; that the elect were chosen in Christ Jesus before the foundation of the world; that they compose the bride, the Lamb's wife; that Christ loved his church, and gave himself for it; that when he suffered upon the cross, and cried, "It is finished," he paid the ransom price, redeemed them, washed and purified them by his precious blood; that they were one with him in his death and resurrection; that he loved them with an everlasting love, and therefore with loving-kindness draws them; that not one of them will be lost.

It seems to be a great mystery to many why God should have a purpose in the wickedness of man, and in shedding the blood of his fellow-man, and yet God be not the author of sin. It is a mystery indeed. We know God is not the author of sin. It is sin for you or I to take the life of our fellow-man; but it is not sin in God to take man's life in any way he may see fit. He does as he pleases, and we have to bow and submit to his almighty power. Our enemies can have no power against him or his children. He holds all power in heaven and earth.

"Not a single shaft can hit
Until the God of love sees fit."

Brethren, let us not fall out by the way, but be kind one to another. I feel I have come far short of writing what I expected to write. If you throw this aside and do not print it, I will not feel the least hardness toward you.

E. D. VARNES.

JULIAN, Ala., Jan. 27, 1891.

BRETHREN BEEBE:—I am in receipt of a letter from brother Omer Summers, of Markle, Indiana, in which he states that he does not understand the expression in an article written by myself, and published in the SIGNS of January 7th, 1891, viz., "Man's extremity is often God's opportunity." He says he can see "nothing in the expression but pure, unadulterated Arminianism," and requests me to write again concerning it, either privately or through the SIGNS; and, by your permission, I will reply through the SIGNS, thinking there might be others in the same fix. Be it far from me to use any expression, knowingly, that would carry the idea of Arminianism. I humbly trust that I have been permanently weaned from that. I do not want anything that looks like, tastes like or smells like Arminianism. I do not know that I am able

to explain all that the expression might carry with it; but if you find, my dear brother, that it carries the idea of Arminianism in any shape, be assured that I did not intend to convey that idea; neither do I expect to try to justify myself in using the expression, more than to try to explain what I meant when I used it. If after I do that, in your judgment you think it an improper expression, just erase it from my article; for I often find myself at a loss for words suitable to convey my ideas, and nothing else, either in speaking or writing.

Extremity means, according to Webster, "utmost point or degree; necessity." Opportunity means "fit or convenient time." When I used the expression referred to by brother Summers, if I mistake not, I was speaking of the prophet Elijah. After he had prophesied against Ahab "the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." Was not Elijah's extremity or necessity for food God's opportunity, or fit, convenient, suitable, or predestinated time, to send him food by the ravens? God's opportunity is always the time that he has predestinated to do a thing; and man's extremity or necessity always comes at the time that God has predestinated for it to come. "And it came to pass after awhile, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." Thus again Elijah's extremity, or necessity for water, was God's opportunity or fit time to send him to the widow woman for sustenance; and again, the widow woman's extremity or necessity for meal and oil was God's opportunity or fit time to make known unto her the fact that the meal should not waste nor the oil fail. All of it was according to God's determinate counsel and foreknowledge. Again, the widow's extremity, or utmost point of grief for her son that had died, was God's opportunity or convenient time to make his power known in restoring her son to life. I might be asked, Could not God have made his power known at some other time, or in some other way? If it had seemed good in his sight he could. God does nothing only at a fit time, at the very moment, in the identical way, and at the precise place, that he has pre-determined in his determinate counsel and foreknowledge for it to be. Let us examine a little more. Was not Joseph's extremity, or necessity for deliverance out of the pit, God's opportunity or fit time for the Midianites, merchantmen, to pass, and Joseph to be sold to Ishmaelites? Was

not Pharaoh's extremity, or utmost desire to know the interpretation of his dreams, God's opportunity or convenient time to enable Joseph to interpret the dreams? Was not Jacob's extremity, or necessity for food, God's opportunity to send them down into Egypt, in fulfillment of the covenant made with Abraham? Was not the extremity or necessity for Moses' life to be preserved, God's opportunity for having an ark of bulrushes made? Was not the necessity for him to be taken out of the water God's opportunity for sending Pharaoh's daughter there to bathe, and causing her to have compassion on him, and to get his mother to nurse him? I would ask my kindred in Christ generally, Was it not at your last extremity, or utmost point of necessity, when you had given up all hope in an arm of flesh, and seen no chance for escaping endless punishment? At this extremity was it not God's opportunity, or a fit and convenient time for God to reveal unto you Christ Jesus the Lord as the chiefest among ten thousand and the one altogether lovely? I could enumerate many other instances in which I understand man's extremity to be God's opportunity; but time and space forbid. I hope this will show to brother Summers the idea I intended conveying; and if you can see nothing but Arminianism in the expression, just erase it. I wish to say in conclusion that I am thankful to almighty God that things are just like they are, and that we do not live in a chance world. If everything is not taking place according to God's eternal purpose, then it must be by chance. I cannot see it any other way; and if by chance, the sun may rise in the north some morning, the roots of trees may be growing upward, our children might be born with their eyes in the back of their heads, &c. But, in the language of the poet,

"I'm but a stranger here below,
As all my fathers were;
May I be well prepared to go
When I the summons hear."

Love to all.

A. H. WILLIAMSON.

CHICKLAH, Yell Co., Ark.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I am a reader of the SIGNS, it is on my mind to contribute a letter to it, provided what I write meets your approbation. I feel like adding my testimony to the truth. I will condense as best I can.

The mother of Zebedee's children made a request for her sons, that one might sit on the right hand, and the other on the left, in the kingdom with Jesus. But Jesus said to her, "It shall be given to them for whom it is prepared of my Father."—Matt. xx. 23. This preparation I want to notice. The word means to make ready; to fit; to qualify. I think I would do no violence to say also that it means a purpose; a premeditation; a decree; predestination.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34. It shall be given to them for whom it is prepared. This is an ancient preparation. Arminians cavil at the doctrine; but it is the only doctrine that puts any on the right hand with the sheep. Next comes a denunciation. "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv. 41. We see another preparation in this. I propose to notice this preparation also. But I will first notice the one that speaks of the sheep. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. xi 16. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. ii. 9. "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."—Rom. ix. 23, 24. Thus we see the preparation was made for "all that are afar off, even as many as the Lord our God shall call." It shall be given, is a reliable promise to all those the preparation was made for.

I will now say something about the goats. "Depart, ye cursed." Jesus said, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." Again, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind." "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?" "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." "It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." How then can they know them? Let the Arminian answer if he can. Paul says, "The election hath obtained it, and the rest were blinded." The general atonement people say that by one united effort all could be saved. If so, how could we read about those false teachers, and believe the declaration of inspiration which said, "Evil men and seducers shall wax worse and worse?" I would rather believe the sayings of holy writ will be fulfilled, than believe all can be saved. It seems it is not the will of God to save all; and we should say, "Thy will be done." Jude says that Enoch, the seventh from Adam, prophesied of these false teachers; and Peter says, "But these, as

natural brute beasts made to be taken and destroyed;" "cursed children." No chance for them to be saved. God works all things after the counsel of his own will. What he will, that he doeth. As he hath thought, so shall it come to pass. "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 he had not decreed all things, then I cannot conceive how he knew all things. How could his knowledge embrace a thing that was not certain to be? And if certain to be, his knowledge of it makes it unalterable. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." This is what God determined before the fall of man; therefore the fall was not an uncertain thing. The fall of man was certain, or it was not certain that man would need a Savior. The purpose for which the Savior was slain was a certainty—to redeem something. The preparation for redemption shows a complete thing. Now the fall of man was a necessity, to carry out what God had decreed to do for man. "For in the day thou eatest thereof thou shalt surely die." Now at this time the woman had no existence but in Adam. "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."—Gen. ii. 22-24. "For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."—Eph. v. 29. Adam's love was strong toward Eve, and it overcame the man. He was forced by it to follow her; it compelled him; and it does seem there was no hesitation on his part. She gave to him, and he did eat. Now hear Paul again: "This is a great mystery; but I speak concerning Christ and the church."—Eph. v. 32. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Thus love caused Adam to follow his bride, as a figure of Christ. Christ loved and followed his bride. Her life was in him. Each Adam died for his bride. They loved their own flesh. All the preparations of God are to be revealed. What he designed to do shall be done, and all to his glory. He works all things to that end. The fall was a part of the all things that he works.

W. M. McCAIN.

STARK, Fla., Feb. 1, 1891.

BRETHREN BEEBE:—To-day I will write you a few lines, to tell you that my paper comes to me in time, and I am much pleased with its contents. Last year my paper was received at Hart, Michigan. In the fall I left there and came here to live with my daughter, Lavera West. I will send you one dollar to pay for the paper for some one who is not able to pay for it. I am in rather poor circumstances, but I feel that I ought to divide with those that are poorer. The SIGNS contains the language of Canaan, and it seems as though I could not do without it. The written word is above all that is written, yet we want to hear from the brethren and sisters. It does us good to hear from them of their joys and sorrows. Who that has the light of life in them can help liking their writings? In the last number was the letter of friend Anderson, giving a relation of his trials. What feelings it produced! Were I able, I would like to help him. I can sympathize with him in some respects, for I once was prospered in life; but loss after loss have followed me, until I really have no home of my own. My time must be nearly finished, for in March next I shall be eighty years old. Yet I labor and pay my way in life, with steady hand, though slow. I find myself failing, for old age is gaining on me, and I cannot in reason expect to stay here much longer; but if it can be that Christ is mine, all is well. O can it be that there is hope for such as I? How can purity love such as I? But in looking over my life it seems true that while I was in deep despair a voice spake to me, which said, "Thy sins are forgiven thee." The voice was different from anything I had ever heard. It was to the mind, or heart, and not to the ear. How pleasant, how sweet! It came to me when I thought I was doomed, and there was no hope for me. Then I thought that Jesus truly was my Lord and my God. But how often I fear! for where is the fruit of the Spirit in me? Where is anything but the natural man in me? Yet the Scriptures seem to open to my understanding; and that Jesus is the Son of God. But who am I, to stand before him? Who can cleanse me from my vileness? But God deals in spirit, and not in flesh. If indeed I am his, the body must die, and leave sin behind. O! shall I rise in his likeness, and live with the redeemed in a world of bliss? Hope bears me up, that with him I shall yet conquer, although a sinner now. How deep my feelings often are on these things. Shall I in the end be deceived? My fear is sometimes great. When I was young he spake to me while alone in the field. What could have made that change in me? If it was Jesus, how should I blush that I no more revere his name.

Well, I have gone through with my scribble, but it is not fit to

publish. I have read the SIGNS almost from its commencement, but this year may be the last. You better not put this in print, for I am an old man, and cannot form a letter as I wish. I often want to talk to somebody; for as I am situated I feel lonesome.

Yours in friendship,

IRA PHELPS.

MIRANDA, Overton Co., Tenn.

G. BEEBE'S SONS—DEAR BRETHREN:—You will find inclosed two dollars for your good family paper, the SIGNS OF THE TIMES. I do not see how I can do without the paper. It is laden with good food for me. I do not belong to the church visible, but I sometimes think I have a hope that I have passed from death unto life, because I love the brethren. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This last comes from the lips of our King, and is the most joyful, crowning word of all. The best wine is reserved for the last. Every soul who has tasted of the first shall assuredly drink his fill at the fountain-head, in a blissful eternity of glory. "Ye blessed of my Father," beloved from eternity, chosen in me, blessed in me with all spiritual blessings. I was given to you. I sought you, and gathered you to myself in time, and you shall reign with me forever. "Inherit the kingdom prepared for you;" not bought by your works; not purchased by your well doing; not obtained by your faithfulness; but the free gift of my Father's love and good pleasure; richly prepared by his free grace and bounty; purposely reserved for you. "Come ye," all of you. Not any of my little flock shall be wanting. There is a mansion for each of you. Ere time began the kingdom was established and the heirs chosen. I visited you on earth, so that you love me, though you saw me not. I invisibly worked in your hearts, drew them out in love to myself, my cause and my brethren. "Come ye," enter, possess, enjoy what you were born for; born again to be meet for. O that we may catch the heavenly flame, salvation to our God, who sitteth upon the throne, and unto the Lamb. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto our God; to him be glory and dominion forever.

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EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 25, 1891.

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 ANOINTING OF FAITH.

ELDER WM. L. BEEBE—DEAR BROTHER:—I would be pleased to read your views on Matthew xxvi. 13. I have been hearing what I understand to be sound gospel preaching ever since I can remember, but I do not remember that I ever heard this circumstance mentioned in the pulpit. If you have satisfactory light, please comply with this request, and oblige yours in humble hope,

H. B. JONES.

GLENWOOD, Texas, Jan. 22, 1890.

REPLY.

"VERILY I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. xxvi. 13.

Two reasons may be assigned for delay in complying with the desire of our esteemed brother as expressed in the above note. First, and most weighty of these, is the consciousness of our very limited understanding on any subject connected with the infinite revelation of divine grace in the doctrine of God our Savior. And secondly, if we had any special view of the particular text submitted by our brother, the fact that the request comes from one so gifted in the ministry as Elder Jones might well cause us to question the correctness of our understanding. From these considerations brother J. will charitably pardon our hesitancy in presenting such thoughts as we have upon the subject of his inquiry. Without presuming to see more clearly than any others all that is contained in this inspired record, we are willing to submit to our readers such views as have been in a measure satisfactory to us; and in doing so we earnestly desire that brother Jones, or any other reader who has a more full comprehension of the subject, will favor us with additional light.

So far as the literal record of the action of the woman mentioned by our Lord is concerned, as it is included in the writing of Mark and John as well as Matthew, it is told for a memorial of her, in that sense, wherever the inspired Scriptures are read. But much more is undoubtedly contained in the text than this simply historical statement of the actual occurrence. The natural mind could receive and comprehend the action of which Jesus spoke, so far as it was literally done, without any knowledge of its real significance as the expression of the love and faith which is the fruit of the Spirit. Only by the revelation of the Spirit of truth can any one see more than this in the text. And this is manifest in the admiration of carnal religionists, who lose sight

of Jesus in their appreciation of the devotion of the woman, of whom John says that she was Mary, the sister of Lazarus and Martha. There is no room for a question that the same circumstance is recorded in the connection of our text which is told by John xii. 3, although in John it is specified that she anointed the feet of Jesus, and wiped them with her hair, while Matthew and Mark say that she poured the ointment on his head. Doubtless both statements are literally correct, as appears from the typical anointing of Aaron, when the precious ointment from his head ran down upon the beard, and down to the skirts of his garments.—Psa. cxxxiii. 2. However infidels may cavil over the apparent discrepancy between the record of John and our text, every unprejudiced mind must see that there is no discord between them. But it is not so particularly of the literal circumstance that we would speak, or that we understand our brother to wish our views. Rather, what is meant to be taught by the preservation of this event in the sacred testimony of Jesus? It is certainly fraught with instruction to the saints in all ages of time, and in all the circumstances in which they are placed while sojourning as strangers and pilgrims in this world.

"*Verily I say unto you.*" It is not to be understood from this deeply solemn form of expression which is so often used by Jesus, that he ever spoke anything which was light or of trivial importance. All his words were full of grace and truth. But when he uses this peculiarly impressive form of words, it is to call the special attention of his disciples to the divine instruction which fell from his lips on such occasions. For their comfort and profit he adapted his teaching to their weakness and the infirmity of their finite capacity. Seldom, if ever, did Jesus by these words confirm his declarations, except when specially and exclusively teaching his own chosen disciples. Even when denouncing terrible judgments upon false religionists, this confirmation was for the assurance of his believing people. Even devils were powerless to resist his commands; and it was not necessary that he should confirm his orders to them by this solemn phrase. Only for the benefit of the heirs of promise has God confirmed by an oath the immutability of his counsel. In this is manifested the infinite care and tender mercy of the Lord toward the subjects of his grace.

"His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

"*Wheresoever this gospel shall be preached in the whole world.*" In this clause there is enough to occupy more time and space than any mortal can ever give to its investigation. What is this gospel? How is it preached? By whom? What is

included in "the whole world?" It would be vain for us to attempt to answer these questions, which necessarily must be involved in the words of Jesus. To the natural mind it seems that there is no preaching but that public proclamation which is heard from the tongues of mortals; but those who have been taught of the Spirit of truth will not need to be told that all the apostles and prophets who spoke as they were moved by the Holy Ghost, and all the chosen ministers of Jesus, are but messengers who are favored to tell of the preaching of that only Preacher of righteousness, who says, "The Spirit of the Lord God is upon me; because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. lxi. 1-3. No mortal tongue is needed in the preaching of the gospel by this Preacher. His voice is heard in every land where he will call a vessel of his mercy; and it comes in such power that the guilty sinner knows that it speaks to him, even though he may never before have heard of Jesus. The sinner is instantly conscious of his pollution and vileness when this gospel is thus preached to him; and the proud Pharisee immediately confesses his need of the guidance of the commandment of the Lord whom he had persecuted. How is this great change effected? Has he attained to the knowledge of the truth by his own devoted study? By no means; but this gospel is now preached to him. Never before has he been able to hear the first intimation of the sacred truth of Jesus as the Judge of quick and dead. By the living power of the words which are preached to him he is made alive, and the faith of Jesus enables him to see and know the truth. By that abiding power of the Spirit he knows that he is justly condemned before God, and that God is manifest in Jesus as the perfection of holiness. Despairing of acceptance in the sight of God, he dies. Then through the faith of the Son of God he receives the revelation of Christ in him the hope of glory, and in that manifestation he is begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. When he thus hears the voice of the Son of God he who was dead is made alive by the quickening power of that word which is essentially the gospel. However true in the letter may be the words spoken or written

even by a called servant of God, there is no gospel in them unless the Spirit of Christ is the living power by which the truth is proclaimed. The gospel is the power of God unto salvation to every one that believes. The preaching of it is always by the direction of the Spirit of Christ; and God speaks only by his chosen messengers according to the good pleasure of his own will. The ministers whom God has called to speak in the preaching of the gospel know experimentally that they may even declare that which is abstractly true, and yet fail to preach the gospel; and when it is the pleasure of the Lord to give them a door of utterance the gospel is effectually preached even in their most broken and feeble attempts to speak.

When this gospel is preached in any place and at any time, Christ is presented in all the omnipotence of his eternal unity with the Father as the embodiment of the manifestation of all the fullness of the Godhead, and yet as suffering in mortal weakness all the infinite penalty due to the transgressions of his chosen people. In this wonderful humiliation he is the anointed of the Father; and the thankful praises of his ransomed saints are the holy ointment which is poured upon him as the Redeemer of Israel, and the salvation of his people from their sins. All this was typically declared in the action of Mary, to which Jesus refers in our text. It should be observed that when the precious ointment was poured upon Jesus he was a servant under the law, whose shadows and types had not yet been withdrawn before the clear shining of the gospel Sun in the resurrection of Jesus from his servitude and sufferings. Since his glorious triumph over death, it is impossible that this gospel should be proclaimed without the declaration of the antitypical power of the anointing which was there signified. It does not seem that even Mary understood the glorious truth which was prefigured in her action, since she afterward brought spices with which to anoint his body which they had seen committed to Joseph's new sepulchre. Just so, many times the saints are led by faith to bear witness to the truth which is hidden even from their own natural comprehension.

"*There shall also this, that this woman hath done, be told for a memorial of her.*" In the fulfillment of the words of divine truth, it is not essential that the natural mind of the saints themselves should understand what they do. Indeed, it seems that the love of our Lord has considered the infirmity of the saints in wisely hiding this from their comprehension. Could we refrain from exulting in selfish confidence if we could feel sure that we were walking in all the precepts of our Lord blamelessly? The continual working of carnal pride in our sinful flesh, which is felt by all who

are led by the Spirit, may well forbid that we should claim ability to resist its power if there were nothing for us to experience of the infirmities which are still in our earthly nature. In telling this, that this woman hath done, it is not necessary to repeat the literal circumstance recorded in the preceding context, any more than to repeat in prayer the very words taught by our Lord to his disciples. Whenever the gospel is preached, whether from the pulpit or in the daily experience of the saints, the miracle of the faith and love of Jesus Christ is necessarily declared. This is telling all that is written by inspiration concerning Jesus and all his redeemed saints. The love which moved this woman in anointing Jesus was not the production of her natural heart. She was led by the Spirit thus to declare that living faith which recognized him as the Christ of God. This gospel tells this confession of hers, for a memorial of her only as a subject of the redemption which is revealed through the blood of Jesus. There is no gospel in any preaching in which Christ Jesus is not exalted above every name that is named in earth or heaven. Carnal pride may delight to ascribe special honor to mortals, but the Spirit of truth finds no merit in any saints or angels as compared with the perfection of Jesus. No higher or better memorial can be desired by any lover of our Lord than the assurance of faith that his Spirit leads them in devotion to him. The manifestation of this truth secures perfect fellowship with the saints in all the world and in all ages. It is in this sense that we understand this record to be told for a memorial of this woman. Every saint must feel drawn in fellowship to recognize her as one of the vessels of mercy whom God hath afore prepared unto glory. This is not only predicated upon the literal action to which our Lord refers, but it is the evidence that the love of God controlled her in thus declaring her trust and love as centered in Jesus as her Savior. In harmony with this view, she could unite with all the myriads whom John in vision saw, in singing that new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."—Rev. v. 9, 10.

In thus briefly considering the text it is by no means claimed that we have dwelt upon all the testimony of Jesus which is contained in it; but trusting that others may be impressed to write more fully upon it, we leave the subject for the present.

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INQUIRIES AFTER TRUTH.

FEBRUARY 1, 1891.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I want Elder Wm. Grafton to give his views through the SIGNS OF THE TIMES on John i. 8-10, and oblige one who desires to know the truth. * *

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—It becomes my sad duty to forward to you for publication in the SIGNS the following obituaries. I think it is seldom that any one is called upon to chronicle such a record of funerals attended in so short a space of time. Four young people in three weeks, the last three in five days, and all died with consumption.

Cora R. Ensor died Jan. 9th, 1891, aged 17 years, 5 months and 9 days. She was the second daughter of Luke G. and Elizabeth A. Ensor. She died at her home in Woodberry, Md. She had been failing with this dread disease for two years, and had suffered much, but had been uncomplaining, patient, and even cheerful, and kept about until a few days before her death. I had not known that she was so low until I learned of her death, and so had not got to visit her, and had never known the state of her mind; but her mother writes me as follows:

"When she was confined to her bed she told me that her time was short here, and that she should soon leave this world of sin and sorrow for a brighter world on high. After taking her bed she talked to us all, father, mother, brothers and sisters, about her death continually until the end came. She was conscious to the last. I asked her if she felt that she was going home. She made answer, 'Yes, mother, I am going home to heaven.' I said, 'You are not afraid to die, are you, Cora?' She said, 'No; dying is but going to sleep in Jesus.' She was so anxious to go home! She watched the time, and would say, 'O! the time seems so long. How much longer have I to wait?' I told her that it would be but a little while. She then said that she wanted to be patient; and she was patient to the very last. Her last words were, 'This is the last breath. I am almost home.' On Thursday she called all the family to her bedside and bade them good-by. Then on Saturday morning she called them all again, and talked to us, giving us good advice and a long farewell. She passed away calmly and peacefully, as one going to sleep. She said, about fifteen minutes before she died, 'Tell my grandfather farewell. I am going home to heaven to meet my grandmother.' She spoke of having many dreams of heaven during her sickness.

"Asleep in Jesus! Blessed sleep!

We know our darling is.
She longed to leave this world of woe
And dwell in endless bliss.

"There is a void within our hearts
That none but God can fill;
An empty chair beside our hearth
Speaks of our loved one still."

I will only add that she was an amiable girl, endeared to all who knew her. I attended her funeral at Black Rock on January 13th, and tried to present the truth of the gospel to a large congregation from the words found in Romans viii. 28.

ALSO,

Annie E. Bennett, wife of Frank Bennett, and oldest daughter of Francis and Elizabeth Lamotte, departed this life Thursday night, Jan. 28th, 1891, at her father's residence, Glen Falls, Md., from the same disease, in the 35th year of her age.

She left four little children behind her. It is seldom that I have known of a death in which so many things were sad, and in which also so many things were comforting. It was sad when we remember her youth, her bright prospects in life, her pleasant home, her husband, children, parents, brothers, sister, and her many friends, all of them strong ties to bind her to life; but it was full of comfort to her friends to witness the meekness, humility and submissiveness which she manifested in the months of suffering which were hers. It was comforting to her friends and to all that during the last months of suffering the Lord was pleased to give her clear views of herself as a justly condemned sinner, and wonderfully clear evidence of the love and mercy of God in Christ Jesus to sinners. It was my privilege to visit her several times during the last four weeks of her illness, and it seemed to me like sitting in heavenly places in Christ Jesus. She dated her experience of grace but a few months back. Her conviction of her just condemnation as a sinner was clear and abiding; and after the Lord had appeared for her deliverance she could not exalt and praise the riches of his grace enough. She desired especially that it should be known that she had no confidence in the flesh, but alone in the merit of Jesus. When I first went to see her the Lord had but recently appeared for her deliverance; and she had requested that day to see me, that she might tell me about it. I did not know this, but my mind was led to visit her that day; and with calm and exultant joy she talked to me of the Lord's mercy, and said, "Has he not shown me wonderful things?" She spoke of two or three portions of Scripture that had been given her; and she also spoke of one or two hours of temptation, out of which the Lord had delivered her, speaking to her in words which, though not quotations of Scripture, were yet scriptural. She said, in telling it, "The Lord said these things to me." She knew his voice. He spoke as no man could speak. Once when I saw her she had been suffering intensely for a day and a night, and her suffering of mind had also been intense. This time also she had desired to see me, and I had gone without knowing it. She asked me to read the thirty-eighth Psalm, saying it was her language. She said, "I do not want to murmur against God, but I fear lest I may, I have been so sorely tempted for a day past." But the Lord soon gave her relief in the words, "Come unto me—I will give you rest." Afterward she was given rest. She spoke of the fourteenth chapter of John as having been very rich and full of consolation to her. Her mother told me that she filled up many hours of sleepless nights talking of the wondrous things which the Lord had shown her. Once she felt a little better, and said to me, "Do you think, if the Lord had meant to raise me up again, that he would have shown me such things as he has?"

The funeral was largely attended at her parents' home on Saturday, January 31st, and I tried to speak briefly of the comforts of the gospel as best I could. She was interred in the M. E. cemetery at Reisterstown. Her friends sorrow indeed; but they can but rejoice in the victory of grace seen so clearly in her.

ALSO,

Thomas Edward Ensor, second son of the former George C. and Ruth Ann Ensor, died of the same disease at his mother's residence near Black Rock, Md., on Saturday, Jan. 31st, 1891, aged 33 years.

His health had broken down about eight years ago, so that he was never really well afterward; but being possessed of indomitable energy and perseverance, he had kept about, and much of the time had led a busy and active life, until two or three months before his death, when he was compelled to keep to the house, and finally to take to his bed. He had never made a public profession of religion, but had for many years shown a constant reverence for the truth, and when he spoke of such things at all it was in defense of the principles of the doctrine of grace. His life had been strictly moral and honorable; but he did not at any time put his trust in this, but always ascribed salvation to the Lord.

I had not, however, known what were his feelings personally about the matter of salvation until I visited him during his last illness, and he spoke freely to me about his condition. He then told me that he felt himself a poor sinner, saved by the grace of God. He said that he had long felt that Black Rock was home to him, and that the people who met there were his people. He said that he did not look with dread to the dying hour, and did not feel otherwise than willing to leave himself in the hands of God. He said again, "I do not have the joy and comfort of feeling that I desire, or that I thought I should have when I should draw near to the end of my life; but I am kept from fear, and am not troubled." His whole manner of expression was humble, patient and resigned, and trustful in God. It seemed good to sit by him as he spoke of the things he loved. I did not see him afterward, but learned that he continued patient and unmurmuring to the last.

His funeral was largely attended at Black Rock on Tuesday, Feb. 3d, and I spoke for awhile from the words found in 1 Peter i. 3-5.

ALSO,

Mollie V. Ensor, daughter of George and Martha Ensor, was called away from this life on Monday, Feb. 2d, 1891, aged 21 years, 5 months and 24 days.

She had been in failing health from the same disease (consumption) for three or four years, and since the early part of last summer had been failing rapidly. She suffered much in the last weeks of her sickness, but in it all great patience was given her. She had been a bright and thoughtful girl, and was very dear to many. It was my privilege to visit her several times during the last few weeks of her life, and her conversation was such that I could not doubt the genuineness of the profession that she was enabled to make of her hope in Christ. She dated the beginning of her christian experience back about one year, and said that she had cherished a hope in Christ for about two months when she spoke of it to me. Her testimony as to her own worthlessness was clear, and equally so was her acknowledgment of Jesus as being all her hope and desire. At different times she spoke of portions of the word as being a source of comfort to her. Once I read to her the fourteenth chapter of John, and she whispered, "That is beautiful." Once she asked me to read the thirty-seventh Psalm; and as I read she frequently stopped me to tell me of different verses which gave her comfort.

Among others she mentioned the third, fourth, fifth, eleventh, eighteenth, twenty-third, thirty-third and thirty-ninth verses. She had the natural clinging to life which is common to us all, and yet said that she desired to be submissive to the will of God. Once or twice she said to me that she would like to get up again and live awhile, so that she might praise and glorify God for all that he had done for her. She talked much to her sister, who tenderly cared for her, and to her aunt, sister Cole, and to other members of the church who called to see her, and all were drawn very near to her in christian fellowship. A few moments before the end came she said, "Death is hard." Then in a moment, "What a glorious Savior!" and in a few moments was at rest.

On Thursday, Feb. 5th, a large congregation assembled at Black Rock, and we laid her mortal remains in the grave. As a text I used the words in Psalm xxxvii. 39.

I have been saddened by these successive deaths of the young; but yet in all of them how much was seen that should cause us to rejoice. The Lord's works are wonderful, as seen in all these instances. May God comfort the mourning friends, as he can and does his saints.

I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Feb. 10, 1891.

DIED—At her home in Prospect Place, Brooklyn, N. Y., February 2d, 1891, Mrs. **Frances Vreeland**, widow of William A. Vreeland, and sister of the late Elder Gilbert Beebe, aged 73 years, 1 month and 8 days.

She was born in Norwich, Conn., and married in the city of New York in 1834. Of eleven children, only three survive their mother. The eldest daughter, Mrs. Emma C. Stevenson, died last August, leaving two children. The three living children are Mrs. Mary Bixby, Mrs. Helen Stafford and Miss Lillian Vreeland.

The funeral services were held at the family residence on Friday, Feb. 6th, and were conducted by Dr. Nelson, pastor of the Presbyterian Church, and an intimate friend of the family; after which the body was deposited beside that of her husband in the family plot in Greenwood Cemetery. May the gracious Lord minister comfort to the mourning children and only surviving brother and sister, now in the decline of life, the latter being in her eighty-seventh year.

An extensive circle of relatives and friends sympathize with the immediate family in their great bereavement.

[Ed.]

By request of the bereaved husband, I write the obituary notice of **Mrs. Mary Ellen Yarbrough**, who was born Jan. 11th, 1871, and departed this life Jan. 12th, 1891.

She was the daughter of brother Warren and sister Nancy Hartsfield, and was married to Mr. J. N. Yarbrough, son of Elder N. C. Yarbrough, Feb. 6th, 1890. She possessed a mild and amiable disposition, and was loved and esteemed by all who knew her. She had never united with the church, but professed a hope in Christ about the first of January, 1889. She said on her death-bed that she was not afraid to die, and that the Lord was with her.

She leaves a large circle of friends and relatives to mourn her departure, together with a dear and affectionate husband, with whom we sincerely sympathize, and pray God to reconcile him and the relatives and friends to this heavy dispensation of his providence, and sanctify it to the good of us all.

A. W. BACCHUS.

STEPHENS, Ark.

J. D. Towns departed this life May 15th, 1890. He died with jaundice. His sufferings were great, but he never murmured nor complained at his lot, but seemed to lie passive in the hands of his God, ready and willing to obey his call. He leaves a wife and seven children to mourn their irreparable loss.

He was born in Clarke Co., Ga., Sept. 2d, 1827, and was married to Miss Rebecca A. Marsh May 3d, 1849. He professed a hope in Christ and joined the Primitive Baptist Church in 1862, and live a consistent member until his Master saw fit to call him home. He earnestly contended for the faith once delivered to the saints. He moved with his family to Louisiana in 1877, taking a letter from Shoal Creek Church, Newton Co., Ga., to Mt. Olive Church, Bienville Parish, La. He then took a letter from there and went into the constitution of Beulah Church, and was ordained Deacon of that church, which office he filled faithfully until his death. He was perfectly conscious to the last, and knew that his dear ones were around him. He realized that his time had come; and we believe that he realized the sweet smiles of the Savior, and heard his voice saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord." He has finished his work. Shall we mourn our beloved one, or weep that his face we no longer behold? O sweet is our hope in this moment of anguish! We hope to meet him again in the city of God.

MATTIE RYAN.

My beloved father, **Hardy Williamson**, died Jan. 24th, 1891, after an illness of fifteen days.

Father was born in Montgomery Co., Ala., Oct. 22d, 1830, and received a hope in Christ in the year 1856, joining the Old School Baptist Church of Bethlehem on Saturday before the second Sunday in September, 1881, being baptized by Elder R. C. Morrison on Sunday morning afterward. Father was a kind and affectionate husband, and a beloved father to his children. As a citizen and neighbor he was an honorable, honest, kind-hearted man, and therefore was respected by all. As a believer in Jesus he was firm in his convictions. He was ordained Deacon of the church in September, 1883, and was chosen Clerk of the church in November, 1886, which positions he faithfully filled until his death. Talking to a sister the week before he died, he told her that he was ready and willing to die. He seemed resigned to God's will. Father is gone, his seat never to be filled; but we believe that he is at home, where he longed to be. His death was caused by consumption and "La Grippe." He had a cough for fifteen years. He was a lover of the SIGNS, and had been a regular subscriber for a great many years.

W. O. WILLIAMSON.

FEBRUARY 10, 1891.

DIED—In North Berwick, Maine, Jan. 10th, 1891, sister **Emily M. Chadbourne**, wife of Mr. John Chadbourne, aged 56 years.

I baptized her in the fellowship of the Old School Baptist Church in this place in the year 1855, and she remained a worthy member until her death. She was sick only a few days, and was ready and willing to die. Our loss is great in the church; but as her death was precious in the sight of the Lord, it was her eternal gain to die. She has left one sister, who did all that was within her power for her when sick, with others, to mourn their loss.

WM. QUINT.

NORTH BERWICK, Maine.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 4, 1891.

NO. 9.

POETRY.

YOUR MOTHER.

YOUR mother has lost her youthfulness,
Her locks are getting gray,
And wrinkles take the place of smiles—
She surely is fading away.
We look at her with sorrow now,
Although we've ne'er been told;
But the very truth we plainly see,
Your mother is growing old.
Yes, mother is growing old, my dears,
But her smiles are just as kind;
Her voice to us is soft as of yore—
Where shall we dearer find?
But as we note her palsied tongue,
And see her trembling form,
A sad voice whispers to our hearts,
We cannot keep her long.
But gently bear her wearied form
Unto that glorious ark;
She will not fear—Christ went before—
The way will not be dark.
And safe beyond the troubled stream,
Her weary heart's strife o'er,
Your angel mother, glorified,
Will then grow old no more.

PA.

OTISVILLE, N. Y., Feb. 21, 1891.

CORRESPONDENCE.

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another."—Rom. xiv. 19.

As the above text is so frequently quoted by brethren, and insisted on as indispensable in promoting harmony, christian union and fellowship, I have thought it nothing amiss to offer a few thoughts or suggestions in connection with it; for it seems that those who use it suppose that we are at liberty to adopt such portions of the inspired word as in our judgment will promote christian unity, and to reject or suppress such portions as in their view of it cause strife and contention among brethren. My reason for supposing that they so regard it is that they generally appeal to the above text when urging their objections to the agitation of the deep and mysterious doctrine of predestination. But the question with us should be, Do the Scriptures teach it? And if so, do we not profess to believe and love it, and reverence its great Author, by holding and contending for it? Or are we so debauched and fallen from our first love and profession that, like the Laodiceans, we esteem ourselves rich, and increased in goods and have need of nothing, yet are wretched, and miserable, and poor, and naked? And this coloring is not too highly drawn, if it be true that we have reached a point in our history that our tender consciences and sympathies are such that our

feelings prompt us to select and teach such portions of the divine standard as in our view will promote our spiritual growth and edification, and suppress such as does not, but on the contrary is the cause of confusion, strife and discord among brethren. Yet the apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now if predestination is embraced by the above inspired language we ought to receive and teach it; for it is profitable as a good work, and conduces to our spiritual growth and advancement in a way of holiness and communion with God, the author of the text. Therefore if it becomes necessary to suppress any portion of the inspired word of God in order to promote christian unity and fellowship, and to prevent strife and discord, this alone is *prima facie* evidence that the state or condition of such brethren is fully delineated in the Lord's language to the Laodiceans; that is, that they are wretched, miserable, poor, blind and naked. They are in a state of stupor or deep sleep as to spiritual things, their spiritual energies being deadened. There are doubtless certain causes that conspire to bring about such a state of things as I have hinted at above; and among the probable causes is the general practice of brethren who seem to oppose the incessant and unlimited sovereignty of God over all his works. Instead of contending for the faith as delivered to the saints, by citing his holy oracle in proof of their view, they make their appeals to humanly devised standards, such as creeds, or confessions of faith, and teach that a departure from such standards is a departure from the faith once delivered to the saints. And I am sorry to say that some professed Baptists, in their opposition to God's absolute sovereignty, instead of addressing the enlightened judgment of their brethren, appeal to their sympathies and weaker passions, in order to strengthen their prejudices, already strong, against the doctrine they oppose, by parading the monstrous consequences of such doctrine as very degrading to God and hurtful to men, "as it makes God the author of sin, and degrades him to the level of an imperious, tyrannical earthly monarch." But their proof of the

point is their own assertion; and this seems sufficient to both the teacher and those taught; for it seems they are both alike in a state of duress or bondage. As I have an experience here, I know whereof I affirm, and to this I will briefly advert. When I joined the church, in the year 1854, in Tennessee, the most of the Baptists of my acquaintance were well fortified with arguments (if arguments they could be called) against the doctrine of God's unlimited sovereignty or predestination; and many of those good brethren thought it best not to tamper much with that deep, profound subject, even so far as it applies to the eternal salvation of the Lord's people; and this they received by tradition; for in their articles of faith they were cautioned that in handling that profound subject it should be done with great care; and the reason for this seems to have been, that unless it was so handled we might impeach its Author by making him the author of sin. I know that this, and all parts of this grand system, should be handled with care; but I am not arguing the point, but giving a little history. There was another article that ran thus: "that Adam in his original rectitude was able to stand, but liable to fall." Our leading brethren would explain this in such a way that to take issue with it would be to make God the author of sin; so we accepted this as our ultimatum; and I, with the other brethren, tried for a long time to conform to this ritual; and when I did show any signs of breaking over, some good brother, from the very sincerity of his heart, would chide me thus: "You want to be wise above what is written. Our good old fathers were God-fearing and God-honoring men, and set us a good example," and so on. To correctly portray the awful condition of a poor creature thus circumstanced is beyond the utmost power of language to express, or of the tongue to articulate; for the mind, that active principle, is enslaved, and exists in a state of extreme vassalage or bondage, and acts in subordination to prejudice, bigotry and intolerance. This is a sad state to be in, as the doleful consequences of taking any position that would involve the horrid idea of God being the author of sin. This rawhead and bloody-bone spectre, which is so often paraded to deter the mind from advancing in a knowledge of the truth, acts like a charm

in many instances in staying its advances in that direction, and thus that intelligent being becomes debauched, dwarfed, and is thrown into a stupor. Being thus fettered, it becomes dormant or inactive. How does such a state of things coincide with the genesis of Christ's gospel, or the design of God in our creation, who invested his rational creatures with intellectual powers, to be exercised in their own individual right. It may be thought by some that it might have been better for me, and for those with whom I am and have been associated, if I had remained in my original belief; but I want to make this public confession, in the presence of God and before my fellow-man, that I could not believe otherwise than I do, if my so believing and acting accordingly were to sever my connection with the people I regard as composing Christ's visible kingdom on earth, and thus prove me a cast-away. In my meditations I often revert to the time when I hope the good Lord met with me in the full and free pardon of all my grievous and accumulated sins, and favored me with a glimpse of his grand and glorious character; when I, though a youth, solemnly vowed allegiance and devotion to him. I have, according to the light afforded me, tried to exalt him, by contending for the glory of his kingdom and talking of his power; and this I have tried to do in all that plainness and simplicity of speech becoming the servant of God, according to my understanding of his word, as I can and do but speak the things I have seen and heard in my own personal right. But for being thus faithful to my convictions I am ostracised by some who claim to be Baptists here in Texas; and the course pursued by some of those professed Baptists reminds me of, and is a striking comment on, the language of our Savior to the Pharisees of his day, who, he said, strained at a gnat and swallowed a camel. But this does not apply to all Baptists here, for there are many good, orderly Baptists here, even among those who do not believe the doctrine of unlimited predestination. And while on this subject I want to say that there is a large body of Baptists, principally in the northeastern part of the state, embracing the Big Creek and Union Associations, which I visited, and found them sound in the faith, as far as I had an expression from them, and am com-

petent to judge. There are, or were, eight or nine associations of this body of Baptists, all of whom, I suppose, are sound in the faith, as I was acquainted with some of them before they came to Texas, especially some of the Trinity River brethren.

The most fatal effects of traditional teaching, in the shape of humanly devised systems or confessions of faith, seem to arise from the fact that many brethren are so enamored of and wrapped up in such standards that the mind is so under their control, and so biased, they cannot in their investigations receive the testimony of Scripture according to the plain import of its terms, when it does not coincide with those standards; and thereby they attach more importance to human teaching than to divine teaching; and the antiquity of those standards, having been handed down from generation to generation for so long a time, have acquired such force and potency that it seems they are almost invincible. All history has shown that a departure from first or fundamental principles, in all systems, whether human or divine, has more or less terminated disastrously; and such disasters bear an exact ratio to their divergance from original principles, as after such departure there is no particular point at which we can rally, save by reverting back to original principles. Then, I say, let us renounce every system not founded on Bible teaching, and stand upon and hold fast to the Bible as the sheet-anchor of our safety, our liberty, unity and happiness.

By way of commenting on the above I will ask, Where are the people to-day claiming to have descended from John Calvin, who agree in sentiment with that great reformer? Or where is the Lutheran that agrees with that great and bold reformer? Or where is the church of England man that agrees with the founders of that state organization? Or where will you find a Doctor Owen among the Congregationalists? In a word, where will you find any holding the sentiments of those from whom they claim to have descended? They have all gone so far from their original fathers that there is scarcely any coincidence of character.

I will now return and briefly consider the text, where we find that the apostle, in the verse preceding, is speaking of and admonishing his brethren about things indifferent; and among other things he says, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs." He then speaks of some esteeming one day above another, and others every day alike, &c. I have given a short sample of the apostle's admonition to his brethren. If brethren feel interested they can read the whole chapter, where they will find that the apostle proceeds according to

the tenor of this short specimen, and admonishes his brethren to bear and forbear with each other, and not let those little things be a root of bitterness or a cause of offense; and then he says, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." This same apostle has used some very strong language in vindication of God's universal and absolute sovereignty, a specimen of which I will cite. In Romans viii. he says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." How came the apostle in possession of this assured knowledge, unless he knew that all things were appointed, controlled and directed of God? And being so controlled and directed, all things, without exception, conduce to the good of those that love him. Then if we, with the apostle, hold that all things work together for their good, we necessarily conclude that nothing is excepted, whether the character of those things be termed morally good or evil. And so God predestinated what he accomplishes, and accomplishes neither more nor less than he purposed. In Romans ix. he says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth;" thus making his sovereign will his only rule; forming some vessels to honor, and others to dishonor; fitted some vessels to destruction, and prepared others to glory. In Romans x. the apostle says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it [that is, grace and salvation], and the rest 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." In Romans xiii. he says, "Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be are ordained of God." In Romans xi. he says, "For of him, and through him, and to him, are all things; to whom be glory forever." In 1 Cor. viii. 6, he says all things are of God. In Ephesians i. he says, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." In Colossians i. he says, "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." Although this is the testimony in part of only one witness, it seems sufficient to establish beyond doubt or cavil the absolute sovereignty (embracing the unlimited predestination) of our God, and that, too, in all the glare of apostolic and inspired demonstration. And in view of such an array of testimony

how can the candid christian suppose otherwise than that the apostle was a firm and rooted believer in, and a zealous assertor of, the same? Then how absurd to conclude that his language at the head of this article authorizes us to lop off such portions of the inspired word as in our view, instead of conducing to our peace and edification, would produce strife and confusion. But is it not a self-evident fact that if it becomes necessary to suppress any portion of the inspired word of God in order to promote our peace and unity, we are in a very sickly condition indeed, and would prove as carnal and in as bad or worse condition than the Corinthians, whom the apostle said he could not speak unto as spiritual, but as unto carnal, even as unto babes in Christ? He says, "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." And it seems that the reproof administered to the Corinthians would fitly apply to some of us at this time. But the apostle, instead of adapting his teaching to suit or feed the carnal mind of men, says, "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." So far was the apostle from pandering to the whims of men, in order to their peace and edification, that he declared such a course would prove him not the servant of Christ. Again, when on his way from Troas to Jerusalem the apostle sent for the Elders of the Ephesian Church to meet him at Miletus, where he gave them a very solemn charge as to the execution of their ministry, and among other things said, "I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God." So it seemed, in the apostle's view, if he had failed to declare all the counsel of God he would have been guilty of the blood of those brethren; that is, he taught the whole gospel as necessary to their unity or edification. And if the whole counsel of God was necessary to the unity and edification of the brethren then, and any portion of it must be minced, perverted or omitted in order to our peace, unity and edification, it is peculiar to the carnal mind.

This is an imperfect sketch of what was on my mind; but such as it is I send it to you for your inspection and disposal.

Yours in gospel bonds,

JAMES WAGNER.

OTEGO, N. Y., Jan. 1, 1891.

DEAR BROTHERS EDITORS:—It has pleased the Lord to spare me, although so unprofitable, not deserving the least of his favors. I did not expect to see the closing of the year 1890; but God, who is ever merciful to the least of his chosen ones, has seen fit to bring me back to a comfortable degree of health, although but little strength. Our dear friends are very kind to both of us in our

declining years. We feel grateful, I trust, for so many blessings, both temporal and spiritual. I have been prompted many times, since I began to recover from my sickness some months ago, to once more write a letter for our dear family paper, the SIGNS. It is a welcome, I cannot say visitor, for such expect to leave us some time. Messenger will be a better word; for when we receive a message we expect to keep it; and a message from a dear friend, or from our kindred, O how we prize; but how much more the SIGNS; for in that we get tidings from our dear kindred in Christ, some of whom we have seen, but the greater part those whom we have not seen, only by faith. Many thoughts have been in my mind, while I could so sweetly contemplate the riches of our covenant-keeping God. If I could satisfy my feelings by telling you, my dear brethren and sisters, how precious and glorious the plan of salvation by grace appears to me, I could feel at rest. I am not writing to strangers, but to those of like precious faith, who have the same joys and sorrows; to those who are sinners of the deepest dye; not part sinners, and part something else. O no; that is man's wisdom. And now, after we have, I trust, received a good hope through grace, we still groan, being burdened with this body of sin and death. The same sinner is living yet, but feels at times it is put out of sight. How many times in the past year have I sighed to go home, to be freed from sin, to be with my blessed Savior, and drink endless pleasures in. There is no night there, no gloom to darken the skies of that world of immortal glory. If it is the Lord's will that we shall yet remain for a while, may he give us a will to say in truth, "Thy will be done." But this we cannot do in our own strength, for that is weakness; and our wisdom is folly, and our righteousness is as filthy rags. These pilgrims and strangers who dwell upon the earth have no abiding place, but seek a city whose builder and maker is God. Among all the so-called religionists there is no home for those who, cannot like Daniel of old, bow down and worship the gods of this world. "Then said these men, We shall not find an occasion against this Daniel, except we find it against him concerning the law of his God." We have good friends and kind neighbors whom we highly esteem, and in worldly things they do much good; but that has nothing to do with our holy profession. I hardly dare write such wonderful expressions as belonging to myself; it brings a trembling into my heart; but as I write, words come into my mind, and I have to write just as they come. Can it be that one so vile can take such a savory cup and call upon the name of the Lord? O yes; it is given to them. The new man is created in righteousness and true holiness. Our corrupt flesh profiteth nothing,

and will soon pass away, no matter how lovely it has appeared, and dear to our natural affections. It has to go back to its mother earth. This mortal shall put on immortality, and then death shall be swallowed up in victory.

I am glad that our Baptists in this part of the land are contented to dwell alone, and not be reckoned among the nations religiously. We believe we take the Scriptures for our guide and counsel, and not the sayings of men, who have joined themselves to the idols of the present day. Verily they shall all have their reward. One of old said to the saints, "Go ye not after them." We read also of wolves who will scatter the flock. Then it is said the sheep shall be gathered out of all places where they have been scattered in the cloudy and dark day. I know by experience that to appeal to men will do no good. They told me that such words as predestination, foreordination, election, and the like, were in the Bible, but it would not do to preach about them, for it would hinder sinners from coming to the church. I did not understand such things, and was greatly perplexed. I did not know what to believe. I did not realize that the Lord was leading me. Truly it was a way I knew not. It was not the path I had marked out, if ever I was a child of God, that I should walk in. But the day of all days to me dawned, when it pleased the Lord to show me the wonderful plan of salvation, and told me they were sinners who were saved. How astonished I was, and how firmly the Lord established me in the truth, so that I have never wavered. This is saying a great deal; but if I am not altogether deceived, and I trust I am not, this is how I have been brought thus far on my pilgrimage. I know it is all of the Lord, and to him I willingly give all the glory.

I want to speak of the SIGNS, for I feel that it contains the truth. The royal family can talk together of the things they do know. We never enjoyed the rich communications better than we do now, it being more than thirty years since it first became a welcome messenger to us. The true Old School Baptists never were more united than they are now. They are persecuted for the truth's sake, which is a very good sign. When Joseph's brethren sold him into Egypt they meant it for evil; but God meant it for good, to save them alive. So it is now. The opposition to the SIGNS comes from those who carry the name of brethren; yet they would crush out of it the truth it contains. It saves many a feeble child from error. But the Lord rules and reigns. He is mighty, and puny man cannot stand before him. Let us think how the dear apostles of the Lamb suffered when they were sent everywhere preaching the word. Paul was told by the Lord, who called him, what great things he should suffer for Christ's sake. The apostles went in cold and

hunger, beset on every side, and all for the sake of the precious gospel, which found the Lord's hidden ones; and when their work was finished they yielded up their lives as a sacrifice. Would there be so many "Reverend" gentlemen in these days so ready for an outfit to save souls, and panting to go, if they had to take the fare that those men of God had?

When I look at the SIGNS, and see its great escutcheon, my mind is filled with solemn awe. It was so with me before I loved to read the paper as I do now. I can say without fear that the SIGNS has not changed. I believe, as Elder Durand wrote not long since, that the Lord, no doubt, has given his servants greater knowledge to expound the Scriptures, which cut asunder the bands of old traditions. I know that is so by what the Lord has taught me. I can truly say that the Lord has led me in paths that I had not known. We have been reading the editorials by Elder Gilbert Beebe in the year 1832. We have both volumes of the book of "Editorials." It is the same doctrine that the dear editors are now given to write, as well as all the brethren and sisters who so richly fill the columns of the paper. Stand together, my dear kindred.

"Let Satan rage and vent his spite,
Our God will save his heart's delight."

The little band here whom Jesus loves, I trust, are at peace among themselves, enjoying the sweet fellowship which none but the Lord's dear, tried children know. One among the family is dear Elder Stipp; also sister Mary Parker, with many others. How soft and tender the heart is made, while tears of sympathy give vent to the deep sigh of relief. They will soon hear the voice, Child, come home.

May Israel's God be with you all, be your shield and high tower, is my desire. Now I wish you all a happy and prosperous New Year. Stand fast in the liberty wherewith Christ hath made you free. We send our united love.

Affectionately your sister,
CHRISTIANN L. FRENCH.

"WISDOM hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table."
—Prov. ix. 1, 2.

If men, with the portion of wisdom that has been given to them, prepare beforehand for the time of want, how much more should we expect to find foreknowledge and predestination of all things for their final use and destiny in the fullness of all wisdom, of whom it was spoken, "The Lord possessed me in the beginning of his way, before his works of old." So she hath hewn the pillars of her house; not thrown them together in any way, without line or measure; but the right material was taken, and the proper time has been given to the hewing and putting together; that the Lord's house, the church, might be complete in all its parts.

Nor was the work ever entrusted to the partial knowledge or even to great learning of man, as some at this time think. Neither apostles nor prophets have given any man credit for their insight into the things pertaining to the kingdom of God, but always ascribe their powers and belief to God himself. Evidently there was forethought in the preparation of this feast; a feast that must be so complete as to fill every hungry soul that is to partake of it, even to those who do not understand for what they are hungry. See fourth verse. For she called to the simple and void of understanding to come and eat bread and drink wine. Men make a sad and sometimes repulsive excuse for a feast for spiritual minds to feed upon, and bring forth wines called old and rare, admitting at the same time, and almost in the same breath, that they have made up by their own genius the abominable mixture they are passing off for the pure wine that wisdom prepared of old; and that they went to a special school for that purpose, that is, to learn to preach. And there is that which passeth off for preaching of the gospel, and high salaries paid for it, and highly intelligent people listen and appear to appreciate it; when if such a mass of contradiction were delivered even under the name of politics they would hoot at it. Wisdom hath mingled her wine. To one minister she hath given strength of body and mind. He is strong in the cause; he makes an able argument; he speaks of the Lord as mighty in battle, and underneath his church are his everlasting arms. But the little ones tremble, saying, "I dare not claim to be one of the Lord's people; they are safe, secure, their house is built upon a rock, and there is no danger of it ever being moved." But they are weak, and feel as did David when he "said in his heart, I shall now perish one day by the hand of Saul." "There is nothing better for me than that I should speedily escape into the land of the Philistines." Another minister, or the same one at another time, is child-like in his weakness. He thinks he cannot say anything to the comfort of any one; and he tells of his daily trials, shortcomings and failures; and instead of going in the path he had marked out he has gone the other way; and, as many of the prophets and patriarchs of old did, while bitterly complaining of trials and sorrows, such have really strengthened the hope of the weak by their finding one in whose forehead they see the name of the Lord written. Yet he is weak, and a man of flesh and blood, even as themselves. We do not rejoice because Jeremiah had such grievous lamentations; but when we find the very things recorded there that we are grieving over, we do rejoice in a companion that was and is one of the Lord's redeemed. Occasionally one of the stewards in this house that wisdom has built, and in which this vast store of provision is laid

up, brings out some very old and rare wine. Wisdom stored it away many years ago, and now she directs his mind to bring it forth. Wine is only made by pressing the grape; and we again see the forethought of this Wisdom in preparing such a fruit as shall yield these rare wines, such as some of the preachers of the word do. The old wines cannot be made in a day; neither can the child of a month relate an experience of trials, doubts, long nights, sick-bed thoughts, and healthy forgetfulness, that all happened seventy or eighty years ago; but these are like the old wines, rich, strong, pure in their simplicity; just the man's own actual life; just the simple truth; and we consider the story as it is related, just as we are told to consider the lilies how they grow in the appointment of wisdom, without one spot or daub added to them. The beauty of the story is in its reality; and its reality is sufficient without any picturing. But how the story stirs your very heart's blood. It renews your youth. You go over all the way again; your tears drop over his sorrows, for they are your own; you rejoice in his joy, for such bright spots were yours; you listen with suspended breath to his times of encouragement, and the reason of his hope; for his bearing witness to your experience in relating his own life story is almost your only hope; at least it renews your strength, and you can run and not be weary, as in the days of your youth. There is no such thing as the pure wine of the gospel of Christ losing its strength with age; for if we can trace the likeness of any of our own travels of mind in the lives of Job, or of Noah, it brings us the more encouragement to find that we have faith in and are being led by the same God as were those old men, who seemed so near to him. Then sometimes the newer wines refresh also. When one young in years and early in experience tells of the Lord's dealings with him, the old take courage as they see the Lord's work still going on by the same spirit of Wisdom that built the house of old, and bade them to the feast in their youth. How precious to me are the memories of sermons that strengthened my hope from time to time; old and faithful ministers that bore witness to my own doubts and fears. Dear brother Grafton once went over many of his childish hopes and fears, some things that he seemed to think of little account as he ran hurriedly over them; but I lived it all over in a few minutes with him as he talked. I had not yet made a profession, but I thought if that good man had been through and knew even all my childish hopes and fears, surely I must be led by the same Spirit. How intently I listened, and how sorry I was when he quit. Surely if he had known that every word was precious, he would have talked longer that day. Nearly as long as I have known anything I have known something of this hope that I have been writing of; and if I

can claim any hope to-day it is the same hope that was given me when I was a little child, I know not when nor how; strengthened now and then by draughts of wine mingled by wisdom, and dealt out by the minister of the Lord's house; and now and then by that same Spirit that built the house, hewing the pillars of the same, that it might be fitly framed together, and that we might admire the complete structure, the church. Even though we were not there when the pillars were hewn, we do feel that all the parts were ordered in wisdom, and that we from time to time are made to enjoy the rich wines from the treasure of the gospel of Christ.

Your unworthy brother,
A. E. R.

STATE ROAD, Del., Feb., 1891.

BRETHREN BEEBE:—I have looked over the editorial in the SIGNS of February 4th somewhat carefully. The subject discussed in said editorial is second to none in importance, and yet is one rather imperfectly understood. I had concluded to lay my pen aside for a few weeks, as my name had appeared several times of late, and it is with some reluctance that I now take it up again. I am not quite satisfied with some few expressions you have made use of, as, if we really understand the subject alike, some points are left obscure to my mind; and, for aught I know, there might be others as slow to understand as myself. I do not call to mind an instance of you and I ever differing on a single important point of truth.

With great propriety you say, "When the law is referred to in the Scriptures it is very important to observe the connection in which the word is used. Different laws are mentioned by the inspired writers; and if the distinction between them is overlooked the result will be that the reader will be involved in perplexing confusion." After saying this (and I quote it for my own sake), so far as I can understand, you fail in some places to present clearly the distinction that is all-important, and upon which almost every point depends. You speak of the Sinai covenant, and designate it as a ministration of death, &c. There was a system of carnal ordinances and a worldly sanctuary given to national Israel, which was restricted to them, that was characterized as laws, statutes, judgments, &c. They were very numerous, and related to not only their worship, but to all the relations of life. It included the order of priesthood, his qualifications, even his clothing, the anointing oil, the ever-burning lamp, the heavenly fire, the cities of refuge, the preservation of the testimony, and many other things of which I need not now to speak particularly. What you say afterward is all certainly true of this ceremonial law. It may be proper to speak of this as the Sinai covenant; and if you meant this by that

expression I will not object. But this, that consisted entirely of shadows of good things to come, and that was all done away in Christ, is certainly to be distinguished from what is emphasized as *the law*. The holy law of God is a transcript of the divine character, and requires holiness, because he is holy. The principles of eternal justice did not begin at mount Sinai; neither did their binding force upon the children of men begin there. There is no variability in this law. It never had beginning, and can never, never end. It is of this law that Jesus speaks when he says that heaven and earth can pass away before one jot or tittle of the law can fail. As to the other (the ceremonial), as was prophesied by Daniel, he caused the sacrifice and oblation to cease. Paul says of what he calls *the law* that it is holy, just and good. It is sometimes condensed into a single sentence, thus, "Thou shalt love the Lord thy God with all thine heart, soul, mind and strength."—Deut. vi. 5. This sentence embraces our relation and obligations to our Maker; and another short sentence embodies the principles of right and justice between man and his fellow-man. Its promulgation at mount Sinai did not enlarge it nor make any difference in it. It was simply making known what had always been law. It was then published; and it was a ministration of condemnation, because that all men were condemned under it. It stopped every mouth, and all the world were found guilty before God.

You say, "All the Mosaic dispensation was typical, from the fiery law which was written by the finger of God upon tables of stone," &c. I do not know how to understand this. The writing of it upon the tables I have thought was typical, but the law itself is certainly substance. I cannot think what it would be typical of. As a transcript of the mind and will of God, and requiring infinite perfection, in the very nature of things it was from the beginning, and over all people and nations must continue binding throughout all generations. It never required anything but what was right; from that it never can abate. It was as much a transgression of this holy law to worship idols or to kill and rob and steal in the beginning as it is now. If there had been no law there could have been no transgression. But the apostle calls our attention to the fact that death reigned before Moses just as much as it did afterward. An inquiry is suggested as to why this law was at that time given, and he answers that the offense might abound; or, in other words, that it might be made manifest that all mankind were transgressors, and that sin might appear in all its extent and deformity. You say further on, "Brother McIntyre will observe that we recognize a wide distinction between the letter of that law which was given to the nation of Israel and the holy principle of infinite justice

which is designated in our text as 'the commandment.'" If you here refer to what I have called the ceremonial law, the distinction is properly made. I know of no holier law or higher principles of infinite justice than what was promulgated upon the fiery mount when the holiness of God was declared.

The Lord Jesus, when asked to define the law, after naming two precepts, says, in Mark, "There is none other commandment greater than these;" and in Matthew, "On these two commandments hang all the law and the prophets." If all the law is here, and there is no greater commandment, we need not look elsewhere for law. As the spirit of prophecy was testimony of Jesus, it was embraced in prophecy that after certain days a new covenant would supersede the old, in the fulfillment of which the Lord would write his law in the hearts of his people, and so finish transgression and make an end of sin. I understand that it is this holy, inflexible law, the principles of which are written or implanted in the hearts of the children of men. This is not making void the law, but it is establishing it. So the righteousness of the law is said to be fulfilled in us. Its spirit is imparted, when they are said to have the mind of Christ. Loving God is the fulfillment of the law to God, as love to our fellow-men is the fulfilling of the law to them. It is *the law*, whether upon tables of stone or upon the fleshly tables of the heart. This law was spiritual, and required not merely letter service, but the spirit of obedience; but Paul did not as a Jew know that, neither do any of the children of men until the veil that is upon their heart is taken away.

Law may be said to be a principle rather than a precept; and so sin may be said to be a principle rather than merely sinful acts. Those whose hearts are enmity against God will not be subject to his law. It appears to me to be self-evident, as well as abundantly taught in the Scriptures, that the whole human family were under law to God, and that through the righteous requirements of this law judgment came upon all men to condemnation.

In what I said I have been aiming mainly at the distinction between the multitude of statutes and judgments, which were shadows of good things to come, and have passed away, and that law which is perfect, inflexible, and enduring as Jehovah's throne. If I failed to understand you rightly I shall likely fail to make myself clearly understood by you. The general sentiment of the editorial I fully approve, and feel to hope that some additional thoughts may do no harm.

In gospel bonds,
E. RITTENHOUSE.

(Editorial reply on page 70.)

SOUTHAMPTON, Pa., Jan. 29, 1891.

DEAR BRETHREN BEEBE:—Inclosed is a portion of a letter from one very dear to us. I trust it may be of interest to some who, like the writer, live far from the church of their choice, and very seldom have the sweet privilege of meeting in the assembly of the saints; yet, like her, they know the joyful sound of the gospel, and desire it above hidden treasure. Especially do I think her heartfelt words will come with tenderness to those confined by affliction, as the two dear sisters spoken of in her letter, Kate Swartout and Mary Parker. Both of these beloved ones have often sent comforting messages through the SIGNS to their kindred in Christ. They have been enabled through great tribulation and unspeakable joy to give solace and encouragement to weary pilgrims who are journeying to the same blessed home to which they are tending, where a rich inheritance awaits all the blood-bought throng. When faith catches a glimpse within the veil, then are we in haste to join the blissful company who walk in white, echoing high strains of praise to God and the Lamb.

In my last letter from sister Mary she says: "O this love, which had its origin, as we trust, at the great Fountain source; how it softens the rough places over which we are made to pass, how it sweetens the bitter cup of sorrow and trial, causing water to spring up in the desert, and abundant food in the desolate and waste places. If not deceived, I have recently experienced much of the depth and wealth, the sweetness and power, of this love, coming from Jesus, flaming into the heart, and going out to all his dear children throughout the land; and O, it is so much better, more enjoyable, to love than to hate, is it not, my dear sister?"

This is a small portion of a most precious letter from one whose bodily sufferings can never be told; proving that in the depths of the great ocean of sorrow are found the choicest pearls of love and praise. Though unable to enter the earthly courts of the Lord, we may in spirit sit together in heavenly places in Christ Jesus. Sometimes we are given to realize that we "are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven." Often the Holy Spirit breathes into the hearts of those far distant from each other the same sublime and most exalted song of adoration and praise, "Alleluia: for the Lord God omn'potent reigneth." "Again they said, Alleluia."

In christian love your sister,
BESSIE DURAND.

ALLIS HOLLOW, Pa., Jan. 18, 1891.

MY DEAR SISTER:—As I have no one to whom I can talk this Sunday morning I will try to write a few

lines to you. I have just been reading dear sister Swartout's letter in the SIGNS, and O what a feast it was to me, she talks so much as I have been feeling of late. Last night, while lying awake, meditating on the happy state of the redeemed, these words came to my mind, "Alleluia: for the Lord God omnipotent reigneth;" and I read the same expression in the sister's letter. How comforting to one who has no means of communication with those of like precious faith is such a medium as the SIGNS. It seems like food to the hungry and water to the thirsty, and I trust I am thankful for such a blessing; first to the dear Lord, and then to you and brother Silas for your kindness to me. I believe he will repay you. How glad I am that dear Mary Parker can have something for her comfort while she remains in this her afflicted state. What a glorious rest will be hers when she leaves this world of pain and sorrow to dwell forever with her blessed Savior. She will then sing, "Alleluia." Why is it that those beautiful words are so animating to one so vile and sinful? If sister Swartout feels so sinful, what must I be? And not only she, but so many dear brethren and sisters; and ministers say the very same things. While I feel that I am nothing, and less than nothing, yet they all tell something of my experience far better than I can tell it myself, and I feel strengthened in reading what they write. I see quite a number of books advertised in the SIGNS that I would like to get if I could, but must wait. I trust my heavenly Father will grant me all I need, and I desire to be reconciled to his holy will.

Dear friends, do remember me in your prayers, both me and mine; and if we never meet again in this life I hope and trust that we may meet in that blessed abode where the wicked cease from troubling and the weary are at rest. I am sorry I said anything about trouble in my last letter, for what is my trouble compared with many others? I will try to be more patient for the time to come. I have been feasting ever since reading the last SIGNS. I could mention very many different ones who have written comforting letters and articles at different times that have been precious to me, and among them are yours and your brother's; and I trust that he is my brother also. I hesitate greatly to send this letter, but will venture to do so, feeling sure that you will overlook all faults. My family is as well as usual, and I hope this will find you the same.

With love to each one, I remain your unworthy sister in hope of eternal life,

ELIZA ORSHALL.

SPENCERVILLE, Ohio, Dec. 18, 1890.

DEAR BRETHREN BEEBE:—I copy the following from a card received yesterday from J. N. Light, which will explain itself:

"Brother Cottrell is here with us, and requests me to write you that he has received the package you sent him. He desires you to write, either through the SIGNS or privately, to the sister that sent him that money (sister Hester Rumney, of Verona, Ill.), thanking her for the favor. He is still quite feeble, and in needy circumstances."

By your publishing this I will have an opportunity to add a few extracts from sister Rumney's letter of December 3d, which I think will be read with interest by the dear readers of the SIGNS.

I will also say, in behalf of brother Cottrell, that any gift from brethren who may remember him in deeds of charity will be well and justly applied, as he has been a hard-working man, both in the ministry and in supplying the needs of his large family. Above all things else, he has always been sound in the faith, advocating God's supreme authority in all existence, as well as his predestinating wisdom in all things, the total depravity of man in regard to his ability to obtain heaven by good works, and hence his utter dependence upon God for salvation, both for time and eternity. Those desiring to assist him should send in care of Elder J. N. Peters, Lightsville, Darke Co., Ohio.

Yours in humble service,
A. B. BREES.

VERONA, Ill., Dec. 3, 1890.

ELDER BREES—DEAR BROTHER IN JESUS:—I hardly know that such a poor sinner dare claim that relationship; but one thing I can say, which is that I love the children of God, and would love to meet with them if I were able. I shall never have that pleasure again in this world; but I hope, if I am not deceived, that I shall meet with all that blessed number where there will be no more a wearisome body to drag along, no more sin nor sorrow, nor tempting devil to worry and harass us. O what a sink of sin is my heart! O what a wretch I would be if it were not for rich, free, saving grace! O what a mercy that it is so free! If it were not, it would be no good for such a wretch as I often feel myself to be, with not one good thing to offer, not so much as a mite to give. O what a poor beggar! But although I feel so poor, I have a rich Father to go to, who never sends one poor, helpless, seeking one away. O what a dear Jesus we have! He knows our frames, and remembers that we are but dust. I do want to love him more and serve him better. Sometimes I wonder if I do love him at all. If I do, it is because he first loved me, or I should have been still running in the road that thousands are, and loved the distance well.

Dear brother, excuse me for writing to you, but I wanted to send a dollar to our poor afflicted brother Cottrell; and as I send my SIGNS to a dear christian brother in England, I forgot his address, and knew that

you would forward it to him. I hope he is better, if the Lord will, and that he feels Jesus precious to his soul. Give my christian love to him.

Many are the afflictions of the righteous; but the Lord will deliver him out of them all in his own time and way, and that is the best time. I often feel to wonder why such things have taken place; but I have seen in time that all things have worked for my good; yet the bud had a bitter taste. I can say that goodness and mercy have followed me for seventy-four years. I know that my time must be nearly run. O that I may be found in my blessed Jesus, clothed in his righteousness. Nothing short of that will do for such a poor sinner; and I feel that if I should reach that blessed place I will cast my crown at the dear Redeemer's feet, and crown him Lord of all. What a sweet employ, to join in the song, "Worthy is the Lamb that was slain." I cannot sing here, but there we will sing more sweet, more loud, and Christ shall be our song.

HESTER RUMNEY.

PENN YAN, Yates Co., N. Y.

DEAR BRETHREN EDITORS:—As the time is at hand for me to renew my subscription, it has been strongly impressed on my mind to send a few lines of thanksgiving for the manifestation of the love of God in the many blessings he has bestowed upon me, who am not worthy of the least notice. The SIGNS has indeed been a blessed medium of correspondence and of comfort to me. Like one of old I am made to say, "How beautiful upon the mountains are the feet of him that bringeth good tidings," having their feet shod with the preparation of the gospel of peace. I fully indorse the doctrine advocated in the SIGNS. Thanks be unto God for raising up men in these days who do not shun to declare the whole counsel of God. For all things are by him and through him, in whom we live and move and have our being. He has all power in heaven and earth, and says, "My counsel shall stand, and I will do all my pleasure." O what a comfort it is to the poor, trembling child of God to know that their salvation does not depend upon their own works, but is by the grace of God. They are made to sing,

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

The doctrine of God's foreknowledge and predestination of all things is the riches of food to my hungry soul, although at times I am made to doubt whether I have been born again, and all is dark within. O how great is that darkness! But when God commands the light to shine in our hearts, how great is that light! And no man is able to put that light out. Then all doubts and fears disappear, and I can say, "The Lord is my Shepherd, I shall

not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul; he leadeth me in paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me."

It is now one week since I commenced to pen these rambling thoughts. To-day I have been meditating upon the wonderful riches we come in possession of, being saved by the grace of God. Think of it, dear brethren. We are heirs of God, and joint heirs with the Lord Jesus Christ. And what is it we are heirs to? Is it something of this world? No indeed. He loves us too well to give us that which shall vanish away so soon; but he gives us an inheritance that is incorruptible, undefiled, and that fadeth not away, being reserved in heaven for us. Is not that enough for any poor worm of the dust to know, and to rejoice in so great a salvation? He tells them that their names are all engraven upon the palms of his hands, and their sins and their iniquities he will remember no more. Is not the love of God both great and wonderful? For God so loved them that he gave his only begotten Son to die for their sins. How can we cease to speak of such love as this?

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

It is ever a joy to the children of God to tell what God has done for their souls. I think I have been made to realize what the Lord meant when he said, "If these should hold their peace, the very stones would cry out." Some people talk of choosing or rejecting the Savior. It cannot be that they know the Lord is almighty; that the way of man is not in himself; that it is not in man that walketh to direct his steps.

Well, I see that I must draw this to a close. If you think there is a morsel of food in it for any one, you may publish the rambling thoughts; and if not, I hope you will have plenty of room for it in your waste-basket. The SIGNS has come to me regularly every week for the year, bearing glad tidings of great joy. My prayer is for Israel, that the Lord will watch over them and keep them while they sojourn here in this world of tears. May the Lord also remember the least of his little ones, your unworthy brother, if one at all,

ALFRED JENSIN.

JANUARY 7, 1891.

GILBERT BEEBE'S SONS—ESTREEMED BRETHREN:—As I have a little spare time, and also three new subscribers to add to your list, if the dear Lord will give me a door of utterance I will speak in his great

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 4, 1891.

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 TEN COMMANDMENTS.

FROM the article of our highly esteemed brother, Elder E. Rittenhouse, on page 68 of this paper, it is evident that there was good reason for our apprehension that we could not avoid being misunderstood in the remarks on the subject of "Death in the Law," as published in the SIGNS OF THE TIMES for February 4th, No. 5, of the current volume. Since with his gifts and experience he could not clearly apprehend our meaning, it is not reasonable to hope that other readers have been able to understand what was designed to be presented. Therefore, relying on the charity and forbearance of the brethren, we will endeavor to be more explicit, if the Lord will favor us with the necessary ability. Elder R. will understand that he has our sincere thanks for the kindness in which he calls attention to the obscurity in the article to which he refers.

Many commentators on the Scriptures distinguish between the injunctions written upon tables of stone and the other specifications of the requirements of the law as given by Moses. They commonly designate the decalogue as the moral, and the other precepts as the ceremonial law. It is a popular assumption that while the ceremonial law was fulfilled and taken out of the way by the obedience and death of our Redeemer, the saints are still under what they call the moral law, meaning that the ten commandments as given on Sinai are still obligatory, at least as a rule of life, upon the disciples of Jesus. It was the design of our article in No. 5 to show the inconsistency of this doctrine with the testimony of inspiration.

Among all the severe messages sent by the prophets to denounce the wickedness of national Israel, not one word is recorded in condemnation of the Gentiles for transgression of the ten precepts which were written upon tables of stone. The reason is declared in the giving of that law to Israel. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all here alive this day."—Deut. v. 1-3. Not one of the Gentiles was included in the giving of that law which was written by the Lord in two tables of stone. Neither was one of those precepts given to the fathers of those Israelites to

whom Moses spoke. From Adam to Moses there was no more revelation of the decalogue than of the other precepts of the law which God gave by Moses to Israel; nor is there any record that God ever gave to any of the uncircumcised either the decalogue or the other precepts enjoined upon Israel. Death passed upon all men in Adam, in whom all his posterity sinned. That death still reigns over all, because all have sinned. "For there is no difference; for all have sinned, and come short of the glory of God."—Romans iii. 22, 23. Even the natural mind can understand that the reign of death is not dependent upon the individual action of the children of the sinning Adam; yet it is only by sin that death reigns. Thus, it is clear that brother R. is correct in the proposition that "Law may be said to be a principle rather than a precept; and so sin may be said to be a principle rather than merely sinful acts." Yet it must be acknowledged that "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii. 4. "For where no law is, there is no transgression." Thus it is evident that all men are under condemnation by the offense of one, or, as in the margin, by one offense.—Rom. iv. 15; v. 19. So, we understand Paul, in referring to the reign of death from Adam to Moses, to demonstrate that death passed upon all men, for that all have sinned in the first transgression. Only upon this principle could death have reigned during that time, since it was clearly impossible that any man could have individually violated the law given to Adam in the garden; and there is no record of any other law as being given to his children during that interval. Hence, the sin of Adam was the sin of all his unborn children. They are not condemned for Adam's sin, but for their own sin while yet they were in him. That sinful principle manifests itself in the wickedness of all men when they are developed.

If the law written upon tables of stone is indeed "a transcript of the divine character," it is very remarkable that there is not any intimation of that wonderful truth in the record of inspiration. So important a fact should be regarded with solemn reverence by every one who has the fear of God in his heart; but it is well to be careful that we do not mistake the traditions of men for the testimony of inspiration upon the subject. Unquestionably it is true that "The law is holy, and the commandment holy, just, and good;" but where has God said that it is the embodiment of his own infinite perfection? The material creation was pronounced not only good, but "very good;" but it will not be claimed that it was a transcript of the goodness of God. This expression has been used by some highly esteemed men, who were entitled to respect for their work as ministers of the gospel; but as they were not moved by direct inspiration

of God they are not safe guides for the saints to accept as infallible. Not even the apostles, who were instructed by the personal ministry of our Lord himself, were qualified to teach authoritatively until they were endued with power from on high. With all deference we ask, Is there any inspired authority for attributing more holiness to one portion of the law which God gave to Israel than to another portion? Was not the Israelite as much bound to reverence the ceremonial requirements of that law as the decalogue? Why did the earth swallow up Korah, Dathan and Abiram, and fire from the Lord consume their followers? Was it not for their rebellion against the law which is called "ceremonial?"—Num. xvi. Every law which God has given is holy, and demands the reverence of those on whom it is enjoined. The whole law of God as given to Israel was expressly limited to that nation; and it is all included in the declaration of Paul when he asserts its holiness. Jesus declared of it in its entirety, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. Surely, the context does not justify the limitation of this declaration to the ceremonial observances enjoined upon the children of Israel.

Elder Rittenhouse certainly believes and preaches that Christ Jesus fulfilled not only every demand of the law upon tables of stone, but that obedience which he rendered to the holy commandment was so infinitely perfect that eternal justice could demand no more. Only by such obedience could his people be saved from their sins. Certainly, there could be no hope for a conscious sinner if the requirements of the law written upon tables of stone were not satisfied by Jesus, and must yet be met by the works of the subjects of grace. This cannot be the meaning designed by his argument; yet some of our readers might so mistake his position. From personal acquaintance, and the privilege of hearing his preaching, we know that he has no hope but in the perfect righteousness of Jesus, by which the law is magnified and divine justice satisfied. In that hope we have ever been, as he kindly says, in complete harmony.

The essential truth which we designed to express in the article to which our brother refers is that the perfect work of our Lord Jesus Christ was the complete satisfaction of all demands even of infinite justice, by which his ransomed people are freely justified from all condemnation, not merely in a ceremonial sense, but in its infinite and most unrestricted meaning. Surely our dear brother would not hesitate to indorse this truth, if we had been favored to clearly present it. There is no gospel of the grace of God without this

name and cause. I would not attempt it had not a dear aged sister, living at a distance, at our yearly meeting requested me to write, that she might once more read a few lines from this poor, weak worm of the dust. I feel very weak, and utterly unfit to write for publication. As I sit alone this evening, O that the dear Master would come and open my dull understanding, and sup with me. May the dear editors and readers of our precious medium, the SIGNS, which I so greatly prize, cast the mantle of charity over my imperfect lines. I do hope in the great salvation of our God and Savior, which to me is indeed great and heart-searching.

"Do I love the Lord or no?
Am I his, or am I not?"

How often I thus inquire, and appeal to God to decide the doubtful case; and I am persuaded that he will. It is a source of great comfort to me at times to know that the great sovereign Ruler of heaven and earth knows this poor worm as utterly unable to even think a good thought or to do one good act, except it be given from above. I am so helpless, and so prone to do that I would not, being entirely without strength. My heavenly Father must have all the glory in the salvation of this poor, weak and hell-deserving creature, if ever I arrive at the fair mansions above; for no good deed have I to plead. Nothing but mercy can reach one so vile. My cry is, "Thou Son of David, have mercy on me." I am undone, unless the blessed One does reach forth his loving arm, as he did to a loving one of old, when he was on the boisterous waves, and was afraid, and began to sink. But Jesus had only to stretch forth his hand and hold him. "O thou of little faith." I think of the waves of this life, how they beat, and how many times I have been, like Jonah, at the bottom of the mountains. I am still a monument of his great and amazing love and mercy. But how little at times do I seem to realize his divine hand in all things that we are daily beholding while on the great journey of life; things that we had never thought would be our lot to pass through. Yet we must remember that the furnace is to try us. O how weak we are, unless "the form of the fourth" is with us. Then the flames cannot hurt us, even though the furnace be seven times hotter than it is wont to be heated. But fiery trials and sleepless nights will soon be over. Soon, very soon, if we are accounted worthy, shall we put off this dull mortality, and the great and glorious King shall say, "Come, ye blessed of my Father." Will it be my lot to hear those loving words? May God have mercy on a poor, undeserving mortal. I feel to plead as long as he grants me breath and a mind. Bless his holy name. I am much of the time shut up, and beaten by the tyrant; but I yet hope against hope that God has in years past remembered me in love.

Less than the least of saints, if one at all, and in great affliction,

M. P. LEWIS.

vital principle. Since the Gentiles were never under the ceremonial ordinances of Judaism, if the work of Jesus was confined to their fulfillment it could not have been of any benefit to any sinner except the natural Israelites.

Our brother does not preach that the gospel kingdom of Jesus is a mere branch of the Mosaic dispensation, but that in all things our Lord Jesus has the pre-eminence. Moses and the prophets testify of him. As a servant in fashion as a man, he did indeed become obedient unto the letter and spirit of the law, even unto death; but in his glorious resurrection his whole body, including every subject of his electing love, is risen above the law of Moses, as well as all other principalities and powers. The law on tables of stone has no more dominion over him or his redeemed members. So our Lord says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. "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 [of sin and death] 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 [of sin and death] might be fulfilled *in us* [not *by us*], who walk not after the flesh, but after the Spirit."—Rom. viii. 1-4. This does not seem to declare simply the fulfillment of the ceremonial law; but it is that righteousness which exceeds the righteousness of the scribes and Pharisees, whose trust was in obedience to the letter of the law of Moses, including the decalogue. The saints, who are thus made free by the grace of God from the bondage of legal servitude, are not to use their liberty for an occasion to the flesh, but by love serve one another. When led by the Spirit of God the saints long for deliverance from the indwelling principle of sin, and earnestly desire to be conformed to the perfection which is revealed in Christ. Their strong consolation, in all their conscious vileness, is that Christ is the end of the law for righteousness to them. It could afford no comfort to know that it was only the ceremonial provisions of the Sinai law which were blotted out by the death of Jesus on the cross. If they must for themselves satisfy the demands written upon the two tables of stone, they must despair. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident;

for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them."—Gal. iii. 10-12. The connection in which this language is written shows that the whole legal covenant, as given by Moses, is included in the term "law." At least so it appears to our understanding. Certainly the saints are perfectly freed from condemnation by the redeeming blood of Jesus; for that blood "cleanseth us from all sin."—1 John i. 7.

As we Gentiles were never under the ceremonial requirements of the law of Moses, it is evident that we could not be interested in the redemption which only delivered from that bondage. But we might well despair if the work of Jesus had yet left us under obligation to the law which was written upon tables of stone. Its dreadful yoke was more than could be borne by the nation of Israel; and no Gentile could have fulfilled its righteous demands. Neither as a rule of life, nor in any other way, were those holy precepts ever obeyed by any other person except the righteous Servant whom God made strong for himself. In his obedience the many who were chosen in him are made righteous. This is the hope of the gospel of Christ. It would avail nothing for the saints if they were delivered from what our brother designates as the ceremonial law, while they yet were left under the condemnation of the precepts of the decalogue. They would still be under everlasting condemnation, without the possibility of deliverance, since "There remaineth no more sacrifice for sins."—Heb. x. 26.

The saints are not under the necessity of looking to Sinai for the rule by which their conduct is to be governed while they remain in the present evil world. They have in the commandment and example of their Lord the perfect law and pattern, which is their only safe and certain guide. God himself works in them both to will and to do of his good pleasure.—Phil. ii. 13. The Lord includes every obligation resting upon his disciples when he commands them, "Follow me."

In the antitypical significance of the ten commandments we have understood them to stand in that old Jewish heaven as the sun. As such the perfect holiness of our Savior is reflected in that holy law. Our Lord is the only embodiment of all which is declared in that law. So, it was of him that Moses in the law did testify. No man is seen, save Jesus only, when the voice of God is heard bearing witness of the Lord, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. xvii. 5-7. At that voice Moses and Elias disappear. The law and the prophets are glorious only as they testify of Jesus.

Hoping that our position will be understood by brother Rittenhouse, and others who are interested, and again thanking him for his fraternal faithfulness, we submit these remarks

to the careful examination of our readers, with the earnest desire that nothing but the truth of God may be accepted by any of the disciples of Jesus.

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OBITUARY NOTICES.

Joseph Free was born Sept. 15th, 1811, in Stewart Co., Tenn., where he lived very nearly all his life. His youth was quietly and delightfully spent in a way that necessarily caused a host of people to admire him when they found his characteristics. He was all through life distinguished for veracity, fidelity and morality. He associated frequently with Miss T. C. Dinkins, a very estimable lady, with whom he became enamored, and they were happily united in the holy bonds of matrimony Feb. 6th, 1838. They lived very pleasantly together, and had four children born to them, three of whom are now living. She died Aug. 24th, 1852. After an interval of loneliness he married Miss Sallie Parker, an excellent woman, Aug. 21st, 1853, by whom he had eight children, six of whom are living. Again, on Oct. 28th, 1873, his house was wrapped in mourning by the death of his second wife, and he never married again.

Joseph Free joined the Primitive Baptist Church at Cubb Creek, Tenn., on Saturday before the first Sunday in September, 1846, where he remained a consistent member for many years, until dissension disrupted the church, when he and one other quietly and voluntarily withdrew from the church. His house was always a home for his brethren, whom he esteemed highly. The SIGNS OF THE TIMES came to him about thirty years, and was a delightful companion to him. His career was closed by his death, which occurred Feb. 4th, 1891, from a short but severe attack of "La Grippe." He passed quietly away without a struggle, surrounded by his family and a host of friends and relatives.

It seems hard to give him up, but he died in the triumphs of a living faith; and we sorrow not as those without hope, for our loss is his eternal gain. His unexpected departure cast a pall of sorrow over his family and friends, who fondly hoped that he would survive the attack, and be spared yet a long while; but we must humbly bow to the edicts of him who doeth all things well. We fully believe that heaven is his home, and are thus consoled. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

GEORGE D. FREE.

FORREST CITY, Ark., Feb. 22, 1891.

Mr. John Pridmore, of North Syracuse, N. Y., died Jan. 26th, 1891, of kidney and liver difficulties.

He had been ailing for several months, and was confined to his bed in his last sickness about two weeks. He said to his friends in his last sickness that he was going home, which proved to be true. He has gone to his eternal home; and from the testimony he left we believe that he is with Jesus. The writer of this notice had the privilege of visiting him and the family at his home several years ago, and while there he was led to give the reason of his hope, which was very satisfactory indeed. He had been a member of the New Light Baptists, but was finally obliged to come out from them, because, as he said, there was no spiritual food there for a living soul. He was in heart a Primitive Baptist, I fully believe.

Mr. Pridmore was born in Cambridge-shire, England, in 1843, and had been in this country thirty-one years. He married Miss E. J. Monby in 1875, with whom he lived until his death.

He leaves a wife and four children to mourn the absence and loss of the nearest natural friend that they had on earth; but may the God of heaven, who directs all things (yes, all things) after the counsel of his own will, be a Husband unto the widow and a Father unto the fatherless.

D. M. VAIL.

WAVERLY, N. Y., Feb. 21, 1891.

Spotswood Jordan departed this life Dec. 20th, 1890, at the home of his son-in-law, John Paxton, in Shelby Co., Ky.

Brother Jordan was born in Fluvanna Co., Va., Jan. 18th, 1806. He was married three times. The first wife was Mary C. Bullock. To her were born three children, viz., W. J. Jordan, F. F. Jordan and Sallie A. Ransdell. The second wife, Matilda Perry, had four children, viz., Mollie E. Paxton, Maggie Perry, Amanda Burnett and H. F. Jordan. The third wife, Henrietta Roberson, lived only about seven months after marriage.

Brother Jordan joined the Predestinarian Baptist Church in Virginia, and after emigrating to Kentucky united by letter with the Bethel Church of Old School Baptists, in Shelby Co., about fifty-one years ago. He served the church as Deacon and Moderator faithfully for a number of years. He was a devoted christian, holding firmly to the faith of the Old School Baptists, following the course of the old landmarks, ready and willing at all times to speak words of comfort to the disconsolate, patiently bearing the trials of life, and boldly bearing the cross of a true christian, as a follower of the meek and lowly Jesus. Jesus was to him the refuge of his soul, his only theme. As his strength of body grew weaker his faith in Jesus grew stronger day by day, and of nothing else did he desire to talk but salvation in Jesus.

His funeral was preached by Elder P. W. Sawin, at the Buffalo Church, from 1 Thess. iv. 18, and his remains were interred in the cemetery at Bagdad, followed by a large concourse of relatives and friends. So ended the life of a noble christian, father, husband and friend. May God in his infinite goodness bless and sustain his dear children in this sad bereavement, cause them to humbly bow before him, who doeth all things well, and finally take them to himself in heaven, is the prayer of your brother in hope of a glorious resurrection,

E. F. RANSELL.

NEW CASTLE, Ky., Feb. 15, 1891.

"AS FOR me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.

Brother George Jenkins died at his residence in Rock Springs, Lancaster Co., Pa., in the 74th year of his age.

He was baptized by Elder Thomas Barton in August, 1856, in fellowship with

the church at Rock Springs, and was appointed by the church to the office of Clerk in 1864, and Deacon in 1879. The qualifications to fill these appointments were entirely satisfactory, and particularly that of Deacon, which manifested itself in him as a special gift to that extent as is rarely seen, serving the little church with the ability which God had given him at all seasons and under all circumstances to which he was called. He was a consistent and orderly member, being naturally of an agreeable and cheerful disposition, and calculated to make others feel comfortable who visited his house, which was ever open to the weary traveler, who found a welcome to his hospitality. Our brother was known among the Baptists of Delaware, and to some extent in the Delaware River and Baltimore Associations, who will bear testimony to the truth of our statement. In regard to the gospel, he was a discerner of truth and a lover of good men, enjoying and appreciating that kind of preaching which was discriminating, dividing truth from error, and giving each their portion of meat in due season. He was of a meek and quiet spirit, base in his own eyes, mourning over indwelling sin, and a sense of unworthiness of the least of all the mercies of which he had been a partaker.

These are some of the marks characterizing the man whose loss we deeply deplore. He raised a large family, some of them being taken before him, notices of which have appeared in the SIGNS; and others of them settled in life in different parts of the country. I believe there are eight daughters and two sons living, four of the daughters at home, who must feel more keenly this bereavement. They know that they have the confidence and fellowship of their brethren and friends, but I know that they would be better satisfied to know that they were remembered by you at the throne of grace. All the family were at home on the occasion, that were in reach, on Jan. 31st, 1891. His disease was in his feet, from which he suffered greatly, often expressing a desire to depart and be with Christ, which is far better. He now sleeps beside his wife Susan, who preceded him but a short time to that better country. Some remarks were made on the occasion by the writer of this notice to a large and attentive congregation.

WM. GRAFTON.

FOREST HILL, Md.

Josephine D. Griffin died Dec. 5th, 1890, aged about 43 years.

The subject of this notice was a daughter of George Cook, an old and respected citizen of this county, and a member of the Primitive Baptist Church, who died several years ago at his daughter's house. She was married first to brother John L. Pumphy, Feb. 19th, 1863, and joined the Missionary Baptist Church at Union, Union Co., Ark., on a profession of faith. John L. Pumphy dying, she lived a widow for several years. She then married W. W. Griffin, and became the mother of one more child. The writer was well acquainted with her from a child, having lived a neighbor to her all her life, and was a member of the same church. I never was acquainted with a lady that seemed to have the cause of Christ and christianity more at heart than she did. It was always a consolation to visit her and hear her talk of the love of Jesus. She often remarked that if she knew anything at all it was by experience, and that God did all things right. She was kind and affectionate to all, a good wife, mother and neighbor. She of course had faults, and was liable to err, as all human beings are; but I believe that her heart's desire was to do God's will. She is now gone to rest; we see her no more on earth. "Then mourn no more your mother's death,

Since Christ has called her home,

To mansions of eternal bliss,
Where sorrow never comes.

"It grieved us here to see her go;
But only think of this;
She's taken from a world of woe
To reign with Christ in bliss."

ALSO,

Joel Kelly died at his granddaughter's, Mrs. Sue Keeton, in Union Co., Ark., Jan. 20th, 1891, aged 80 years, 10 months and 18 days.

He was born in Kershaw District, S. C., March 2d, 1811, moved to Dallas Co., Ala., in 1819, and was married to Mary T. Owen in the year 1834.

ALSO,

Mary T. Kelly, daughter of Jesse Owen, and wife of Joel Kelly, was born Jan. 11th, 1812, moved to Tennessee with her parents while quite young, thence to Alabama, and was married to Joel Kelly in 1834. She died at her son's, J. M. Kelly, Dec. 19th, 1886, preceding her husband in death about four years, aged 74 years, 11 months and 8 days.

Joel Kelly and his wife, Mary T. Kelly, joined the Primitive Baptist Church in Alabama in 1834 (the same year they were married). In 1837 they moved to Union Co., Ark., and settled on a farm about six miles south of Champagnolle, and went into the organization of the Shady Grove Church near by, living consistent members until it dissolved. They then joined the Salem Church, where their membership was at their death. They did not profess to know that they were christians, but hoped they had been cleansed from their sins by the blood of Christ, and if saved it was through the imputed righteousness of Christ alone; not of themselves, but of grace. They were always ready to give a reason for their hope. They were honored and respected by all who knew them, and were always ready to visit the sick and afflicted, and to give a word of consolation to the distressed. They took great delight in reading the Bible and the SIGNS OF THE TIMES, and in going to their meetings. Aunt Polly (as she was called) had the misfortune of getting crippled in her old days, and was unable to get about much; while the Major (as he was known by all) was in tolerable health, and could walk for miles up to the time of his death. They made their home in their last days, from 1883 until their death, with their son, John M. Kelly, in sight of their old home. They were the parents of five children (three sons and two daughters), four of whom preceded them in death.

Elder Woodard Smith talked well at the burial of the Major. They now lie side by side in the old Shady Grove grave-yard, to await the resurrection morn.

We cannot close without saying a word for our friends, John and Margret Kelly, who have been faithful in taking care of the old folks, and administering to their wants. They are gone to rest. They died putting their trust in God, who doeth all things well. They leave one son, eleven grandchildren, three great-grandchildren, and a host of other relatives and friends, to mourn our loss; but we mourn not without a hope of seeing them by-and-by.

D. W. WARD.

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"THE SWORD OF THE LORD AND OF GIDEON."

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MIDDLETOWN, N. Y., WEDNESDAY, MARCH 11, 1891.

NO. 10.

CORRESPONDENCE.

"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 tree of life, which is in the midst of the paradise of God."—Rev. ii. 7.

It is with a feeling sense of unworthiness that I undertake, in compliance with the request of our dear, aged sister Mullock, of Middletown, N. Y., to elucidate the subject contained in the text quoted above. I fully realize my inability to expound the Scriptures, to more than skim the surface of its wonderful and soul-comforting truth, but do not feel on this account to decline, when called upon by any of God's dear children, to give such views as I have; yet I always feel that the least and most ignorant of them knows infinitely more than I ever have known or hope to know in time.

The text and its connections present some of the most awfully sublime and glorious truths that our God has been pleased to reveal to his people regarding his will and the dispensation of that will to his church, for such we regard the entire Scriptures of truth. Jesus said to the caviling Pharisees, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Thus we see that a knowledge of the letter of the Scriptures does not give eternal life, nor the doing of the things commanded therein. Eternal life is the gift of God to his people according to his own sovereign purpose; not according to their works, nor for works of righteousness which they have done, but according to his mercy; and the manner of it is "by the washing of regeneration and renewing of the Holy Ghost." Instead, therefore, of the Scriptures being a rule, or set of rules, by the observance of which a sinner may secure his eternal salvation, they exhibit God's method of working, whereby he has declared his own righteousness, and has made his people righteous; as the psalmist says, "Thy people shall be all righteous." God himself has made them righteous, even with his own righteousness, by which alone they can enter into the kingdom of heaven. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." The book called Revelation is a part of that Scripture having the seal of divine inspiration, by the

which the man of God is "thoroughly [or throughly] furnished unto all good works." Therein God has brought every work into judgment, and all the works of man have been condemned. Only the work of God is able to stand the trying ordeal. "Without faith it is impossible to please him;" and no man has faith only by the gift of God, and by it works in him "the work of God," revealing his salvation in time.

The book of Revelation is incorrectly called by the compilers, "The Revelation of St. John the Divine." Correctly speaking, it is "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." It is addressed by "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth." He declares himself, "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." John was in Patmos "for the word of God, and for the testimony of Jesus Christ." Patmos was a lonely, desolate island in the Mediterranean Sea, to which John had been banished by the Roman Emperor to prevent the promulgation of the gospel by John; but, like the selling of Joseph to the Ishmaelites by his envious brothers, it was according to God's absolute and eternal predestination, that there, at that time, and under those peculiar circumstances, John might receive the wonderful revelation, to be by him written and delivered "to the seven churches which are in Asia," "things which must shortly come to pass."

The text under consideration is part of the address to the church at Ephesus; and although she is commended for her works, labor, patience, &c., yet he testifies against her. "Nevertheless I have somewhat against thee, because thou hast left thy first love." He commands her, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The candlestick is the church. "The seven candlesticks which thou sawest

are the seven churches." We note, first, that this address is to an organized church of believers; second, the charge, "Thou hast left thy first love;" third, the command to repentance. The address being then to believers, quickened sinners, who have been made alive from the dead, cannot have any reference to those yet in nature's fallen condition, and does not apply in the way of urging them to endeavor to secure their eternal salvation by some effort of their own; but this church, whose first works (evidently in her organized church capacity) were so highly commended, had fallen, left her first love, and she is commanded to "repent, and do the first works."

Paul, in the letter to the churches of Galatia (Gal. v. 2-4), says, "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Again (Gal. iii. 2-5), "This only would I learn of you, 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? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" In the case of the church at Ephesus it is not specifically stated in what respect she had left her first love, but from what was charged to the Galatian brethren by Paul we have a key to the subject. Her first works appear to have been abundant and worthy of commendation, even as was the case with the Galatians; but, as with them, she left her first love. That is, at the first her works, labor, patience, and hatred of them which are evil, sprang from her love to her divine Lord, and in them all she crowned him Lord of all; but when she turned to those works and worshiped them as a means of obtaining salvation, she became a transgressor, and God commanded her to repent and do her first works, not merely in the letter, but in the spirit; that they should present their bodies a living sacrifice, holy and acceptable unto God, a reasonable service, that God should be glorified in their body and in their spirit, which are his. Many suppose that

because salvation is by grace there is nothing required of its subjects, which is a very great mistake. All the commandments of God, all the precepts of the gospel, and all the exhortations of the apostles of the Lamb, are for the observance of the saints, and they are commended for the faithful performance of them; but they are not to be made idols of, and danced around, as did Israel about their golden calf—not lauded as a means of salvation. This is probably what the Ephesian saints were now guilty of; hence the command, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." A candlestick is to hold the lighted candle. If the candlestick be removed out of his place the light is also removed; hence the people are left in darkness. It is certain that a faithful gospel minister is a light unto the people to whom he is sent; and being upheld and sustained by the church as a candlestick, he is a light to all that are in the house (or church). "Ye are the light of the world," said Jesus. "If 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." Such things are witnessed in the whole travel of the church. Ministers who have appeared strong, like tall cedars, fresh and green, and churches that stood as monuments of the saving power and grace of God, whose works resounded his praise and reflected his glory, have fallen from their high estate, the candlestick has been removed, and the light is gone out; and where once the glorious light of the gospel shone with unwonted brilliancy all is now darkness. How great, truly, is that darkness! In the place where God was worshiped, men are worshiping the works of their own hands, saying to their own golden calves, "These be thy gods, O Israel, that brought thee up out of Egypt."

"Remember therefore from whence thou art fallen, and repent"—turn away from the evil. All commands to repentance are to living subjects. Dead men cannot repent, nor can those dead in trespasses and in sins; but God calls his living children to repent, or turn from any evil course they have been pursuing, and turn unto him, who will have mercy upon

them and abundantly pardon them. The address of the text is to the saints individually. "He that hath an ear, let him hear what the Spirit saith unto the churches." Our text also contains a sweet and precious promise "to him that overcometh;" for to him "will I give to eat of the tree of life, which is in the midst of the paradise of God." The expression, "He that hath an ear," occurs frequently in Revelation, and was also used by our Lord in several of his parables. "He that hath ears to hear, let him hear." This of course has reference to the faculty of hearing possessed only by those who are the subjects of a spiritual birth; for by nature no man has ears for these things. By nature all are deaf and dumb, blind and dead; but in the new, heavenly, spiritual birth they have eyes, ears, lips and hearts, whereby they see, hear, taste and speak, and understand with spiritual knowledge. While "eye hath not seen, nor ear heard, neither have entered into the heart of man [the natural organs or powers], the things which God hath prepared for them that love him," yet "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." God's Spirit, then, is eyes and ears to them, whereby they see and hear, and heart, whereby they understand, what God has prepared for them. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Cor. ii. 11-13. He then that hath this ear is addressed, and commanded (for God's "let" is a command) to hear "what the Spirit saith unto the churches." In times of peace and outward prosperity in the churches many nominal professors creep in, and corrupt men also, who lead captive those characters who, like themselves, having no experimental knowledge of the truth, are ready to run to any length of error, and from selfish, carnal motives seek to popularize the doctrine which they have professed to love, and to take away its reproach, and so smooth it as to render it less offensive and more agreeable to the world. They in reality are ashamed of the doctrine. When they begin to show their hand it is at first by some slight objection, or a little explanation, to escape the criticisms of unbelievers; then, after they find that they have a following, they become more bold, and attack the doctrine openly. Now comes the time of trial, when the address to Ephesus applies to that church; but it is not expected that those who have thus

crept in will heed the commandment, but "he that hath ears" is commanded to "hear what the Spirit saith unto the churches." This commandment is not merely in the sense of taking notice that a word has been spoken, but to give heed, to pay attention, and to do the things commanded. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." His voice speaking on earth from Sinai shook the earth (Israel after the flesh); now his voice from heaven shakes also heaven (the old dispensation of the law, with all its works, rites, ceremonies, legal righteousness, &c.). "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

The church in this country, and within a few decades, has experienced seasons and passed through scenes forcibly illustrating the command of the Lord to Ephesus; nor is the end come yet. The Lord still calls for faithfulness and watchfulness on the part of his people. Truly we are even now in the very midst of the perilous times of which the apostle warned Timothy: "This know also, that in the last days perilous times shall come." But, beloved sister, you have no cause to fear. Your Father is the supreme Ruler of the universe, and controls and directs all things to the good of his chosen, and to the honor and glory of his own most holy name. He works even those things which seem to our poor, finite minds to be against us, and subversive of his government, to the furtherance of his purpose. To him that overcometh in these perilous times there is a promise of good: "I will give him to eat of the tree of life, which is in the midst of the paradise of God." This overcoming is the pivot upon which the whole thing turns; but how can a poor weakling, a worm of the dust, overcome? To my mind the whole sum of this is in the fact that he hears this voice; and it is the evidence of life in him—eternal life. "They that hear shall live." He has the life of Jesus in him; and he lives by the faith of the Son of God, who loved him, and gave himself for him. "He that hath the Son hath life." "This is the victory that overcometh the world, even our faith." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "By thee I have run through a troop: by my God have I leaped over a wall." So we see that the victory of his saints is in his victory, and

what he is to them. When Paul was little and weak, then was he strong. When we are weak, his strength is manifested in us. When hungry he feeds us; when thirsty he gives drink to us; when enemies strong and mighty rise up against us he is our sure defense. It is this one, who by heartfelt experience is given to realize this sweet and precious truth, that is given to eat of the tree of life. Jesus is this tree, and he "is in the midst of the paradise of God." The tree whose fruit, eaten by our earthly parents, brought death to all, stood in the midst of that earthly paradise, "the garden planted eastward in Eden," where they dwelt until driven forth by the wrath of God. So the tree of life, the antidote to the poison of the tree of the knowledge of good and evil, is in the midst of the paradise of God. There was also shown to John "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it [the city], and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month." Every month, perpetually and continually, yielding her fruit, sweet to the taste of all his hungry poor, who realize a blessing in their poverty, and in their hungering and thirsting after righteousness. There can be no drouth, for the river of water of life ever flows, bringing sweet solace and refreshing; and the tree of life yieldeth her fruit every month, so that there is no famine; and the voice of the Beloved says, "Eat, O friends; drink, yea, drink abundantly, O beloved." Thus eating his flesh (fruit of the tree of life) and drinking his blood (water of life), they evermore rejoice in his faithfulness, love, power, truth and grace, by which they stand and are upheld in all their earthly pilgrimage.

I submit these few scattering thoughts to the brethren editors, to our beloved sister Mullock, and to all who love the truth of our God.

As ever, yours in the fellowship of the gospel,

A. B. FRANCIS.

WILLARD, Va., Feb. 13, 1891.

OZARK, Ala.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see that the SIGNS continues to give no uncertain sound, but moves along giving the same heavenly sound, "Salvation is of the Lord;" and it adores the God of the universe as being all in all. I am glad to see the meek Spirit that has controlled its editors; and notwithstanding false accusations have been brought against them, yet they revile not again. It has been charged against you, and all who believe in unlimited predestination, that you are stirring up strife. I have never heard of one who believes in predestination declaring non-fellowship for those who have limited views; but it is always those who limit predestination that declare

non-fellowship, and some of them are very abusive. A certain Elder went through our country and tried to get the brethren to withdraw fellowship from those who believe in predestination; and he said that he would as soon fellowship the devil as to fellowship them. I know the editors of the SIGNS are accused of declaring non-fellowship for all who have limited views of predestination; but that is a mistake, if I understand them. They declared against the "railings" of a certain man who called all who believe in unlimited predestination heretics. That man came to my home church when I was sick and preached; and in his preaching he said, "We (the Primitive Baptists) are accused of preaching that God predestinated all things. Primitive Baptists do not preach any such things. Primitive Baptists would exclude a member for preaching such; and he ought to be excluded." He took the advantage of me, knowing my position on that point. I never try to stir up strife over it. I would be glad if all the brethren could understand each other, and come together on that and all points. I regret to see a spirit among some to say, "Let it alone;" and the way they let it alone is by abusing those who believe in predestination. The strife is stirred on their side, and they know it. The fightings that have been done by the opposers of predestination have been against an imaginary ghost that they themselves have set up; and they have wasted all their air, and have never touched those who believe in predestination. Here is the "ghost." They say, "I do not believe that God is the author of sin; neither do I believe that God influences man to sin by his Spirit." These are the points that they fight, and exhaust their whole strength. Those who believe in predestination oppose such doctrines as much as they, for they do not preach such. I have never heard one preach that God is the author of sin, or that he influences man to sin by the Holy Spirit. I know of none that believe such things. The opposer will bring up such as this: "If God predestinated all things, why punish the transgressor?" Paul met such opposition as this. And they would say, "Let us do evil, that good may come." "Let us continue in sin, that grace may abound." "Why doth he yet find fault?" for if he works all things after the counsel of his will, who then can resist his will, even if they should kill? &c. This is the argument that they bring today; but Paul says, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has thou made me this? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much

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?" Let us take inspiration and see what it teaches. "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 by him all things consist."—Col. i. 16, 17. The foregoing teaches that God created "all things." And did he create it by or for a mere chance, or create it for a purpose? None will have chance. Then you must come to purpose, as there is no middle ground between the two. Hence predestination is, says Webster, "the purpose of God from eternity respecting all events." God then had a purpose in "all things;" for I would not make an axe handle without a purpose in view. There is no creator outside of God, and he has created all things for a purpose. He says, "For my pleasure they are and were created." Then if he created them for himself and for his pleasure, did he not create "all things" for a purpose? And that purpose is his predestination. I notice some endeavor to sever the foreknowledge of God and predestination. If God foreknew a thing would take place, can it take place otherwise? If so, foreknowledge would cease to be foreknowledge. If he foreknew a man would be a man, can he be a horse, or anything else than what God knew he would be? Then if he could not be anything else, was it not fixed and determined beforehand what he should be? Yes. Well, who fixed it? God is "before all things." There was no eternal devil to fix one part, and God the other part. God had no co-workers in this matter. If God foreknew a thing would be, it had to be determined and fixed to be that way before it takes place, or before it could be known that it would be. If God knew "all things," he evidently thought of "all things;" and he says, "As I have thought, so shall it come to pass; as I have purposed, so shall it stand." Hence if he thought it would take place, it is determined or purposed. Notice he says, it shall come to pass just like he thought or knew it would. God predestinated the death of his innocent Son. That would be sin and wickedness for us; but not so with God. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." While they were carrying out God's predestination or purpose, it was a wicked act, and they were controlled by an evil spirit, and were carrying out their own wicked desires, and what they delighted in; yet this thing must be. Joseph was sold by men who were controlled by

an evil spirit; and they carried out in that wicked act the desire of their heart; yet Joseph said that the Lord sent him before, to preserve life. Pharaoh was a wicked king, and was under the control of the evil spirit in oppressing the Israelites, and carried out the desires of his wicked heart; yet God raised him up for that same purpose, that his power might be manifest in him, in delivering his people from bondage. It was wicked in Adam to sin, and he was controlled by an evil spirit, and was carrying out his wicked desires; yet God had a purpose in that; for he had all the provisions made for the salvation of his people before they fell. If the fall had been on uncertainties, the provisions would have been uncertain also. If the covenant and salvation was a certainty and fixed, the fall was a certainty and fixed. Says one, "I believe that God predestinated all that is for the good of his people." So do I; but I believe that "all things work together for good to them that love God, to them who are the called according to his purpose." God "declared [purposed, predestinated, fixed] the end from the beginning, and from ancient times the things [meaning all things that take place from the beginning to the end] that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If he declares the end from the beginning, he evidently declares every event between the two. God has taught us that he gave the sea its bounds, and it cannot exceed the purpose of God. It has to remain in the channel that God has fixed for it. The devil, with all his emissaries, have their bounds fixed, and cannot go beyond. I rejoice in the truth that God is omnipotent and omnipresent; that he is every where, and possesses all power. He is the sovereign of the universe, and we should not try to measure arms with him; for as high as the heavens are above the earth, so much higher are God's ways than our ways, and his thoughts than our thoughts. I repeat again that none of us believe that God influences men to sin, nor that God is the author of sin. "Sin is the transgression of the law," and God is under no law, and violates no law. Man transgresses the law and commits sin; hence he is the author of sin; and when he sins he carries out the desires of his heart. We also believe it to be the duty of all God's people to obey the commands that are laid down in the Scripture; and they will be chastised if they do not. I yet contend that there is not enough between the brethren to make it a test of fellowship. The whole trouble seems to be in "making God the author of sin," which none of us believe; and if I have intimated such in this, it is because I am too short-sighted to see it. The brethren on the other side do not believe in chance. Then it must be

by purpose; and let us take the Scriptures, and use scriptural expressions to convey our ideas, as much as we can. Let us endeavor to keep the unity of the Spirit in the bond of peace. Because you cannot see every point as I do, do not discard me. If brethren are sound on the other, fundamental principles, and believe in the unlimited sovereignty of God, which I believe all true Baptist do, let us not make it a test of fellowship. I write the above by request of brother (Elder) Scott, of Maryland, and others, hoping (if published) that the dear saints will throw the mantle of charity over me, and allow me to believe in that (to me) soul-cheering doctrine that what is to be will be, and what has been was to be, and hence was fixed. All my times are in God's hand, and he will keep me here till the appointed time. Then I have a little hope that I will fall asleep in the arms of Jesus, where the wicked cease from troubling, and the weary are at rest.

Yours in love,

LEE HANCKS.

NEWARK, Del., Jan. 8, 1891.

DEAR BRETHREN BEEBE:—Inclosed please find a copy of a letter written by sister Emma Horner, of Philadelphia. Quite a number of us would like to see it in the SIGNS OF THE TIMES, if you can find room for it in your columns without leaving out something that you think would be of more general interest. The dear sister is of a very nervous temperament, which will account for the unusual effect in some of her exercises.

Wishing you all a successful and pleasant year, I remain yours to serve,

J. L. STATON.

PHILADELPHIA, Pa., Dec. 25, 1890.

DEAR BROTHER STATON:—The thought of writing what I hope have been the Lord's dealings with me has been on my mind for a long time; but as often as I have thought of it I have thought it was impossible for me to write about a thing that has always been such a mystery to me. A fear that the Lord will punish me if I do not has come upon me now, and I am willing to try with such ability as he has given me, hoping that he will direct my mind.

You asked me, when I came before the church, to tell the first of my thoughts; but it seemed impossible for me to do so. The first thought I ever had of God was when I was quite small, and was out one day by myself. The thought came to me, How could anything be, only as God had made it to be? It seemed to make such an impression on my mind that I never have forgotten it. The years passed on, and my school-mates would often in my conversation accuse me of being an Old School Baptist; but I would positively deny it. I became very fond of going to parties of all kinds, and also Sunday

Schools. I was very fond of hearing hymns sung, and some of them seemed to rest a great deal on my mind, more especially the one beginning,

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

One night, after I became grown, I had a lot of young, lively company, and we were playing cards, when all at once I felt so condemned that I had to ask them to stop playing; and it seems to me to this day that I would not dare attempt to play a game. Some time after that I went to a ball against my mother's wishes, and my feelings that night I cannot describe; and on my way home in the morning I promised the Lord that if he would forgive me I would never go again. Then I began to go to Methodist meetings with three lady friends, and after some time we all made up to join them. We did so, and went through all the forms. We were first prayed for, then went down to the mourners' bench, and they told us to pray, which I did the best I knew how; and when the rest all professed, I said I believed that my prayers had been answered. But you may know that I knew nothing about belief then, neither did I think they would receive me; but the next day the preacher came and asked me how I wanted to be baptized. I did not think it made any difference, so we were sprinkled. I thought then that I was all right, as they all seemed to be so good; but I soon found that I was condemned in everything I did, and knew not why. I went to one of their love feasts, and to one of their communions, but never could go again. In the fall of 1880 or 1881 I left home and went to Baltimore to live; and I think on the second Sunday in June, 1883, while getting ready to go to the park, there was a peculiar feeling came over me. I began to feel condemned, and my sins began to rise before me like mountains. I went to the park, but it had lost all its beauty for me. At the supper table I became very nervous, and all began to inquire what was the matter; but I could not tell them. I thought of Jesus and his disciples; and soon after that I began to think of Judas. "One of you shall betray me." "He it is to whom I shall give a sop, when I have dipped it." Then the words came, "Betray me not with a kiss." I felt that I had betrayed the innocent. My sufferings I cannot describe. There were many passages of Scripture that came to my mind which I cannot remember now, but I do remember begging the dear Lord to lead me in the right way. There were times when I seemed to forget all but my sufferings. I came to the conclusion that if I went home I would get rid of my burden, for I thought my home folks would cheer me; so I went home on the third of October, 1883. It seemed to me as soon as I got into the cars that my

burden increased. My brother met me at the depot, and I tried to talk to him and to hide my sorrow. I went to my mother and sister, wandering back and forth, trying to pray, until the eighth of October, when I became perfectly willing to die. I had but one desire; and that was that my soul might be saved. Then I felt constrained to tell some one of my trouble; and I thought of a neighbor whom I had always looked upon as being good, so I went there and tried to tell her of my trouble. She began telling me what to do. I told her that I had done that, and it failed to satisfy me. As I laid my hand on my heart, and the bitter tears ran down my cheeks, she handed me a book, and I began looking over it to hide my sorrow; but I remember only two words that I saw that night, and they were "repent" and "believe." I read most of the time until we all went to bed. I do not know whether my eyes were closed that night or not; but some time during the night my burden rolled away, and I cannot tell how, only it left me in a little while. In the morning I tried to eat breakfast, but could eat very little. After breakfast I took the book again and read until I came to the name of Jesus, and my eyes could not leave that name, until I fell as one asleep. Just as my eyes seemed to be closing the words came, "Only a cup of cold water in the name of a disciple." I was laid on the sofa, and my mother and the doctor were sent for. I knew that my mother stood over me weeping, and said that I was dead. My Savior seemed to be before me, and all I remember were the nail-prints in his hands. When I came to myself the doctor was trying to give me medicine, and the remark was made that Mr. Ralls opened my eyes; but I felt that the Lord had opened them, and I saw then as I never had seen before. Everything seemed to be praising God, and I found myself praising him too. Soon after I came to myself I wanted to go home, and did so. Even the flowers in the fields seemed to be praising God. That night I wept most of the time, and in the morning this Scripture came to me, "The voice of one crying in the wilderness." Then I began to think about baptism, and was taught that there are men prepared to baptize. My brother-in-law invited me to go and hear the Old School Baptists, which I did, and was satisfied that they were the Lord's people. On Saturday before the second Sunday in January I offered myself to the church, and was unanimously received, although I only said a few words and answered two or three questions. I was baptized on Sunday by Elder Smoot.

My dear brother, I have written this to relieve my mind. Please excuse mistakes, for I am nervous.

With much love to your family, I remain your little sister in hope,
EMMA HORNER.

OPELIKA, Ala., Jan. 1, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—It is on my mind to write on the subject of revelation, a doctrine held sacred by the church of God, and which is one of the distinguishing features of the church in this dark age. I know there are various opinions among the daughters of Babylon, or antichrist, touching this subject. They claim that the day of inspiration and revelation is past, and that the Bible is all the revelation God has given, and now that is sufficient; that all that is needed is to raise the funds, and scatter or spread the Bible all over the world, and then the millennial dawn and daylight will be ushered in. But such have been the vain babblings of these perverters of the truth time and again; and like the boy who cried, "Wolf! wolf!" until the people heard it no more. I am inclined to believe that the secret of the cry has been to raise money; and it is among those whom the inspired penman described as greedy dogs, who can never have enough; and like the leech's two daughters, who cry, "Give, give," and never say, Enough.

From reading the Scriptures, and observation, and my own experience, I am inclined to believe that the subject of revelation is one of considerable importance to us, and is worthy our sincere and constant consideration. We are free to admit that the Scriptures are a written testimony from God of his will concerning our salvation, and we have also in the written word his law and statutes; but when we are reminded that "the letter killeth," what good can that do us, or the world, alone? There is a difference between the testimony and the thing testified to. We know that Jesus told the Jews to search the Scriptures, for in them they thought they had eternal life; and they are they which testified of him. He also said, while he knew that the Old Testament Scriptures were written, "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." He also testified that all things were delivered unto him of his Father; and that no man knew the Son, only those unto whom the Father had revealed him; and that no man knew the Father except the Son, and he to whom the Son revealed him. "I and my Father," he also said, "are one." Now while we admit, and are free to do so, that Jesus' life and works have been set forth in the New Testament, and are now (as Moses was) "read in the synagogues every sabbath day" to children and grown people, yet how few know him; and they ignore the precious truth of God taught, and are encouraging old and young to take his name in vain. They profess to know him, but in their works are daily denying him, and also the sacred word, which

teaches that "No man can say that Jesus is the Lord, but by the Holy Ghost." "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest." They think the Lord to be one like themselves; and they think the principles of his kingdom to be like the kingdoms of the world, and that they must be taught religion like science. This is evinced by their doings, which speak for themselves. Their ministry is of the world, and so is their membership; hence they are of the world, and the world heareth them. God's children, understanding the difference, do not follow Baal in those things wherein they glory, and attempt to cast reflections upon the people of God, who follow the more sure word of prophecy, whereunto they do well to take heed, as unto a light that shineth in a dark place. The light and life of the Spirit enables them to see the utility of the written word, and to appreciate it as a message from God. They are able to rightly divide the word of truth, and to show the difference between the letter of truth and the spirit of truth. Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." This is our foundation; and it is not laid in the dust, but in the infallible rock of the everlasting Spirit of the eternal God. Hence it shall never be destroyed, nor shall it be removed, but abideth ever. Then if we are builded as a habitation of God through the Spirit, how important that we contend for this revelation by the Spirit, and that this is a spiritual day; that the kingdom of Jesus is not of this world, nor is it built according to the principles of this vain age of Babel-builders, who deny the Spirit. Yet we must admit that they have a wisdom, but it is the wisdom of this world, obtained upon worldly principles; as the Scriptures teach, there is a wisdom which cometh not from above, but is earthly, sensual and devilish. It is not the revelation of God, but cometh up out of the earth, like the beasts which John mentions in the book of Revelation. Going about to establish a righteousness of their own, they have not submitted themselves unto the righteousness of God.

I feel that I have but partially touched the subject; and if it still remains on my mind I will write again, hoping thereby to comfort, and perhaps to call some one else out to write on this subject. If you see fit, brethren Beebe, you can publish this; if not, cast it aside.

Yours in hope,

W. LIVELY.

[THE following private letter will doubtless be read with satisfaction and profit by all lovers of gospel truth. It appears unjust to appropriate its precious contents as individual property; therefore we

presume upon the writer's forbearance in giving it to our readers.—ED.]

PHILADELPHIA, Pa., Dec. 24, 1890.

ELDER WM. L. BEEBE—VERY DEAR BROTHER IN CHRIST:—Your highly appreciated letter came laden with the good things out of the plenteous storehouse of our Master's glorious kingdom; and falling with much sweetness upon my cold, hard heart, I was both humbled and melted. It is at all times to me an incomprehensible source of wonder how the dear, tried soldiers of the cross of Christ can with confidence speak such sweet words of comfort (as many of them do) to ME, I feel so undeserving of it all; and I try to figure out how I have so deceived you all. And then I wonder how I can undeceive you. I am sure I never have a doubt as to your sincerity of heart towards me; and the value of your love and fellowship, I know, is far above anything this world can give. A most comforting and happy thought comes to me sometimes (when the question arises within me, why do these dear and precious brethren love me?) something like this, The only ones who do love me with that love which passeth understanding, and fellowship me, are those who love Jesus, and have been redeemed by his precious blood. And then hope springs up, bringing with it another thought, that they could not love me did not I also love Jesus, and present evidence to them by manifesting the fruits of the Spirit of Christ. When I was growing into manhood my ambition and aspirations pointed to a high standard in the ladder of fame. To what I have attained, you are well aware. And now as I grow older I still have ambition and aspirations; but they have taken an opposite course from those I nurtured in the times past; and the standard, not that I set up, but which has been set up for me, is higher and broader than the one which arose from a natural source; and it is a perfect standard; for the standard is Jesus; and my ambition and aspirations lead me to desire to exalt my Savior and abase myself; having a broken heart and a contrite spirit, to so walk and converse that my future course may in word and in deed show forth praises to him who hath brought me out of darkness into his marvellous light. When you were visiting the two days' meeting held by our little church, one of the texts you used was, "Behold, I come quickly." The text and many of the expressions in the sermon have lingered sweetly in my memory, making peaceful many of the moments in my daily round of duties. Only as we realize the visions of our King in our experience can we understand anything of the suddenness of his coming. As the lightning flasheth upon the snow-capped mountain top, and in the same moment

descendeth into the deepest depths of the fertile valley, so cometh in the twinkling of an eye to every child of grace the Sun of Righteousness, who hath declared, "Behold, I come quickly." Sometimes we think we pray for something we think we need, and naturally we look for a direct answer to our prayer, which when it does not come according to our expectations, we are about in the position of the old lady who prayed in the evening that the mountain might be removed from in front of her house; and when she arose the next morning and found the mountain still there, she exclaimed, "Just as I expected." I love to feel, dear brother, that the Lord is executing his will among his chosen, and inditeth every prayer, making us to feel and realize our need to the utmost; and ere our lips have uttered the desire of our heart, the prayer is already answered. Yet I believe the most fervent prayer, and the most acceptable, is the one which words are inadequate to express; the one which arises to the throne of our Father's grace out of an overburdened heart, where the pent up agony of regrets, remorse and shame burst forth in groans that cannot be uttered. It is then that our blessed Redeemer comes quickly, and transforms our groans into songs of sublime adoration and praise. I have had some precious seasons of quiet enjoyment in meditating upon the word "Behold," as expressed by our Savior in the text from which you spoke while here, and also in other portions of the word. In the first place it seems to come to us, bearing the insignia of the power of the King of kings, and fraught with the unfathomable love of him, who alone has vouchsafed the gift of eternal life. And again, the declaration to "Behold," so clearly manifests to us his discriminating grace, and to whom he speaks, as every word our dear Savior has ever spoken is full of certain and definite meaning. So when he says, "Behold," it certainly is to those who have been given eyes to behold the fullness of his glory. No one else could possibly understand such a command; for flesh and blood, we are assured, cannot reveal to our understanding any of the things of the kingdom of heaven. Even the child of grace, by reading the words, "Behold, I come quickly," can understand nothing of them, nor gain any consolation from them, except Jesus accompanies the words as we read them, and opens our understanding, by a revelation of himself, to behold him as a thing of beauty and a joy forever, and as the chiefest among ten thousand, the one altogether lovely; and this ravishing, glorious and soul-cheering sight comes quicker than we have time to think. Certainly this is the only way by which we can know Jesus; and only by the same faith can we ever call upon the name of the Lord.

Dear brother Beebe, I cannot tell why I am saying these things to you, who know them so much better than I; for I just sat down to try to tell you, or to give you a faint idea, how much I appreciated and enjoyed your sweet and brotherly letter to me. I very often look back in pleasant recollection of the delightful visit from yourself and sister Beebe. We all send love to you both, desiring also to be remembered to your daughters Kate and LaRue, and also special love to little Florence.

Yours in fraternal love,
B. F. COULTER.

1910 N. 22D St., PHILADELPHIA, Pa., }
Jan. 19, 1891. }

DEAR BROTHER BEEBE:—If in your judgment the inclosed letter would be profitable to the saints who read our family paper, the SIGNS, will you kindly publish it? Such letters are to me at most times a source of much comfort and enjoyment.

Yours in christian love,
B. F. COULTER.

JANUARY 11, 1891.

DEAR BROTHER COULTER:—I feel a desire to comply with your kindly asking me to give you the reason of my hope. We are told to be ready at all times to give such a reason; but I am slothful in many things.

The dear Lord was marvelously good in bringing such a child to think on his name, if indeed mine was the travel of his child. My first serious impressions were, I think, in my ninth year, when, like the builders of the tower, I thought I must go to and do something, that I might build for myself a way to heaven. To say my prayers, I thought, would be of some service; but they did me no good. I felt I was a sinner, yet I did not suffer the keen anguish some tell of. I was sorrowful, and would sit for a great length of time watching the beauties of nature, and looking beyond to him who created them, and longing to be fit to dwell in his dear presence; yet he would seem so far from me I would think I was the most wretched thing on earth. Thus was I led to search such writings as taught of God and the salvation of his people; and as I look back I feel I was lovingly led in ways I had not known, and crooked things were made straight. When, I trust, light shone into my heart I saw what all my prayers and works were, as filthy rags; that a complete and perfect atonement had been made on Calvary, and even such as I had part in that sacrifice. How good it was then to hear this precious Jesus talked about, which I was often favored to hear, as the dear old saints who visited grandpa loved most to talk of the rich provisions of grace provided by this loving Jesus. Your father was one whom I especially loved, and he spoke first to me of my interest in these things. I stood

like a guilty criminal, for I had been discovered as I was stealing crumbs from the children's table. I craved a place with them, but could not ask for it. But the time did come. Our association was just over, and church meeting was appointed for the Saturday following. Three others asked for a home in the church, and I too. Why they bade me welcome I have never known. The next morning was a sweet, clear morning in May. A perfect peace pervaded my whole being. All nature seemed to join in praise to him who filled the universe with his sweet presence. Elder Leachman led us down to the water, and grandpa [Elder Barton] buried us in the liquid grave. It was a time never to be forgotten, a day without a rival for peace and joy. For a time all was rejoicing; but the time of sorrow came, and I have suffered more severe trials and temptations since entering the church than I did in my early experience. I had just passed my eleventh year when baptized. I had never known any influence but that of Old School Baptists, never having been at any other kind of meeting; and the tempter soon suggested that, being capable of strong attachments, I had by constant association with those who loved this truth learned to love it too; and through all my life it has been an anxious inquiry with me. Yet again it comes so sweetly to me that these things are spiritually discerned, and the natural man cannot understand them, that I take courage, and feel that the travel of mind that seems so little to me is precious too.

I have read the Scriptures at grandpa's knee, and he would tell the literal meaning of terms, but no persuasive word ever escaped his loving lips. Deeply had he been taught that only the Lord can instruct in the way of truth and understanding. Many of his words sunk deep into my childish heart, and have been recalled with a degree of comfort as I have realized in my own heart the depths that caused him to give expression to them. He spoke much of the vileness and depravity of his heart. I could not see why he felt so; but with me I know it is a reality. I have been so low as to doubt the reality of religion, a temptation I hope not to fall into again; for I know it is dishonoring him who has been so merciful and kind, whose hand has upheld through every trial, giving some sweet assurance of a renewing of the inner man; and I cannot doubt that I have drank at that fountain whereof if a man drink he shall never die. This is a precious season, this resting in the love of Jesus, his strong arm underneath. None can harm or pluck his chosen ones out of his hand. I know he is all-powerful to perform all he has spoken; and I love to feel he is a God who changes not, nor knows the shadow of a turn. It is me that is unstable, wandering after forbidden fruits, which are full of bitterness. Again and again I mourn

because I am so weak, and long to be free from these frailties, and more like the dear, loving Savior, at whose feet I would ever be. But alas! I grow daily farther and farther from him; and cry, Unclean! unclean!

Dear brother, you asked me to write to the SIGNS, but I cannot. I enjoy the communications from others, and know it is more blessed to give than receive; but husks would not be palatable food.

I know your compassionate heart will be charitable; but search this well, and if you can find aught in it to fellowship it may be a comfort to this weak one, who tremblingly commits it to your care.

LUCY ALEXANDER.

LOGAN, Iowa, Dec. 4, 1890.

ELDER G. BEEBE'S SONS—DEAR BROTHER:—Your paper comes every week, filled with good news to all who are interested in the great word of salvation. * * *

I remember the place where I was arrested and pleaded guilty, feeling condemned and lost. The great Judge of all the earth had my case. My cry was, "Mercy, mercy, this is my plea," day and night for some time. "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." Well, there was a Counsellor, but I did not know his name; but the government is upon his shoulder, and he has none to help him. Well, he was pleased to make himself known to me, and he did open my eyes; and when I beheld his countenance it was glorious, and the beauty and excellence so great, there was nothing to compare with it. He brought me up out of a horrible pit and 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. But I have passed many gloomy days and nights since then, and have thought of what the psalmist said, "Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed." Now I have to wait, or stand still, until the Lord appears for me to move forward, and he opens the way.

We are now destitute of church privileges. All the preaching we have is in the SIGNS OF THE TIMES, only when brethren call to see us. Brother and sister Norton called in one day, and I felt very thankful and glad to see them; also brother and sister Bunch with them.

I hope our family paper will meet the approbation of those who love the truth. It is said by the apostle, when he discriminated, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Farewell; and may the God of all comfort be with you.

Yours in hope of eternal life,
JOSEPH RICHARDSON.

CRAWFORDSVILLE, Ind., Jan. 19, 1891.

EDITORS OF THE SIGNS OF THE TIMES:—No, I cannot give up the SIGNS OF THE TIMES. I would much rather deny myself some necessary natural food, I have been so comforted from time to time by the way with one and another of God's chosen little ones writing their trials and deliverances through this common medium. I feel well acquainted with many of them, although I have met but few face to face. To see their names gives me joy, and I only write these few lines to greet them at the beginning of this new year. I hope they will not be weary in well doing; but as God has blessed them with a talent, may they continue to use it. There are many followers of the blessed Jesus who are not able to go to a house of worship, but who can have a feast at home from some one equally tried in the furnace of affliction. I have in my mind two or three old sisters belonging to our little church at Crawfordsville. May they be comforted and kept as the apple of God's eye. Soon they will be taken from this vale of tears, and then will they fully realize "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18. Our beloved sister Mary Parker, I tremble when I call her sister; for she seems so far above me in faith and patience, and every christian grace, that I fear we do not belong to the same family; but one thing I do know, I love the poor sufferer, and if she is still in this low ground of sorrow I hope the good Lord will soothe her pain and strengthen her while she passes through the "valley of the shadow of death." Her very name sends a thrill through my being, and how I would love to go and administer unto her. Sister Kate Swartout is another precious saint with whom I am well acquainted, though I have never met her. I have just been reading her last sweet message, and she comforts me by saying she has been in the very depths, like Jonah, down to the very bottom. I often, while reading her writings, wonder why I did not write what she has written, as it is so in unison with my own thoughts and feelings; but I lack the manner of expressing myself as she does. Dear sister, I think I know what it is to feel "less than the least." When I read your writings, and you speak of the foolishness and wickedness of your heart, and how far the Lord seems from you, I feel like saying, "I moan;" for I am so overpowered with the enemies of my own household that I cry to myself and say, Mine is an outside case. There is no language to express it. I am surrounded by neighbors, great churchgoers, who are so satisfied with

themselves, and have not much room for the blessed Savior in the inn, that while mingling with them I often feel like crying, "The Lord is in his holy temple; let all the earth keep silence before him." When I am in the congregation of these workers I feel as lonesome as if I were out in a wild, pathless woods.

"The food my spirit wants
Thy hand alone can give."

I love the SIGNS. It is like an old, tried friend. It seems established on a firm foundation. I love the doctrine of predestination entire, without any limit. I have been looking over the old volumes printed in the forties, and I read nothing about God not predestinating all things. My father used to say, "Do not blame me if I love my first-born a little better than I do the rest of my children. I have had her longest." So I feel about the SIGNS. While I love to read other religious periodicals, still I must have my old paper.

There are many other contributors who write often and give us a bountiful meal, like Elders Chick and Durand, the dear editors, and many others I might mention. In this last paper Elder Chick's article on converting a sinner and saving a soul from death is very plain, and I have enjoyed it. I have heard that text preached from, also, "Choose you this day whom ye will serve," and, "Knock, and it shall be opened unto you," by Methodists, in years gone by. They gave a poor sinner so much to do, and I felt so helpless, hungry and faint, that instead of being fed I have been driven almost to despair. But now I do not go very often to the places where husks are handed out. I love to meet in the assembly of those I feel to be saints. The greatest evidence I have that I am taught of the Lord is, I understand and feast on spiritual things. What was once a dry morsel is now a cluster of ripe grapes, and sweeter than honey, milk or wine; yet I cannot always live on this choice food. The enemy comes in like a flood; and

"Since I can hardly therefore bear
What in myself I see,
How vile and black must I appear,
Most holy God, to thee."

I tremble, and often am asking myself,

"When thou, my righteous Judge, shall come

To fetch thy ransomed people home,
Shall I among them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at thy right hand?"

Dear kindred in Christ, remember in your supplications a poor, doubting, halting, anxious sinner.

LINA W. BECK.

WRIGHTSBORO, Texas, Jan. 4, 1890.

DEAR BRETHREN BEEBE:—While renewing my subscription I feel like expressing my feelings concerning your paper, which was started at the commencement of the division of the Missionary Baptists from the Old,

Primitive order. It was of the Lord, for the establishing of his believing children in the fundamental principles of the doctrine of Christ, contending for the faith once delivered to the saints. For that purpose the Lord raised up and qualified your father, who cried aloud and spared not, and which tended to the establishing of the true believer. But as time rolled on, there were some who could not endure sound doctrine, to wit, the predestination of all things; which is nothing more than the eternal purpose of God in all things; because purpose with God is predestination; predestination meaning a fixed certainty. God only can predestinate; to deny which is to deny the immutability of God, which would destroy our hope, which is sure and steadfast. Brethren, think about it. If God were a changeable God, he would not be a perfect God, nor an almighty God; and I could not rest in such a God. But we believe our God is immutable, almighty, eternal, whom man cannot comprehend, being only his creature. But God being man's Creator, he formed him of the dust of the ground, and fitted his brain, and every other organ of the body, for the purpose he intended. Yea, from eternity God purposed every thought of every creature that ever should exist, and which directs their steps. Then it is by the power of God we live, move and think; and the duty of his children is to fear him, and to rest in him, looking for a house not made with hands, eternal in the heavens.

Brethren Beebe, I have not written as I intended. Your brother in hope,

B. F. SMITH.

KELLY'S CORNERS, N. Y., Jan. 29, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Remittances for the SIGNS come in slowly, and I send as fast as I get them. I hope that some whom I have been in the habit of sending for are sending their dues themselves. It is not so strange that the time expires on papers, and the time for renewal passes; but it is strange that so many, and those who have an interest in the SIGNS, should be so tardy in renewing. Yet it is most certain to be so with all papers that do not stop at the expiration of the time paid for. I hope you will have grace sufficient, and believe you will, with an abundance of patience; but I know that neither grace nor patience will pay for help nor material to run a newspaper. My desire has been for the past thirty years that the SIGNS may be continued, for I value it highly as a medium of correspondence; and there are so many who have no other preaching than that communicates, and no other way of hearing their exercises expressed. Yet there are many abundantly able who, with a professed desire for the welfare of their brethren at heart, manifest no interest in feeding the hungry or ministering to their comfort, but presumptuously say, "Be

ye fed and clothed," without any showing of faith by their works. Such are in the hand of the Master, who will reward every man according to his work. If I had money to put at usury, as some have, it would be a great pleasure to contribute well for the support of the SIGNS; for I would rather have a few hundred dollars invested in behalf of my poor brethren than to have mortgages on their farms or cattle. But the Lord will have the SIGNS edited and printed as long as it will be for his glory and his people's good. This gives me comfort.

Affectionately your brother,
J. D. HUBBELL.

NEOGA, Ill., Jan. 28, 1891.

BRETHREN BEEBE:—I have been reading your paper, the SIGNS OF THE TIMES, since my boyhood, and expect to be a reader of it while I live. Will you answer two questions for me through the SIGNS? First, what is man? Second, give your views on Eph. v. 23. Do not think I merely desire to ask questions from idle speculation; for I do not. O that God's little one may live together in peace and love; The doctrine of predestination is glorious to me, as I do not know any power that can determine and bring to pass but the infinite power of God. This is the truth which I have been trying to preach for twenty years. May the Lord enable you still to contend for the truth. I will try to get a few subscribers for the SIGNS.

In the hope of the gospel, your brother,

JESSE SHIELDS.

(Editorial reply on page 79.)

CHANGE OF ADDRESS.

HIGGINSVILLE, Mo., Feb. 20, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—From the first of March next our address will be changed to Blackburn, Saline Co., Mo., where please send the SIGNS OF THE TIMES. Please publish the change of address, that brethren who write us may know our post-office; and if there are any Old School Baptists in visiting distance of us we will be glad to see them. Our home is six miles north-east of Blackburn, and twenty miles from Miami, where there is a church.

In fellowship, a brother,

R. P. ASHURST.

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

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 11, 1891.

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

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

G. BEEBE'S SONS.

WHAT IS MAN?

FOR a literal answer to this question proposed by Elder Jesse Shields, in his note on page 78, it would be sufficient to refer to the testimony of David. "Verily every man at his best state is altogether vanity."—Psa. xxxix. 5. Considered merely as an earthly creature of our God, man is but a brief tenant of this material world, having no capacity to rise above natural and selfish aspirations. So Solomon by inspiration wrote, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—Ecc. iii. 18-21. In his nature as of the earth, this is all that can be claimed as belonging to man. With all his proud assumption of superiority, he can establish no claim to more than the same spirit (that is, literally translated, *wind*, or *breath*) which animates those beasts which perish with the earth. Thus it is evident that when man is regarded only in his natural state he is indeed altogether vanity. Instead of possessing superiority over beasts, it is in consequence of the transgression of man that the curse of God has come upon all earthly creatures. Herein appears the utter folly of the pride of man in fancying himself better than the beasts which perish.

But there is a far more important sense in which this question is deeply interesting to such as have been taught of God. In the record of the creation it is written, "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."—Gen. i. 26, 27. It must be remembered that the purpose of God must be fulfilled in every particular. He is not subject to disappointment, as are finite mortals. "He is in one mind, and who can turn him? and

what his soul desireth, even that he doeth."—Job xxiii. 13. "Whatever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." "But our God is in the heavens; he hath done whatsoever he hath pleased."—Psa. cxxxv. 6; cxv. 3. However his infinite sovereignty may be incomprehensible to created intelligence, let none who fear the Lord question the truth of this inspired assertion of his omnipotence. Exactly what he designed by the proposition quoted above, that he did accomplish, although it is beyond the power of mortals to understand how the transgression of his holy commandment was included in the fulfillment of that infinite design. That such was the truth is clear from the declaration of the Lord after the man had transgressed. "And the Lord God said, Behold, the man is become as one of us, to know good and evil."—Gen. iii. 22. Thus far the image was complete. Both the wisdom and power of God must be deficient if this introduction of sin into the world was not included in his eternal purpose. Such a thought is too horribly blasphemous to be accepted by any one who has the love of God in his heart. Let us humbly confess that this mystery is too profound for our comprehension, but may the mercy of God restrain us from accusing God unjustly, or replying against his express assertion. "Let God be true, but every man a liar."—Rom. iii. 4.

No created intelligence can trace the origin of sin farther than it is plainly revealed in the record which God has given. After searching and considering all things, the inspired man of wisdom sums up the result of all his investigation in this conclusion, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. Vain speculations are not among the things which tend to promote the peace and edification of the subjects of divine grace. It is certain that man by his own transgression of the commandment of his Creator brought sin into the world, and that the dreadful consequence of sin is known in the universal dominion of death over the whole family of the first man, in whom all have sinned. The purpose of God in the beginning determined that even this should result in the exaltation of Christ Jesus as the Savior of his people from their sins; yet that purpose no more justified the sin of all men in Adam, than did God's design to save much people alive, justify the wickedness of Joseph's brethren in persecuting him. In that case "Joseph said unto them, Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. i. 19, 20. They were as guilty of all their design as if they had succeeded

in its accomplishment, yet their very wickedness was included in the purpose of God for the fulfillment of the dreams which God had given to the child Joseph, which they sought to defeat. Just so, in the eternal counsel of God it was ordained that by one man sin should enter into the world, and death by sin; and this was but an incident in the fulfillment of the glorious triumph of Jesus, that "Through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. Thus it is evident from the Scriptures that while God is not disappointed or defeated in his eternal purpose by the sinful actions of men, they are justly condemned in their designs, even though they were not able to accomplish their sinful purposes. Since man became a sinner in the first disobedience, all his subsequent actions have only testified the dominion of sin which controlled him. He does not now become a sinner by his action in committing sin; but he sins because he is a sinner. Just as stealing does not make a thief of an honest man; but the theft is evidence that the man was a thief; because an honest man does not steal. When Adam was formed and God breathed into him the breath of life, man became a living soul. He was not then a sinner. But since he transgressed the commandment which God gave him, he has never been free from that guilt which was there incurred. Sin has reigned unto death from its entrance into the world. Consequently man is now a sinner, not as the result of what he does, but because he was in Adam, and then and there became the servant of sin. No man is now condemned for Adam's sin; but every child of Adam is guilty on account of his own sin in the transgression of Adam; and he gives proof of that condemnation by his willing service to the sinful principle which controls all the actions prompted by the natural mind. Hence, in his present state, man is a sinner. In the judgment of God, all are alike under condemnation, "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 all their ways; and the way of peace they have not known; there is no fear of God before their eyes."—Rom. iii. 10-18. This divinely inspired statement gives answer to our brother's inquiry with infinitely more authority and certainty than any opinions of

men could claim. Dark as is the description, it cannot be disputed; and those who have been given to see their own vileness, will confess the accuracy of the picture which is so plainly and terribly drawn in this catalogue of the exceeding sinfulness which rules in the carnal heart of every man. Who can recognize in this summary the character of his own nature? None but those sinners in whose heart God has shined; and all such are born of the Spirit of God.

From what has been stated, it will be seen that man as related to his natural father, the sinning Adam, is a sinner. As such he is justly under the power of death. Now, the miracle of miracles is revealed in Christ Jesus, who brought life and immortality to light in his glorious triumph over death and sin. It is the victory which infinitely transcends all the majesty of the material and temporal creation and providence, that Jesus Christ has redeemed his chosen people, and saved them from their sins. The religious world have no conception of this salvation. They dream of some compromise by which sinners are released from the penalty due to their guilt; but they never can receive the great truth that through the redemption that is in Christ Jesus these very guilty sinners are made holy and without blame before God in love. As in the entrance of sin man became as God in knowing good and evil, so in the final victory of the mighty Redeemer, the same guilty sinners are presented before the infinite justice of God, holy and without blame; but this freedom from sin is not in their earthly nature. It is alone in the Lord that they have righteousness and strength. Only as they are one with their holy Savior do the saints appear as the perfect man, of whom David sings. In him they are freely justified by his grace; and in his righteousness they are exalted. None but sinners can be subjects of salvation by grace; and in Jesus that salvation is revealed for all who were chosen in him before the worlds were made. It is according to the good pleasure of the will of God that this grace shall be manifested in the chosen vessels of his mercy, who "were by nature the children of wrath, even as others."—Eph. ii. 3. When his glory is revealed in reconciling the sinner to divine righteousness, man is shown to be the most wonderfully favored of all the creatures of God.

"Not angels round the throne
Of majesty above,
Are half so much obliged as we
To our Immanuel's love.
"The Savior did not join
Their nature to his own;
For them he shed no blood divine,
Nor breathed a single groan."
As a sinner against the holy commandment of God, man appears the vilest and most unworthy of all the creatures of his power; and as the object of eternal love and infinite grace, he is raised above all other

works of Omnipotence. Well does the apostle in sacred admiration call upon the saints to unite in the contemplation of this divine mystery. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 1, 2. This will be the full accomplishment of that which God said, as already quoted from Genesis i. 26. Man shall be made perfectly in the image of God, and in his likeness. That image and likeness doth not yet appear to finite intelligence. The popular notion that the natural man is the image of God, is both contrary to the plain declaration of the Scriptures, and blasphemously dishonoring to the holiness of the great Jehovah. It is not less idolatry to form an imaginary being like ourselves as the object of worship, than to bow down to lifeless gods which our own hands have formed of gold, or of durable wood. That man is by nature a worshiper, is evident from the record that Cain brought his offering of his own works, before the faith of Abel was manifested by his more excellent sacrifice by which he obtained witness that he was righteous, God testifying of his gifts. By faith alone it is possible to worship God in the spirit; and they that worship him must worship in spirit and in truth. All other worship is merely mocking idolatry. In his carnal nature man cannot please God by any works or devotions. In the Spirit of Christ alone God is well pleased with the adoration which is wrought in the heart of his conscientiously unworthy suppliants by that Spirit which he has given unto them. While in himself man is a rebellious worm, in the Spirit of Christ he is made holy and righteous with that righteousness which was never attained by the scribes and Pharisees.

Man is a mortal worm, perishing with the earth out of which he was taken; and by the gift of Christ Jesus the same man has eternal life, and shall never perish. "Man that is born of a woman is of few days, and full of trouble." And Jesus says, "He that liveth and believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

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OBITUARY NOTICES.

SISTER Amy Trovinger, daughter of Elder Jesse and Mary Stith, was born Dec. 12th, 1819, and was married to Samuel S. Trovinger Dec. 20th, 1838. She was baptized in August, 1865, and received in full fellowship of the Primitive Baptist Church called Pleasant Run, in which she remained a worthy member, loved and esteemed by all her kindred in Christ, being steadfast in the faith once delivered to the saints. She was only known to be loved, and those who knew her best loved her most. It was her lot in this world of sin to drink deeply of the cup of affliction, several years ago having to bury her dear husband and five children (all that she had), leaving her a widow indeed; but those afflictions and trials only drew her nearer and closer to her dear Savior. She was gifted in writing comforting and consoling letters to her dear kindred in Christ; and she once remarked to me that she believed the doctrine advocated by the SIGNS OF THE TIMES from the very bottom of her heart. It contained about all the preaching she had for several years, as she was so deaf that she could not hear preaching, or but very little. She possessed more than ordinary intelligence, had a clear, discerning mind, and a deep experience in divine things. Language would fail me to speak of all the noble and excellent traits of character which she was blessed with.

She died at the pleasant home of her two nieces, sister Lizzie and Nancy Stith, in Pleasantville, Fairfield Co., Ohio, on Feb. 21st, 1891, aged 71 years, 2 months, and 9 days. She had been living with nieces for the last few years, and all that kind hearts and willing hands could do was done to make her comfortable and happy. Her funeral was preached by her beloved pastor, Elder L. T. Kuffner, assisted by Elder Haliday. She sweetly sleeps until the resurrection morn, when she shall behold her King in his beauty, and be clad with immortality; for the truth of God is, "Them also which sleep in Jesus will God bring with him."

L. B. HANOVER.

CENTER VILLAGE, Ohio, March 2, 1891.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 18, 1891.

NO. 11.

POETRY.

THE BOON I CRAVE.

I WOULD not ask for gems or gold—
Their lustre fades away;
Nor would I ask for wealth untold—
Earth's treasures all decay.
I would not seek fame's laurels bright
About my brow to bind;
For fame is like a meteor's light,
Or but an empty sound.

I would not ask for rich attire
To deck this form of clay;
For like a fading summer flower,
It soon must pass away.
Long life is not a boon to crave,
For earthly joys depart;
And earthly hopes oft find a grave
Within an aching heart.

This, Lord, would be the boon I'd crave,
"A heart from sin set free;"
No more to fears and doubts a slave,
But fill'd with love to thee.
A faith that feels thy hand doth hold,
Though loud the billows roar;
That will not falter nor grow cold
When storm-clouds darkly lower.

ABBIE G. CLARK.

CORRESPONDENCE.

ALDIE, Va., Feb. 16, 1891.

DEAR BRETHREN BEEBE:—I feel inclined, from some cause, to add my feeble testimony at this time to that fundamental doctrine of the Bible, and of the Old School Baptists, which most strangely at this late day is questioned by some, it seems, of the Lord's own people, and denied by others calling themselves Old School Baptists. I hope a few words from me, weak and ignorant as I know I am, will not be amiss. The dear SIGNS is assailed and blamed, it would seem, for contending for the doctrine of God's sovereignty. From the first of its publication, down through its entire history until the present time, one of its distinguishing features has been its fearless, faithful and consistent defense of the great truth of the absolute sovereignty of Israel's God; and it certainly does sound strange to hear from any lover of the truth the wish that it would no longer contend for that truth. If the day ever should come when the SIGNS OF THE TIMES should cease to contend for it, the paper would not longer be received and read and sustained by the few lovers of the truth that are left in this sin-cursed world. How is it that among Old School Baptist churches there should be found at this time enemies of the truth? As brother Francis truly says in his excellent letter in the SIGNS of a late date, "The doctrine of absolute predestination has been the distinguishing badge of the Old School Bap-

tists." It does seem to be a "day of darkness and gloominess" for Zion, and the unclean and ravenous beasts of error and false doctrine and carnal reason creep forth and make a fearful noise, and frighten the timid, and worry and annoy the faithful servants of the living God. However, this is nothing new. Solomon says, "There is nothing new under the sun;" and we see that saying verified continually. The Scriptures must be fulfilled, and the enmity of the carnal mind manifested against the law of God. Revelation teaches us there are two mysteries—the mystery of godliness and the mystery of iniquity. If evil or iniquity could be understood, it would no longer be a mystery; but that it exists by the will and power of God, no one can deny who believes the Bible. The devils themselves "believe and tremble." The devils themselves know they have no power at all except it be given them of God. They could not even go into the swine (which I think represents their native home) until they got power from Jesus to do so. They must ask power from the God of Job and of Peter before they could touch a hair of their heads. Job was taught that leviathan (Satan, that crooked serpent, who is king over all the children of pride) was the creature of God, and was made to play in the sea; but he must do the will of his Maker and King, and could not reach beyond the bounds set for him, and eternally and immutably fixed. Job had had a terrible struggle with him, and was made to realize his own feebleness, and want of strength and wisdom, in the fierce conflict. But by the word of the Lord he overcame him. "Thus far shalt thou go, and no farther." The first of this declaration is as positive as the last; and here rests my hope of confidence. It is not by "speculation" nor by theorizing that I have received this truth. It is the anchor of my hope and confidence. We are not told that God "overrules" all things, but that he "worketh" all things after the counsel of his own will. In the exercises of my mind, even in childhood and youth, the absolute predestinating sovereignty of God was deeply engraven upon my heart. It then seemed, as it does now, and has all my life, that the idea of a God necessarily involves his absolute sovereignty in all worlds, beings and things. I love to depend upon that glorious truth to such an extent, so necessary is it to the hope of such a sinful wretch as I am, that to take it

away I would be like Mary at the sepulchre of Jesus, "They have taken away my Lord, and I know not where they have laid him." I do not look out over creation, in earth, air or sea, to find and learn about this mystery of iniquity. In my own nature, "earthly, sensual, devilish," I find witness to the truth of inspiration. There I find the old adversary, the devil, like a roaring lion, "the prince of the power of the air," bound, I hope, and sometimes can believe, yet with a chain of such length that seems sometimes to allow him to lead me captive at his will. Could I believe that he has any power over me except it be given him of God, my estate would be miserable indeed. But I do not believe that these afflictions spring out of the earth, nor that any strange thing has happened to those who are exercised by these manifold temptations. Our sins are his root, and our transgressions correct us. I have only to look within to find the bottomless pit (at any rate I have never found the bottom), from which ascends everything that can be a "stench in the nostrils" of my God. There is the dragon and his angels; there ascends the smoke of my torment day and night; there Satan is cast; not in the heavens of God's love and mercy, where I meet and commune with him, but in the filthy pit (which is Satan's element) of my own vile and sinful nature, a sea which he makes to "boil like a pot" when he "plays" therein; but where, thank God, he is confined. He has no power in the heavens, for God has not given him any. "Touch not his life." There is but one who has power there; and he has all power in all worlds and in all places. His word shakes the heavens. I felt that while reading dear Elder Purington's article on foreknowledge and foreordination recently published in the SIGNS. It was the word, the voice of God, and my soul trembled and rejoiced. If this is "harping upon predestination," in the Lord's name let the "harping" go on. To me it surely is "the voice of harpers, harping with their harps." It will be a sad time for this earth when it ceases. I do not wish to repeat what has been said much better than I can say it, nor go over ground which has been so ably covered of late by many dear and able brethren. My wish in taking my pen at this time was to give some of the reasons for the faith that is in me, whether I am deceived or not. I often, and much of the time, greatly fear that

my hope and faith are not the hope and faith of God's elect; but I can only tell what I have seen and felt. The foundation of all my experience and all my hope lies in this glorious doctrine. In ancient times, many hundred years before Christ appeared upon the earth, ancient heathen philosophers conceived the idea of two Gods, one of good and the other of evil, self-existent, eternal and independent; and to this pagan theory, as some writer has recently remarked, are those necessarily driven who deny God's absolute predestination in all things. I love, however, to turn away from the vain and foolish speculations of men, no matter how wise they are, to the sublime and soul-cheering word of truth.

In myself I see exemplified the entrance of sin into the world. When lust conceives it brings forth sin, and when sin is finished it brings forth death. That evil and its consequent sin, with all their effects, was in the divine arrangement none but infidels can deny; for there is no truth more plainly taught in the Scriptures; and it seems very clear to my mind that God had a use for them in his wonderful and mysterious plan of the universe. Even our own senses teach us this truth, and wonderfully do the Scriptures show the use he has made of them, and wonderfully does the experience of God's people agree with the Scriptures.

Why evil should exist, why sin should be at all, are questions as old as the mind of man, and in this finite state can be answered by "Even so, Father, for so it seemed good in thy sight." And here every one who "as a little child" enters the kingdom of heaven is satisfied and glad to leave it. It is not "speculation" to search the Scriptures and see what they teach concerning these things, to see what God himself has declared. But in every age there have been men who have tried by carnal, finite reason to reconcile the ways of God to the puny judgment of a worm of the dust, who is but of yesterday, and knoweth nothing. It seems to me there is confusion in the minds of many in regard to the law and the transgression of the law. In this we are prone to have in our minds the laws of men, perhaps, which say, If a man steal, he shall be cast into prison: if he commit murder, he shall be hanged by his neck until he is dead. To my mind this does not give a correct idea of the law of God. If I put my hand into the fire it is burned; for it is the law of fire to

burn. I drop a pebble from my hand, and it drops to the earth. It is the law of gravitation to cause every body to seek the center of the earth. Even so sin brings its own punishment. Everything which is opposed to holiness is sin. "All unrighteousness is sin," says the apostle. God is holy, and his name is holy. Everything coming from him is like himself, holy and heavenly. Man is earthy; and when he works out what is in him, lust conceives, and brings forth sin. The woman sees the forbidden fruit, and it is pleasant to her eyes; she sees it is good for food, and "a tree to be desired, to make one wise." Here we have "the lust of the flesh, and the lust of the eyes, and the pride of life." Here we see her nature, earthy nature, aroused and manifesting itself contrary to the law of God. The tempter working by her fleshly mind, she yields. Lust conceives, and sin appears. Sin is finished, and death is the consequence. Paul says, "The first man is of the earth, earthy." I do not think the Scriptures teach that the nature of man was changed in the transgression. "Dust thou art, and unto dust shalt thou return." He was dust before he transgressed, and he was dust afterward. Lust, sin and death have done their work; but he who declared the end from the beginning is not surprised; his purpose is not thwarted. But must we not say it is fulfilled? The first act in that most wonderful of all dramas is closed, and out of the seemingly overwhelming catastrophe God shall work a work which shall astonish the heavens. Angels might weep, and wonder why such an end, so dark, so terrible, to so fair a beginning. But seal by seal of the wonderful book is opened, as the ages roll by. All things are working together for good to them that love God, to them who are the called according to his purpose. Nothing has happened amiss. Though man's mouth is set against the heavens, and his tongue walketh through the earth, we see the God of heaven using that terrible "mystery of iniquity," as a man uses the implements of his industry, making the wrath of man to praise him, while the remainder of that wrath he restrains; working out his own purposes and plans, his omnipotence, his means, and his omniscience his guide; sending Joseph into Egypt for the salvation of the chosen seed, by the envy and wickedness of his own brethren, the chosen seed itself; afterwards using that very wickedness to break their hearts in contrition and penitence before him. Evil besets the path of the patriarch Jacob on every hand, but of it comes everlasting good to him. "Out of the eater comes forth meat, and out of the strong comes forth sweetness," in every age, and in every nation, to those who love and fear God. Strange as it may sound to some who have not thought much upon these things, evil and sin were the instruments

made use of by his heavenly Father to make "the Captain of our salvation perfect through suffering." His conflict with evil men and devils without, and the bearing the sins of his people in his own body, but sustained and upheld by almighty power, so that sin and evil polluted him not; his dear breast the battle-ground between heaven and hell; by this terrible suffering was he perfected as the Captain of the salvation of his chosen people. He was brought into union with his people in the flesh, and that union was manifest in suffering. That Satan, sin and death are destroyed, is witnessed by his resurrection from the dead; for he is raised, not a natural, but a spiritual body. So sin itself is used to drive us to him. As the leprosy of Naaman drove him to the waters of Jordan, at the command of the prophet, so the leprosy of sin drives us to the river of judgment, the atonement of Jesus, at the command of our Prophet. Said he to the wicked Jews, "This is your hour, and the power of darkness." The whole life of Jesus in the flesh shows the complete subjection of sin and devils to him. Satan must come to him for power to sift Peter. He could not touch him without that power. And how needful it was that Peter should be so sifted by him, is shown by the Savior's words.

But why multiply examples? The Scriptures are full of the great truth I am trying to elucidate. How the wrath of man is used to his praise, and the remainder of that wrath is restrained, is shown in the death of Christ. After that wrath has accomplished God's purpose, and Jesus is slain, after betrayal, buffetings, mocking and scourging at the hands of wicked men, and in exact fulfillment of God's word, let it always be remembered, where is the mad throng which a few hours before clamored for his death? Is it not strange that Joseph could go boldly to Pilate and beg the body of Jesus, go to the cross and take it down, and place it in his own new tomb, and there was not a dog to move his tongue, not a man of them to protest, nor say a word? "Thus far shalt thou come, and no farther." All the men in the world, and all the devils in hell, could have no power at all to keep him in the tomb. Neither have they power to keep the members of his body in their graves. Though in the flesh, they shall be "born of God." Though "from beneath," they shall be "born from above." Though sin buries them as deep as the earth (from which they came) was buried by the waters in "the beginning," they shall come forth from that grave, and live in the heavens prepared for them, and "death and hell shall give up the dead that are in them." It makes me shudder when dear brethren ascribe so much power to Satan. All power is in the hands of Jesus. All things were made by him and for him. By his power alone devils exist and do his will. When he

wishes to punish a Saul, he sends "an evil spirit" to do it. When he wishes to punish another wicked king, he sends another spirit to be "a lying spirit in the mouth of Ahab's prophets." I love to contemplate him as Lord of all worlds, beings and things. Have I advanced sentiments not according to the word? In childhood and youth he was a great and loving God to me; and when my own foolish and vain speculations led me to almost deny him, he did not deny me. He taught me my own weakness, sinfulness and folly, by letting me fill myself with them; and when brought down in the dust, and made to realize that I was "a worm and no man," he took me out of the "horrible pit," and as "a little child," I hope and trust, I entered the kingdom. Since that day nothing has so filled me with joy and gladness as his great name. Nothing on earth is so sweet as to be able to exalt that name. I am filled with grief and shame that I cannot do it more and better, and that my heart is so far from him. The heaviest rod I ever feel is my own sins. O the bitter sting of an outraged conscience! But I bless his name, I love his doctrine yet, and love those who love it. I cannot conceive of him as being obliged to be constantly upon the watch lest the enemy do some mischief; seeing a shaft coming, and flying to turn it, or "overrule" it for good; watching the enemy, as a faithful house-dog might watch his master's premises, to keep him at bay. I rather conceive him in his infinite power and holiness, serene, upon the throne of his glory, saying to one servant, be he angel, man or devil, "Go, and he goeth;" to another, "Do this, and he doeth it." I love to worship "the God of the whole earth." In a great deal of heathen worship there is much of it performed to appease and propitiate the devil. God's people should never engage in such worship. Him only should they serve. I am unwilling to put one pinch of incense upon any altar erected to the devil.

My dear brethren, doubtless you will think this a strange letter. So I think. I have barely hinted at the great truth, a few points, which I love. If I am in error, it is of the head, and not of the heart; for if there is anything I desire it is to know the truth. It has been a long time since my name appeared in the SIGNS as a correspondent; and perhaps you may think it ought not to appear now; subscribed to this article. Do with it as you think best, and it will be all right with me. I love the SIGNS. I do not see in it defects calling for comment from me. I believe if the truth is published in this world, it is found in the columns of the SIGNS OF THE TIMES. May God prosper you in your labor of love, for his own name's sake.

Affectionately your brother, I hope,

J. N. BADGER.

KELLY'S CORNERS, N. Y., Feb. 11, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I am requested by an aged sister in Christ to write a little for publication in the SIGNS on the subject of charity. Therefore in compliance, should you see proper to publish it, I have chosen the first clause of 1 Cor. xiii. 8, which reads, "Charity never faileth."

The first thing to be considered is the term charity. In its root or substance seems embodied that which is dear, costly and loved, which makes the word a very fitting one as it is used in the Scriptures. It is also said to be that disposition which inclines men to think favorably of their fellows, and to do them good. This is also one of the first and important traits of those born of the Spirit of God. Also it implies liberality in judging of men and their actions, inclining one to put the best construction on words of their fellow-men. It is synonymous with love, benevolence, good will, affection, tenderness, liberality, indulgence, and alms-giving; all of which is significant of the fruit of the Spirit, in emanating from the heart of the good or godly man, out of the good or godly treasure of his heart.

The matter of most vital importance in connection with charity is that it is infallible as an appreciative property or qualification of the saints, and thus as a term is more fitting among the Lord's people than love; for it conveys the fruit and fullness of compassion, condescension and loveliness, as the fruit also of the Spirit, and never interferes with the continuance of brotherly love. As we think of our interest among the saints, and sometimes wonder how it is with us, and are so low down in the valley and gloom of our earthly nature, and think how it is we follow Christ, we are comforted as we think of the ministry, and the command comes to worship not the creature, but the Creator. As Paul says, "Be ye followers of me, even as I also am of Christ." And he was so charitable and unselfish that he could praise his Corinthian brethren, because they had remembered him in all things, and kept the ordinances as he had delivered them; yet his charity toward them would not allow him to cover up their wrong doing in regard to the solemn ordinance of the communion, which had caused weakness, sickness and drowsiness among them. But while he rebukes them sharply for their manner in this, he also shows them the relationship they sustain one to another, being all by one Spirit baptized into one body, whether Jews or Gentiles; and having gifts differing, yet they were by the same Spirit. Then he calls their attention to his own gift, to show them a more excellent way, saying, "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." In all this it is evident the apostle would show the foundation on which his hope rested, and that his gift as a minister of the Lord Jesus, as well as his dwelling in God, was all to be shown in the fruit which he bore to his Master's glory, and was not after man, nor in a false zeal, nor feigned faith, but was actuated by the love of God, with malice toward none, but with charity toward all his brethren, as those for whom Jesus died; as possessed of three abiding principles, faith, hope and charity; faith, which is the substance of all the child of God hopes for during his pilgrimage, being God's gracious gift unto him, causing (when in exercise) a supreme reliance on the unfulfilling promise and oath of God, who dwells in them, and walk in them, who are his people, and whose God he is; who has said in his word of inspiration, and in their hearts by this living faith, "Fear not, thou worm." "I will never leave thee nor forsake thee." An abiding hope, a well attested hope through grace, giving everlasting consolation in the God of salvation; bringing fresh evidence again and again of his quickening power, as they are brought low and he helps them, and assures them that he will not leave them comfortless, but will see them again, and will come to them, for he has died, that they might live; became poor, that they might be rich; and because he lives, the desponding, downcast, trembling sinner, with an abiding hope, rejoices in hope of the glory of God, and with joy unspeakable and full of glory; because the Lord is the hope of the righteous; and such they, though unworthy, hope he is to them. Abiding charity, never failing charity, is the greatest of the three abiding principles. Faith enables the child of grace to go forth as a follower of God, as a dear child, and trust him for life and death. It pierces the vista of time, to receive the fulfillment of God's promise, and to walk forth in anticipation of joys to come. Being imbued with hope in God, their soul rejoices in him as the God and Rock of their salvation, expecting to see Jesus as he is, and be like him, and be satisfied. Yet without abiding charity, or everlasting love, the hope in God's mercy and faith to believe would not be complete. This accords with Paul's inspired teaching, "In hope of eternal life, which God, that cannot lie, promised before the world began." This abiding, never-failing charity demonstrates God's work and will in Jesus Christ, the anointed Savior of his people, as he loved his people with the same love and after the same manner. Then the work of Jesus may properly be called a work of charity, a full development of

God's almighty will on their behalf. So Jesus could say to his disciples, "As the Father hath loved me, so have I loved you: continue ye in my love." And well does the apostle say, "Forgiving one another, even as God for Christ's sake hath forgiven you. Truly charity covereth the multitude of sins among the brotherhood. "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. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; 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." "Then shall I know even as also I am known." Then the apostle says, "Follow after charity;" never-failing charity; the bond of perfectness; the fault-covering garment of the tempted and the weak; the real moderator and guardian angel over the obdurate; the ideal keeper of peace in the house of God. When the discipline must be enforced therein, no peace nor order can be long preserved where never-failing charity is not the leader and guide. Brotherly love cannot continue where her steps are not found. She, like wisdom, crieth in the chief place of concourse, in the openings of the gates. In the city, or church, she uttereth her words, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold, I will pour out my spirit unto you; I will make known my words unto you." I never fail to do justice and judgment, to pity and sympathize, that you, with whom I abide, may abound in the work of the Lord, or show the work of the Lord as done in you. "This is the work of God, that ye believe on him whom he hath sent," who is the way, the truth and the life; and no man cometh unto the Father but by him. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me," saith Jesus, who is the charitable one. He walked charitably before the world, without grudgingly judging, or malice in his heart, or guile in his mouth. Well could the apostle say, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He is the chiefest among ten thousand, the one our souls love, and who is "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."

"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." "If any man be in Christ he is a new creature;" for he was "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," and "show forth the praises of him who hath called us out of darkness into his marvelous light;" to follow after charity, which never faileth, in its abiding interest with the saints, by whose guidance all things are done decently and in order among the true followers of Jesus, and the name of God is glorified.

Now, dear aged sister, and brethren and sisters generally, where is our strong hold as prisoners of hope? Do we really have times, though few in number, when we know assuredly that the Lord reigns, both in providence and grace? And do we not then believe that all his works shall praise him and all his saints shall bless him? For he is God over all, and blessed for evermore. For the great love he has to his people, he gives his only Son, his grace and glory, and assured rest in heaven above. Devils believe and tremble, but cannot love. The saints believe and tremble, and fear they do not love as they ought, to prove their interest in Jesus.

There must be a death to the law before there can be a life in righteousness. Have we had any pleasure or delight in sin since we saw our lost condition? Have we not grieved much because we found we were not free from sin, as we once thought we were, in the morning of our great joy? Do we not now know daily that sin is mixed with all we say or do, because it is said or done by or in this sinful body, which has the sentence of death in it? Yes, verily. Herein lies all the trouble; for the works of the flesh (more troublesome than those of the devil) disturb our peace and damp our joy. Yet while we abhor ourselves, and repent in sackcloth and ashes, the evil one tempts us to fear, and we can hardly claim a part in the great matter of salvation. Yet we cannot trust in our own works or righteousness, nor in that of any other, save our dear Savior's; for we find the works of the flesh are evil continually, like the heart of man. So if we have hope and rest, who follow after charity, which never faileth, the Lord is, we hope, our God.

J. D. HUBBELL.

NEW HOLLAND, Ohio, Feb. 18, 1891.

DEAR BROTHER BEEBE:—I received the inclosed most touching letter a few days ago. I would at once respond privately; but the dear afflicted brother forgot, I suppose, to give his address in full, thus leaving no way open by which I can

speaking any word of comfort or sympathy, save through our family paper. If you will kindly give brother Crask's letter space I would be glad, for I feel that the Lord's children are all as one family; and when one member suffers, as does poor brother Crask, all should know of it, and should extend to him all the pity, help and comfort that it is possible for mortals to give. Surely, "Whatsoever doth make manifest is light;" and we feel that nothing but the light reflected from the Sun of righteousness could show brother Crask, or any other poor sinner, the vileness and depravity of his heart. In no heart does he begin the work of grace but what he makes it perfect unto the day of Jesus Christ. When Jesus gave up the ghost upon the cruel cross, and in tears of deepest anguish gave forth the triumphant note of victory, crying, "It is finished," then was the whole work of the redemption of every poor soul hungering and thirsting after righteousness made complete. The question in the prophecy of Isaiah, "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?" is here answered; and the dear blood was shed that was to clothe our naked, guilty souls in garments clean and white, in the spotless robe of righteousness that is wrought all around us. It will not matter to brother Crask nor myself on that glorious morn of the resurrection that our poor, painful limbs have been so drawn and deformed; for if we have our garments made white in the blood of the Lamb our bodies shall be raised spiritual bodies, fashioned like unto the Son of God; and rest, sweet, longed-for rest, will be the more sweet because of the toil, the weariness, the unrest and pain we have undergone here. "There remaineth therefore a rest to the people of God." Not rest for a moment, a day or an hour, but rest throughout time and eternity. O! can we not afford to toil, to suffer, to endure hardships, while here, where we have no continuing city, when we are so sweetly assured that these afflictions work for us a far more exceeding and eternal weight of glory, and that at the end of this toilsome and thorn-crowned journey there is such rest, such joy, such beauty and holiness, as we not even can catch a glimpse of here, save it be now and then through a glass darkly, O! very darkly? When I studied over the darkness of mind under which poor, dear brother Crask seems to labor I was reminded of this Scripture, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." I know of no better message to send to the poor, weary, tempest-tossed brother than just these few blessed words. "Trust in the Lord, and

stay upon your God. For this God is our God forever: he will be our guide even unto death." Are not such promises a refuge and strength? Is not our God a very present help in all our trouble?

My poor brother, I too have distress so deep, pain so great, that were I to attempt a description it would sound like wrung-out sentences from a frenzied heart. To no one can I look for strength, to no one turn for help, but to him who is a present help; and it is only through effectual, fervent prayer that I am enabled to quiet myself and endure on until the blessed sound of that dearest of all voices calls, in accents sweet, "Child, thy Father calls, Come home." O sweet words! Truly are they good tidings of great joy to the weary soul.

May the dear Lord strengthen you upon your bed of languishing. May he make all your bed in your sickness, shed the light of his blessed Spirit about your soul, and cause you to trust and rest in his everlasting arms, is truly the prayer of your sister, who is also sunk in the depths of human suffering and woe, but whose eyes are lifted up unto the everlasting hills, from whence cometh her help.

In deep sympathy, with much love to all the dear ones in the Lord, your sister in a blessed hope,

MARY PARKER:

SIX MILE, Ill., Feb. 15, 1891.

MARY PARKER—DEAR SISTER:—I ask your pardon for taking the privilege of writing to one who is a perfect stranger in the flesh; and sometimes I awfully fear that I have never known anything spiritually. If I ever experienced a change, or received a hope of an interest in the blood of the crucified Savior, it was in the spring of 1857, while at my plow handles. At that time I felt as though my troubles were all gone; but, alas! how sadly mistaken I was, and I soon came to that conclusion. It does seem that if bad can get worse, my poor, miserable heart gets worse and worse the older I grow. I have the SIGNS before me with one of your letters, and from the SIGNS I have learned of your sad affliction. I have felt that if I could do nothing more, I could tell you how deeply I sympathize with you. I think I know what it is to suffer. I have been afflicted ever since October, 1854; but since November, 1876, I have not been able to do an hour's work. I have been lying on my back more than fourteen years. I know not what your disease is, neither do I know what mine is, nor do I think any one on earth knows. The doctors call it that dreadful disease, rheumatism. There is not a joint in me that is not affected. My lower limbs are drawn into the most awful shape, both my arms are drawn across my breast, and my fingers are as stiff as the penholder with which I am trying to write this poor scribble. You speak of being shut in

from day to day. O how tired I get lying and looking at the wall! How often have people told me how greatly they sympathized with me in my great affliction; that they knew they would have died long ago; that they have never been sick a day in their life. Do you think they know what sympathy is? I do not think they do. I have a large rolling and reclining chair in which I live. I have not been able to feed myself for about eight years. I cannot of myself take a drink after it is brought to me. For about two months I could not chew a mouthful of anything. I can no more get off my chair than could a log of wood. I have not stood upon my feet for more than twelve years. I am lying on my back writing this. I see in the SIGNS an account of a brother Jenkins who has been afflicted for a year or more.

My dear sister, I fear that I shall weary you to read this long piece of nothing. If I could write so that it would be published in the SIGNS I would not trouble you thus. If I knew it would not trouble you I would try in my awkward way to tell you some of my feelings. I call you sister, and I hope I mean no harm by it, but because of the love I have for the name you bear; not because I feel myself worthy of the relationship—by no means. I tell you honestly that I feel like it is a sin for me to say brother or sister, or to say "our heavenly Father." It almost makes me tremble when I do it, I feel so guilty. I know I have been and am still an awful sinner, and I believe God knows every secret of my heart. I am made to loathe myself. I feel my depravity so much that I am made to cry out, in the language of the prophet, "I am a man of unclean lips." Can it be possible that one who has "tasted of the good word of God, and the powers of the world to come," can have such a heart as mine? I fear not. I am often made to feel that my afflictions have come upon me for my wickedness; but then how is it that you and dear brother Jenkins are also afflicted? My dear sister, it seems that I have a besetting sin, and I sometimes think I will watch, and never let it get the upper hand of me any more; but the first thing I know it is upon me again. If I ever have tried to pray, I have prayed as Paul did, I believe, to have that thorn removed. But God told him that his grace was sufficient for him; and I believe that God's grace is sufficient for every case of his children. But how dare such a depraved wretch ever entertain a faint hope? It seems to me that it is nothing but the very worst of hypocrisy for me to even think of having an experience of grace; but when I read some of the good experiences in the SIGNS I cannot hinder the tears from chasing each other down my poor old cheeks. The writers tell my feelings a great deal better than I can. But, alas! this wicked

heart of mine, which makes me cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I have no confidence in the flesh. I know I have never done the least thing on earth that has rendered me worthy of the least blessing I have ever received. I sometimes feel, if it could be so, that I would never see the face of another human being. The thought gets into my head every little while that my wife and children are tired of me, as I am so much trouble to them; yet I try to be as little as possible, and often punish myself before I will let them wait on me, or let them know that I want anything. I feel like I am always in the way, and often tell my wife what a blessing it would be to her if I were gone. Then again I think, as did Job, "All the days of my appointed time will I wait, till my change come." I know that the time of my departure is close at hand, and that soon the time and place that know me now will know me no more forever.

If you are able, my dear sister, I would like to hear from you direct; but if you will write a piece in the SIGNS it will do. If I were able I would send you a mite; but I am entirely dependent on my wife for everything. I am financially poor. If I were not so tired I would tell you of my losses in other respects. I know I have written nothing that will interest you, but remember me in my prison. May God bless you in your afflictions, is my prayer.

JAMES CRASK.

UNION, Boone Co., Ky.

G. BEEBE'S SONS—DEAR BRETHREN:—When I read the many precious letters from the dear brethren and sisters who write for the SIGNS OF THE TIMES I feel like I want to add my testimony to what I read, particularly when they tell of those dark seasons which they have to pass through, and complain of a hard heart and a wandering mind, and that they constantly stumble in the way. I feel that I want to take them by the hand and tell them that is the road I constantly travel over. I want to tell them how much their letters encourage me by the way. How it encourages us by the way to hear others tell how they go mourning over a cold and wandering mind, and cannot draw one ray of comfort from divine life only as the Lord of life sees fit to shed a ray of divine light into the heart by the Holy Ghost. Then they are made to feel his presence, and hear his tender voice saying, "This is the way." How glad and willing they are to walk in that way, and rejoice all the day long in him. We find rest in no other; for he says, "I am the way, and the truth, and the life." He says to his children, "Come unto me, and ye shall find rest unto your souls." If others did not complain, but always wrote in the Spirit, and had nothing to complain of, how desperate would be my case. I

would feel alone, and entirely out of the way. O how precious are those letters to me, to know from them that those I esteem as children of God are traveling the same road that I am traveling, and encountering the same dark scenes that I have to encounter. While passing through them I am often made to feel that I have come to the end of the earth. I believe that every heaven-born soul feels at times that he has come to the end of the earth. He can see no promise anywhere for him. But, dear reader, is there not a promise for you in this dark state of mind? Has the Lord not said, "Look unto me, and be ye saved, all the ends of the earth?" Is there not a promise left on record for us, even though we pass through dark seasons? Has the Lord not said to his children, "In the world ye shall have tribulation?" But the command is, "Be of good cheer: I have overcome the world." "Because I live, ye shall live also." Do we believe what he has said? Are we willing to trust his word and confide in his promises? If so, then we have nothing to fear. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you." Yet we do think it strange. No matter what God has said or done, when the fiery trial comes we act as though he were insolvent, and either could not or would not redeem his promise of grace. "Let not your heart be troubled," and, "Think it not strange," are as positive commands as any left on record; but when the fiery trial comes we manifest the sad fact that our faith in God is more a theory than a verity.

There is no spot on earth where trouble is not found; and there is no trouble which Jesus cannot soothe and remove, no matter whether it be sin or circumstances. Immanuel is equal to all demands of earth and hell. The serpent's head is still under the divine victor's heel, and he is wounded unto death. There is no danger that he can do any of God's people any harm, for Jesus is given to be head over all things to the church, which is his body; and when the last child shall be born then time shall be no longer. Then that great serpent, the devil, will no longer menace the dear children of God.

It does seem that the religion of the day is a burlesque. It puts Jesus to shame, and raises mortal man. Nothing is salvation but Jesus, and him alone. Read John xiv. 20 and xvii. 22, 23. Jesus is God, and at the same time flesh of our flesh and bone of our bone. May we ask, How did he become so? We answer, By the Holy Ghost; and this very Spirit is the genesis of our redeemed life. Therefore as he is, so are we in this life.—1 John iv. 17. This is by faith, and faith only. "Ye believe in God, and faith only." "Ye believe in God, believe also in me," says Jesus. He is the great soul-healer, no matter how deep the wound nor how inflict-

ed. The oil which he pours into the bleeding heart is his own blood. Applied by the Holy Ghost, the blood of Jesus Christ cleanses from all sin, and infuses the life-power, the peace and beauty of the Holy One of eternity. The life of the christian is essentially the same as that which God lived in the flesh, as the son of the virgin Mary. God is love; and love forgives seventy times seven times, and is ready to multiply its tenderness to the infinite. It is not pleasant to be abused, or persecuted, or unjustly dealt with, especially by professed christians; but all these things show how much or how little we are like Jesus. Retaliation, even unexpressed, reveals the Adamic nature. The Captain of our salvation was made perfect through suffering; and if we would show forth his glory we must share his sufferings also. If we cannot convince those who trespass against us, let us by all means convince them of the greatness, invariableness and divinity of our love. This will certainly do them no harm, and will preserve our salt from losing its savor. Jesus tells us, "Ye are the salt of the earth." He further says, "If the salt have lost its savor, it is good for nothing but to be cast out and trodden under foot." So, brethren, let us try to live as near the cross of Christ as we can, ever looking to him who has said, "Vengeance is mine; I will repay." Let us stop there, trusting his word for all things. If I have said a single word or done a single act that has wounded the feelings of one of God's little ones, I take this method of asking the forgiveness of that little one, or all that I have so offended. I am not conscious of ever having done so. If I have, it was not intentionally done. I have been a member of the Old School Baptist Church since the fourth Sunday in October, 1834, which makes fifty-seven years next October; but I must acknowledge that I have had my ups and downs all the way through life, sorrows and conflicts to contend with.

But I will close my scribble. I did not intend to write so long a letter. I would like to have this published if you see fit to do so; if not, it will be all right with me. I hope all the dear brethren will feel it their duty to do all in their power to aid in keeping the SIGNS OF THE TIMES a weekly paper. This can be done by all paying for it punctually. Let us all consider this as obligatory on us, to see that our subscription is paid up.

Yours in christian fellowship,
MOSES LANE.

ITALY, Texas, July 27, 1890.

DEAR BRETHREN:—I want to try to write some of my past feelings. I was born in Newton County, Mississippi, May 5th, 1850. My parents were members of the New School Baptists. The first thoughts of death I remember having was when I was about six years old.

From that time on I had serious thoughts, and thought I could become a christian whenever I got ready; but I thought I had plenty of time. In 1867 I was married; and my wife being religious, for her sake I reformed my life; for until then I had been a very reckless boy. In 1868 I joined the New School Baptists, thinking I was as good as anybody. But one night in 1869, after I had laid in bed for a while, the thought came to me that I was going to die, and that I had no hope. I sprang off the bed, for I could not remain there. But that feeling soon left me, and I went on in the same old way, and helping with my substance to save sinners, as I thought. In the fall of 1871 I moved to Texas, and enjoyed my way of living until October, 1879. One bright and beautiful day at noon I went out to water my stock. I left the house feeling that all was well; but while at the well there came a gloom over my feelings that caused my whole life to be reflected to me in a moment, and there I saw myself the chief of sinners, and felt justly condemned. Then something seemed to say to me, "To-night you will die, and there is no chance for you." I did not need any preacher to tell me to pray, for I would have begged for mercy if my tongue had been torn out. I did not return to the house till night, and when I went in my wife asked me what the matter was. I told her I did not feel well, and I could not eat any supper. I went to my bed, but could not stay there, for I was expecting death every moment until about three o'clock. My wife propped me up in a sitting position, and I fell asleep. When I awoke the sun was shining through the window on my face, which was the greatest surprise I ever had; for I had no idea of seeing that sun again. I want to say right here that I believe I did die that night to the love of sin, and to the love of the ways of the world. My burden was not so heavy that morning, yet I was not at ease. My mind went to the law, and it poured its curses on my head all the time. I went to my meetings every time, and asked for advice, and shouldered every duty they put upon me, whatever it might be; but I got no relief. All the comfort I ever got was in reading that those who are well need not a physician, but they that are sick; that Jesus came to seek and to save that which was lost; and to open the eyes of the blind. It seemed that I was that character. I went on in this condition until August, 1881. I was attending one of the big meetings, and was in so much trouble that it seemed I could not bear it; and yet I was a working member. One night after I went home I felt I could not go to bed. I got my book and read a chapter, and tried to pray; but it only seemed to make my burden heavier, and for a while it seemed that it would crash me into the earth. But in a moment it

was gone, and Jesus was revealed to me as the most beautiful among ten thousand, and altogether lovely. I felt that I was free from sin. I thought I could live in that way, and did remain in that way for a week. But alas! how sadly mistaken I became. My mind then turned from the work system, and I went to hear old brother Thomas Miller preach. He took the second chapter of Ephesians for a text, and when he was through it was all that I could do to keep from going to him; but I did not go then. Afterward I did go, and was baptized in October, 1882, by a brother Mother-shed; but after a few years the church was broken up on the non-resurrection doctrine, and I have been living alone ever since. It has been a rugged road. There are few of my belief here. Some call me an extremist; but I cannot help that. I do not want to deceive any one. I want to be plain. I desire to worship the God that is all-wise, who has all power, and who created all things for a purpose; and everything fills that purpose. And Paul says that all things work together for good to them that love God, to them who are the called according to his purpose. Now, brethren, shall we take it in that way, or will we take it that some things work together for good, and that men create the rest, and therefore are not among the all things? I for one must take it as it reads, and therefore believe that every wicked deed of the world works together for good to the children of God.

My scribble is already too lengthy; but I want to say to you, brethren Beebe, that I enjoy reading the SIGNS OF THE TIMES, and hardly ever see anything in it but what I enjoy. May you live long, and be enabled to go forward in its publication. I do not see how I could do without it. I have just read the communications of sisters Sue Vanmeter and M. Adela Jones, and they have given me a feast, and have led me to scribble this, which I leave to your judgment.

Your brother in hope,
J. T. EVANS.

ST. MARY'S, Ga., March 8, 1891.

BRETHREN BEEBE:—I am still sojourning in this quaint old city, where the beauties of nature are so apparent, and I trust my heart is filled with gratitude to the great Creator for the privilege that has been accorded me to visit this portion of our continent; still I cannot help feeling saddened at the thought that I am alone. True, there are meeting-houses here, and meetings are held; but what I hear is no food for me. In my experience God revealed himself to me as the one who doeth as he will; and that it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. I have heard one preacher here say that God had done all he could. Another said that it would

be the refinement of cruelty if God would not permit one to enter heaven if he desired to go there. There are a few here whose conversation savors of humility, who recognize a just and overruling providence; but they have no one to instruct them, and they are in bondage. I feel that I am in the same lamentable condition just now; for I feel obliged to conform to the customs of the house, that is, by being present. The prayer of Naaman often rises to my lips, and I trust that I too have been answered, "Go in peace." What I allude to is their "morning prayers." They conclude by repeating the disciples' prayer, with variations, viz., "on earth;" and when I asked why, they replied, "It makes no difference." Truly it makes no difference if we have not been taught the difference. "Thy will be done in earth," in the hearts of thy people, in the church, from whence alone can proceed this request, and for whom alone it can be granted. Then "forever" does not seem sufficient, for they invariably say, "Forever and ever." I feel relieved when not obliged to be present, but cannot see my way clear to be absent altogether. I trust I will return to the privacies and liberties of the home I left with a true appreciation of what I enjoy. I have been much cast down at times, and feared that I had done wrong to come here; for I decided that there would be no opportunity for me to hear a gospel sermon, nor meet with one of my kindred. I began to fear there were none who cared to have me with them, when I received a very kind invitation to Jasper Church on the fourth Saturday and Sunday in March; but connections are so uncertain that I cannot go. I am expecting, if the Lord will, to spend next Sunday in St. Augustine; but I have heard of no Primitive Baptists there.

You have my full permission to publish this if you deem it is written in a proper spirit. I trust that I am actuated by the right motives, by a desire to honor God, and to walk in all the ordinances of his house blameless. My mind has been very much agitated as to forms of prayer. Jesus prayed to the Father, but were his disciples ever present? It is true that the words of his prayer are recorded, but that is not conclusive to my mind. I do not wish it understood that I object to praying in company with others; but "let every one be fully persuaded in his own mind," and then not inflict nor intrude his views.

But pardon me. I did forget that I was writing to "a peculiar people," to those who would worship God according to the Spirit, having no confidence in the flesh. May the Lord comfort Zion, and build up her waste places.

M. HILLINGS.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 18, 1891.

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.

HUSBANDS AND WIVES.

"FOR the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body."—Eph. v. 23.

By request of Elder Jesse Shields, as expressed in his letter on page 78 of this volume of the SIGNS OF THE TIMES, the following reflections in connection with this text are submitted for the consideration of our readers, and especially for his judgment.

In the organized church of Christ, the constituent members are men and women who are still subject to the same conditions, and bearing the same relations in the flesh, which are common to all the family of mankind. These relations are not changed when they are called to be followers of Jesus. They have the same natural obligations which were incumbent upon them before they were manifestly called by grace, and instead of their being absolved from those natural relations by becoming members of the church, they are thereby required to render more full and unreserved devotion in those duties, since they are thus glorifying God in addition to fulfilling their duty to their fellow mortals. For their guidance and instruction, the perfect rule is recorded by inspiration in the directions laid down in the writings of the apostles, who were especially ordained to set in order all things in the churches. Our risen Redeemer commissioned them to "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." They were no longer forbidden to go to the Gentiles, as was the case when he sent them before his crucifixion, to the lost sheep of the house of Israel. From the day of Pentecost, when they were endued with power from on high by the baptism of the Holy Ghost, their authority as princes ruling in judgment extended over all the world, and to the end of time. They have no successors in the apostolic office, because their official authority can never cease. The disciples of Jesus profess to hold the inspired rule as perfect; consequently it is sufficient at all times, and under all circumstances which ever can come to the saints in their sojourn on earth. As it can never need addition or amendment, no provision is made for any such emergency.

Much of the instruction left on record by the apostles, is in the form of exhortation and admonition to the

saints for their government in their every day conduct as inhabitants of this earth upon which as pilgrims and strangers they sojourn. Of this they constantly feel the need, since they sensibly realize their own ignorance and weakness. In the connection of our text, the apostle has given specific directions defining how the saints should walk in the way which shall not grieve the holy Spirit of God, whereby they are sealed unto the day of redemption. They are exhorted to "walk in love," not merely after the manner of this world, but "as Christ also hath loved us, and hath given himself for us." And again, "For ye were sometime darkness, but now are ye light in the Lord; walk as children of light." In thus walking, the saints cannot gratify their carnal appetite by drunkenness, and unthankful grumbling at their trials. Neither can they indulge a domineering disposition in striving for the mastery; but "Submitting yourselves one to another in the fear of God." Then the domestic relations are specially expounded; and it must be observed that the apostle is instructing exclusively the saints and faithful in Christ Jesus. "Wives, submit yourselves unto your own husbands, as unto the Lord." Certainly this injunction does not require submission to such commandments of their husbands as might require the transgression of the authority of the Lord. The evident meaning of the direction is that the submission enjoined shall be in obedience to the law of Christ. When submission to husbands, parents, or any earthly authority, requires the transgression of the higher authority of the Lord, it is not right for the saints to obey such commandments. In that case, they are to be in subjection to the higher power of God; for all the powers that be are ordained of God. It is clear that no inferior power can justly demand disobedience to the commandments of that God by whom it is itself ordained or established.—See Romans xiii. 1. The apostles said, "We ought to obey God rather than men."—Acts v. 29. Neither husbands, parents, nor civil officers, have higher claims than the commandments of the Lord, upon the obedience of the saints. So far as the requirements of any constituted earthly power do not conflict with the superior allegiance due to their God, the disciples of Jesus are to be in subjection to them; but when they demand transgression of the directions which God has given, such powers are no longer entitled to obedience, since they are then in rebellion against the power of God by which they are ordained.

"For the husband is the head of the wife, even as Christ is the head of the church." In common with all other natural illustration of divine truth, this similitude is limited to the point which it is designed to exemplify. The supreme authority of

the Lord as head over all things to the church, cannot be set forth by any natural relationship. The servant of Christ is not justified in committing murder or robbery, even though such crime should be commanded by an earthly husband or father. Since Christ Jesus is the embodiment of righteousness it is impossible that he should authorize any iniquity. Allegiance to him cannot therefore enjoin obedience to any earthly power which shall require the saint to transgress his own law of holiness. Within the limit of his law, the husband is the supreme power in the conjugal relation; and in the same way the civil powers are limited to their appointed bounds. This fact is abundantly attested by the record of the example of our Lord and his apostles. While submitting to every ordinance of man for the Lord's sake, they endured severe afflictions for disregarding the commandments of earthly rulers, when it was needful in obedience to the higher authority of the Lord. So, when the disciples of the Pharisees and the Herodians tempted Jesus, he replied, "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's."—Matt. xxii. 21. While in the providence of God civil authority was committed to Cesar, the saints were required to render obedience to him in such matters as pertained to his dominion; but they were not commanded to acknowledge any earthly authority as superior to their obligation to obey God as the only source of all authority. The obedience of a wife to her husband in everything consistent with her submission to the law of Christ, cannot include transgression of the law which our Lord has given. Even the marriage relation is of the earth and temporal, and it certainly cannot supersede the authority of Christ, which is spiritual and heavenly.

In natural and earthly things, the Scriptures plainly teach the supreme authority of the husband as the head of the wife. This is recognized even in the civil law of all enlightened nations, and especially in the law of God as given to the nation of Israel by Moses. It is in this sense that the apostle uses the expression in our text. Of the husband the law demands payment of the debt contracted by the wife. In this sense she is one with him, and the law recognizes them in this unity. Upon this principle Christ is responsible to divine justice for the transgression of the church which is his body, being one flesh with him. Confessing this unity, he bore her sin in his own body on the tree of Calvary, and was made a curse for her. No natural husband could bear the guilt of his wife; nor could his death satisfy the law for any capital offence committed by her. Only in a financial sense is he responsible for her debts. That is the extent to which this relationship can

illustrate the relation of Christ to his church. So, no earthly husband is infallibly perfect; and in that respect the figure fails to represent Christ as the head of the church. No standard of perfection is higher than the infinite holiness of our Lord; for that reason implicit obedience to his commandments is obligatory upon the church, which is called the bride, the Lamb's wife. When Christ is presented as "the head over all to the church," she is said to be "His body, the fullness of him that filleth all in all." None of the illustrations used by the Spirit is unnecessary in presenting the great mystery of Christ and the church concerning which Paul was speaking in the text. His language is not to be understood as referring merely to the natural marriage relation; for he expressly disclaims such an application, saying, "This is a great mystery; but I speak concerning Christ and the church." There is no great mystery in such an application of the text as should simply authorize the submission of a natural wife to her husband. The mystery of which the text is an illustration, is in the unity of the infinitely holy Son of God with the ransomed sinners who are members of his church. In its literal application, the last verse of this chapter sums up all that is meant by the text and its connection. "Nevertheless let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband." As thus explained, the obligation is reciprocal, and the saints should never forget that in its observance they are rendering obedience and glory to their Redeemer.

"And he is the Savior of the body." Those who know experimentally the justice of their condemnation as sinners against God, will not need to be told that no earthly husband can save his wife from her guilt as a lost sinner. In that sense they know that "None can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth forever); that he should still live forever, and not see corruption."—Psa. xlix. 7-9. In its literal application, the husband is the savior of himself and his wife as being responsible for the debts of both. So he is the protection of the one body (or flesh), which the husband and wife are pronounced in their married state. Hence, it is important that the wife should heed the admonition enjoining becoming reverence as due to her husband. But in its most full and unrestricted meaning it is true of Christ that he is the Savior of the body, whose reverences should be manifested by unfeigned obedience to his holy commandments. Not only as the mighty Redeemer who by the sacrifice of himself has delivered his church from sin and death, but in the daily experience of every saint, he is the

only Savior to whom they must look for preservation and deliverance from all the conflicts and temptations which beset them on every hand. That saint must be very deeply sunk in sleep, who has so far forgotten his entire dependence upon this Savior, that he does not realize the gratitude and love which is due to Christ as his constant Savior in every time of need. Well may one in such a condition give earnest heed to the admonition in the context, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Evidently there is a possibility of the saints failing so to walk, or the admonition would not have been recorded for their benefit.

When one whose only hope for salvation is in the Lord Jesus, so yields to the dictates and desires of the carnal mind as to disregard the directions of the law of Christ in his daily walk, his action is a practical denial of the authority of the Lord. Even though he may not go to the length of being openly immoral, his conduct declares that he will not have Jesus to rule over him. It is mockery for such a professed disciple to pray the Lord to "Lead him not into temptation," since he voluntarily goes in the way of transgression. This is true of such as follow the direction of their carnal reason in preference to humble obedience to the word of Jesus, which plainly enjoins upon his disciples, "If ye love me, keep my commandments." Such characters deny the truth of our text in not holding Jesus as the Head and Savior of the body. None can be guilty of this denial of the Lord unless the grace of God has been revealed in them, giving them to trust in Jesus for salvation. When such subjects of the revelation of the Spirit are disobedience to the law of the Lord, they live after the flesh, and in that departure from the right way of the Lord, they shall certainly die. Sowing to the flesh, they must of the flesh reap corruption. The present experience of this death is a fearful thing to the saints. They cannot indeed forfeit that eternal life which is hid with Christ in God; and their salvation in him is not subject to their action. But they suffer the darkness of the dead in their disobedience; and the rod of the chastening of their Lord will certainly be visited upon them, so that they shall feel to cry out of the depths unto the Lord for deliverance. For the comfort of the saints they cannot be too careful in giving heed to the exhortations and admonitions left on record for their learning while here in the flesh. Those who love righteousness and hate iniquity, are not in need of the terror of future punishment, nor the promise of everlasting bliss, to move them to desire the answer of a good con-

science toward God in their daily life. Their reward is found in keeping the statutes of their King, because they have within them the love of holiness. Wives and husbands, as well as all who love God, will find abundant reward in their present state in giving earnest heed to all the directions which are given by inspiration of God in the Scriptures.

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Middletown, Orange Co., N. Y.

MARRIAGES.

In North Berwick, Maine, March 7th, 1891, by Elder Wm. Quint, Mr. Elmer L. Quint and Miss Hattie M. Chadbourn, both of North Berwick, Maine.

On Wednesday evening, Feb. 11th, 1891, at the residence of the bride's parents in New Castle Co., Del., by Elder E. Rittenhouse, Mr. James F. George and Miss Florence, daughter of Isaac and Eliza Ann Green, all of New Castle Co.

OBITUARY NOTICES.

G. BEEBE'S SONS—DEAR BRETHREN:—Please publish the notice of the death of my dear mother, **Myra Ann Shepherd**, which occurred Feb. 25th, 1891, aged 79 years, 5 months and 29 days.

She was a sister to the late Mrs. Huldah Eggleston, of Middletown, N. Y., and also to Mrs. Lucinda Huestis, who died in the city of New York in the year 1867. In relation to myself she was a great-aunt; but at the death of my widowed mother she complied with her dying request, and adopted me into her home and heart, when I was but three years of age. She was a faithful and affectionate mother, a never-failing friend, and a devoted christian. She was a member of the Baptist Church in Catskill, Greene Co., N. Y. (the place of her birth), and at the time of the division remained firm in the Old School belief. She was a teacher in the Catskill schools for a number of years afterward, teaching in her own private school, and in the First Ward school building on Cottage St., in Middletown, Orange Co., N. Y. Teaching has been her occupation since she was a girl of sixteen.

She suffered for years with bronchitis, but that was not the immediate cause of her death. In August last she was taken with a slight stroke of paralysis in the arms, and though she partially recovered, continued to fail from a giving out of the whole system. On Feb. 24th she had a sinking spell, and from that time failed rapidly. She had for a long time been anxious for her release, as she had always desired to not "outlive her usefulness." She saw our anxiety, and asked, "Do you think this is the beginning of the end?" I answered, "Well, yes, mother, we think it is." After a few moments she said, "I feel no agitation, no fear. The great I Am has done it, and it is all right. I have been beside many a sick bed at such an hour as this, and heard them tell of a life spent in the service of the Lord, of the many good works they had performed in his cause, and the many deeds done which they felt were acceptable in his sight, and now in the dying hour they felt a sweet comfort and peace in remembrance of doing all they could for the Lord. I," said she, "have no peace nor comfort of that kind. I have done nothing for him. My peace and comfort lie not in what I have done for him, but in what he has done for me. I have done nothing for him, but he has done all for me." Some time afterward she said, "Is it possible that the glorious day has come at last?" The morning of the 25th she wished the twenty-ninth Psalm read to her, which was done. The physician left a stimulant and nerve to give to her, and as I put the spoon to her lips she shook her head and said, "Don't do it. Don't do anything to postpone it; let it come." I however persuaded her to take it, but the next time she positively refused. After that she took it quietly. At one time, when left alone with her, I saw that she was trying to say something, and by listening attentively I heard this earnest petition: "Come, my Father, come. Say it is enough. Cut short the work. Let not thy child suffer long." These were her last important words. When asked if she had any pain, or if she were comfortable, she always assured us that she was comfortable, even after she

could not speak. At four o'clock in the afternoon she had another sinking spell; and at about six o'clock death's angel snapped the chain which bound her to the earth so gently and so quietly that we did not know when the spirit took its flight. We wished Elder Thomas to officiate at the funeral, which took place on the 27th; but he was unable to be with us, so a minister of this place was called upon. He selected as a subject for his remarks the Psalm which she had wished read at her bedside.

She leaves a large number of nieces and nephews, besides many sincere friends, to mourn their loss. She was the last of a family of eight children, who all died in faith.

One by one earth's ties are broken,
As we see our love decay;
And the hopes so fondly cherished
Brighten but to pass away.

One by one our hopes grow brighter
As we near the shining shore;
For we know across the river
Live the loved ones gone before.

ADELA JONES.

ARGENTINE, Kansas, March 5, 1891.

BROTHER **Preston Munkers** died of consumption of the lungs at his residence in the city of Scio, Linn Co., Oregon, on Thursday morning, Oct. 16th, 1890.

The subject of this notice was born in Clay Co., Mo., Nov. 28th, 1830, and consequently was at the day of his demise 69 years, 10 months and 18 days of age. He emigrated to Oregon in the summer of 1846 (when what is now the thrifty, delightful and pleasant State of Oregon was a wilderness, infested by millions of wolves, cougars almost without number, and men as fierce and ferocious as they), in company with his father, mother, five sons and three daughters. The sons, except the subject of this notice, are all living. The daughters (I think), except one, are dead. His father and mother were members of the Old School or Primitive Baptist Church in Scio, and both died in the full triumphs of faith in Christ at a very old age. Of their sons and daughters there were none members of Old School Baptist Churches but brother Preston, but they showed great kindness in their attention to the wants of their sick brother. In the last few months of his sojourn on earth one or more of his brothers were with him, which no doubt was a great comfort to him in his dying moments. I visited him frequently, and always found him bearing his afflictions with patience and resignation to the will of the Lord; and he always appeared very glad to see me. For the last three or four months of his afflictions I was disabled from conversing with him in consequence of partial deafness, both in the sick brother and in myself.

In the year 1845 he was married to Miss Jane Crank. The only living issue of this marriage is Thomas J. Munkers, she having died. His second marriage was in 1862, to Mrs. Barbara Ireland, who survives him, and shares largely in mourning, together with the only son and brothers of her bereavement.

The Lord having blessed dear brother Munkers with a tolerably fair share of the good things of this world, he was thereby enabled to show his hospitality in the entertainment of the brethren and sisters from a distance who came to visit us at the time of our monthly church meetings at Scio. They could always find a hospitable home under his roof, and be well entertained, and brethren and sisters will greatly miss his hospitality. For the last year or two he was for the most part deprived of the attendance at our church meetings by reason of indisposition. But he is gone, and we cannot call him back; gone (we trust) where sin (the cause of all suffering), sickness, pain and death are felt and feared no more. May it be by the grace

of our Lord Jesus Christ, through the mercy and goodness of God our Savior, that each one of us may arrive safely over sin's tempestuous sea to that blessed, happy place, to die no more.

Brother Preston Munkers gave a relation of his experience and call by grace to the Bethel Church, and was baptized (I think) by the late Elder Ezra Stout, in the year 1869, in which church he remained a member in good standing and fellowship until the Scio Church of Old School Predestinarian Baptists was constituted in the city of Scio, in the year 1873, when he received a letter of commendation from the Bethel Church, and he and sister Barbara Munkers (his wife) went with the brethren and sisters into the constitution of the Scio Church, where he remained a member in good standing until death signed his release from his sufferings, trials and conflicts by the way, when the angel of death could shout his sufferings over.

JOHN STIPP.

Scio, Oregon.

SISTER Nancy W. Dryden was born in October, 1837, and departed this life Jan. 16th, 1891.

She was baptized by the writer in fellowship with the Old School Baptist Church called Nassaongo, in Wicomico Co., Md., Dec. 9th, 1876, and lived a life of godliness until called home to rest in Jesus. I have been intimately acquainted with the departed one about twenty years, and it was almost always a lesson of importance to me when I visited her, she seemed so anxious to know more of the things of God. She seemed so child-like and meek that I could not help envying her. Some time before she died she became so well reconciled to her lot, and to death itself, that she wanted the church and all her friends to come and see her, so that she could tell them all about it, and how good the Lord was to her. She was the third one of three sisters who lived together, making a precious and interesting family, all of whom have died with consumption. Only one was married, whose husband has witnessed the last struggle of his dear wife. Percilla died first, then Margaret, and last, Nancy W. A few weeks before she died she requested the writer to be sure to come when sent for, and said she wanted me to be present and conduct her funeral. She talked like one who was going on a pleasant journey. May God sanctify this to the good of all who are left to mourn.

She leaves two sisters, two nephews, one niece, and her brother-in-law, with whom she lived. The text used on the occasion is recorded 1 Thess. iv. 13, latter clause.

ALSO,

DIED—Near Messongo, Va., Jan. 31st, 1891, Mrs. Margaret Byrd, aged about 83 years.

Her last marriage was to Mr. Parker Byrd, a highly respected and well known farmer of the same neighborhood. Sister Byrd was baptized in fellowship with the Old School Baptist Church at Messongo, Accomack Co., Va., in October, 1830, being a member more than sixty years, and was under the care and notice of the church all that time. In the midst of all the trials, temptations and afflictions, which were many, like Job, by the grace of God she maintained her integrity. No charge was ever brought against her during that long period of time. I think the language of Job was true in her case, "When he hath tried me, I shall come forth as gold;" for she was a shining ornament of God's grace. In her deepest affliction she would say that she had not one trial too many, but that all had been for her good. She patiently waited the Lord's time to take her to himself, saying often, "I am just waiting the Lord's time." She is now where the anxiety of waiting is over. We sorrow for ourselves, but not for her; for our loss, we believe, is her eternal

gain. She passed away like a lamp going out. It was not known when the breath left her.

Thus has left us a long and well-remembered companion and others directions for her burial, requesting that her remains be taken into the meeting-house at Messongo, and that the writer preach her funeral, which her companion seemed anxious to have carried out. The writer was present, and used as a text Job iii. 17, 18. Her body was then laid away in the church-yard, to await the summons that shall call the dead to arise. She leaves a feeble and care-worn companion, two sons, a number of grandchildren and great-grandchildren, to mourn, with the little band of brethren and sisters with whom she was so closely united by a spiritual tie. May we all covet such a life and such a death.

T. M. POULSON.

NEW CHURCH, Va.

IN memory of Floyd Blizzard, infant son of Charles F. and Hannah Blizzard, and grandson of Joel D. and Hannah Northrup.

Your tender babe, your bright-eyed one,
Your youngest, darling, joy,
With whom at evening hour you knelt,
Beside your little boy;
And though he scarce could lisp a word,
Nor speak a simple prayer,
We trust the Savior blessed him
While thus he knelt there.

O how you loved your little one!

So artless and so true;

He had so many winning ways

Your fondness to secure.

And while he thus in silence knelt,

Some sweet and childish tone,

Unheard by you, might mingled with

A prayer at mercy's throne.

But he has entered into rest

Upon that blissful shore,

And there he lives, forever blest,

And sickness knows no more.

Yes, there he dwells at Jesus' feet,

With angels round the throne,

And praises sings, so soft, so sweet,

To God, and God alone.

GRANDPA.

OTISVILLE, N. Y., March 4, 1891.

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Commencing at Bethel Church, Shelby Co., Ky., on Saturday and Sunday, April 4th and 5th, at 11 a. m.; Goshen, Wednesday, 8th, at suitable hour; Salt River, Saturday and Sunday, 11th and 12th, at 11 a. m.; Mt. Pleasant (Pleasureville), Saturday and Sunday, 18th and 19th, at 11 a. m.; week following as Elder P. W. Sawin may arrange; Sulphur Fork (Campbellsburgh), Saturday and Sunday, 25th and 26th; Cane Run (Turners), Wednesday and Thursday, 29th and 30th, at an hour to be arranged by the brethren there; Mill Creek, Ohio, Saturday and Sunday, May 2d and 3d; Wednesday and Thursday, 6th and 7th, as Elder Harvey Wright may arrange; Lick Creek, Ind., Saturday and Sunday, 9th and 10th; Taylors Creek, Ind., Tuesday, 12th, at 11 a. m.; Providence, Ind., Thursday, 14th, at 11 a. m.; 19th to 24th inclusive, as Elder S. H. Moffett, of Kansas Station, Edgar Co., Ill., may arrange.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 25, 1891.

NO. 12.

CORRESPONDENCE.

"Is there not an appointed time to man upon earth? Are not his days also like the days of a hireling?"—Job vii. 1.

G. BEEBE'S SONS—DEAR BRETHREN:—A correspondent from Emporia, Greensville Co., Va., who signs himself "R. C. H.," has expressed a desire that I should say something through the SIGNS upon the above words. I often hesitate to comply with such requests, because I can present so little about the texts named; yet I do not altogether feel like refusing upon that ground, for the same inability would follow me were I to attempt to write upon any other portion of the word. I know but little about any of it. I would like, before I attempt to write or preach, for the word to become to me like living bread, so that I might eat it, and just speak of its sweetness as it came fresh from a vital experience; but if I were to always wait for this I should try to fill my appointments but a very few times in the course of a year. I am compelled most of the time, if I write or speak at all, to do so rather upon strength derived from experience in the past than upon the ground of present comfort; and the text oftener than otherwise seems pleasant, as I can see how it describes what I have felt, rather than what I feel just at the time. I have also been stirred up to try to answer such requests very often because I have regarded them as intimations of the will of the Lord. In this I may have been mistaken at times, however.

The words named above occur in the midst of the second speech of Job, which was in reply to Eliphaz the Temanite, the whole tone of whose speech, as recorded in chapters four and five, had been one of lofty censure against Job for wickedness which he supposed his afflicted friend to have secretly committed. Eliphaz speaks the best he knew, and says all that could be said from his standpoint in the matter; but he has mistaken the case of Job, and his words are therefore to Job of no value. Job himself does not then understand the matter, nor why it is that he is afflicted; but he does know that the remedies proposed by Eliphaz are of no value to him, and that his case is not what his friend supposes. Instead of containing any comfort, the words of Eliphaz but lacerate the wound and increase his pain.

The Lord indeed had afflicted Job; but he has expressly shown in the

opening chapters that it is not as a punishment for his sins, but as a trial of the integrity of his heart, and of his real love to God and desire to serve him. In the first chapter Satan is represented as saying unto God that Job's service is purely selfish. He says, "Doth Job fear God for naught?" He goes on to say, "Hast not thou made a hedge about him, and about his house?" &c. Again, he says, "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." This is Satan's challenge. He denies that there is any such thing as vital godliness, or child-like, free, loving, gospel service on earth; and now, as recorded in the first and second chapters, Jehovah answers this challenge of Satan by putting Job and all his in his hand, and he is tried to the uttermost. Yet in all this Job did not sin with his lips; that is, he did not speak against God. It is proved that Job serves God irrespective of profit or gain, or of any worldly surroundings or circumstances whatever. The fear of God is in his heart, and it is not to be shaken by trials nor afflictions. The feeling of his heart under the malice of Satan is expressed when he says, "Shall we receive good at the hand of God, and shall we not receive evil?" And again when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job did not know what the trial meant. He did not know the end of the Lord in it; but the fear of the Lord in his heart abided, and proved that it could enable the servant of God to win the victory in the conflict. Job had a wonderful victory, and divine grace was magnified when he could utter the words quoted above. As said before, Job knew no more why the trial had come than did his friends; but he knew what they did not know, that he was not being punished for outbreaching sins. Many of his expressions afterward, which might seem like self-righteous vindication of himself, will be seen not to have been so when we remember that he only means by them to deny the charges of his friends against him of great and secret sins which he had committed. When speaking directly to God Job always confesses himself vile; but to the charges of guilt made by his friends he always pleads innocent. He is right and speaks the truth in both cases, and there is no contradiction in his words, even as Paul could say in truth, "I have

lived in all good conscience before God until this day," and yet confess himself the chief of sinners. Men look at the outward act; and Job's friends looked no further. God looks at the heart. Man sees what man does; God sees what man is. In the way that men look at it, Job could deny that he had sinned, or that he was being punished for his sins, while before God he confessed himself utterly vile. As we read this wonderful book we shall see Job uttering what he does not understand often, and in his terrible anguish of body and mind complaining often, but yet he always sees this one thing that his friends do not see; and at the end, while God rebukes him and silences his murmuring, yet he does not command that a sacrifice be made for him, as for his friends, for God says, "Ye have not spoken of me the thing that is right, as my servant Job hath." The sacrifice commanded for them, and not for Job, emphasizes this testimony, and shows that it means, not that Job had said more that was right than they had, but that the difference between them was the difference between right and wrong.

Perhaps my preface may seem too long, but I felt it needful that we first of all should look at this general view of the subject. Believers in every age are subject to the same temptations. Satan now assails their integrity, as he did that of Job. He also assailed our blessed Redeemer, by holding out to him all the kingdoms of the world, as though he would insinuate against even him that he was moved by selfish considerations, and would forsake his God if greater good could come to him by so doing; and he who thus tempted Jesus will also tempt his followers. No temptation has overtaken us but such as is common to men, yes, even to the "man Christ Jesus." I must confess that one of my sorest trials at times has been when I have feared that I am serving God for the blessings of this life. At such times I cannot see that it is a temptation, and so I am troubled. Do I serve God as did Job, as did the meek and lowly Master, for naught? Or am I selfish in all that I am doing? I greatly fear and tremble about it at times. Under this temptation, to read the first two chapters of Job is at times a wonderful comfort. I know, if my faith be genuine, that I shall still fear and serve and confess God, let what outward trials and crosses that may come to me; but

often I dread the test, lest I be found wanting. I cannot help thinking here of one who has been tried as Job was, and who has shown that she serves God from the heart, and not because of gain or prosperity or health. I mean our dear, afflicted sister, Mary Parker. Not her goodness, but the grace of God, is magnified by her afflictions. What a gracious and glorious thing it is to serve God, not as a hired servant, but as a child who loves his father and his service. I want to have this spirit, and to find it my daily food to do the will of God; but I fear often it is not so. Of what avail is it if I preach Jesus, not of a ready mind, but for gain or advantage? I know there are those who serve God for naught. I want to be among them.

Now, while we must bear in mind that Satan's charge that Job is selfish in serving God is the key-note of this most wonderful book, yet we shall find many things as we read along growing out of it, and more or less connected with it; and each discourse opens up some new things to our view. Reading the discourse of Eliphaz, in the fourth and fifth chapters, we find that he charges Job with sin and wickedness (verses 7 and 8), and implies that he is now afflicted in consequence.—Verses 9 and 10. All that Eliphaz says is based upon this implication. Now Job, in the midst of his complaints, replies to this, and denies it.—Job vi. 26-30. I hope my unknown correspondent will read carefully from the beginning of the book up to the end of chapter seven.

Now, out of his sore distress Job says, "Is there not an appointed time to man upon earth? Are not his days also like the days of a hireling?" Let it be noted, in the first place, that Job does not so speak as though he desired to have a question answered. When questions are asked in a negative form it always implies the strongest form of positive assertion. Job really in this language says most emphatically, "There is an appointed time to man upon earth. His days are as the days of a hireling." The hireling labors for a limited time. He eagerly looks for his shadow, cast by the evening sun, that he may cease his labor, and receive the reward of his work. So Job says, "I am made to possess months of vanity, and wearisome nights are appointed to me." As the hireling has no joy in his labor, but is only anxious for the end of it, so Job sought rest from the suffering

that made his days joyless and his nights weary. The words, "appointed time," in the text, in the Hebrew have the force or meaning of a warfare. The sentiment is that man's life is like a soldier. He is in the warfare for a time. The service is one of hardship and danger and weariness. A soldier might well look forward to the end of the campaign, when he should be discharged, and rest from his toils, and enjoy the delights of home. So Job regards this life. Man is here for a time only. His life is full of burdens, sufferings and cares. If he referred to himself, his days were exceedingly oppressed; and as a soldier might well desire the end of the strife, or a hireling the end of his toil, so he looked with desire to the end of life, when all his suffering should end. It seems to me that this is in substance the meaning of the language of Job here. In this every tried believer can realize fellowship for him. Whether the trials be inward or outward, whether in the spirit or in the flesh, often the spirit grows so weary as to long for rest and home. Like David, they say, "I shall be satisfied, when I awake, with thy likeness." Like Paul, they have a desire to depart and be with Christ, which is far better.

There are some blessed reflections that grow out of these words of Job. First, Job recognized the truth that all his times were in the hand of God. When trouble comes this is most blessed to remember. Whether the warfare means those special seasons of conflict after which the Lord gives present rest, or whether it takes in our whole life of trial, which only ends when final deliverance comes in death, this truth is in either case most blessed. Job again and again states this truth. In chapter fourteen he says, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as a hireling, his day." In verse fourteen he speaks of his "appointed time." In the midst of all his tossings of mind he does not lose sight of this truth. How good it is to think that there is no chance-work in all our lives! Our steps are not ordered by ourselves, nor by chance, nor by blind fate, but by an all-wise and beneficent Creator. Jeremiah, with all the energy and fire of an inspired soul, cries out in gladness and awe, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The wise man said, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Jesus said of himself, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." I think I rejoice at times that even in my life God reigns, and reigns so entirely that my steps are settled.

I cannot at all understand his ways. I do not know why he does with me as he does. I do not think that I very much desire to know. I know one thing, believing that God in infinite wisdom and mercy appoints all my steps in his providence and grace, I am saved from a great deal of worry and anxiety. However dark all around may be, I feel sure that all is somehow, in ways beyond my ken, working for good to his people and for his glory. Amidst many tumults in the churches throughout the land in the past and in the present I have been able to believe that there is an appointed time, and that all will be peace when Jesus shall speak and say, "Peace; be still."

This has led me to feel that I need not rush into the conflict, for God would bring the best results to pass by-and-by. I have not thought that I could make peace; but I have believed that when he who is our peace should appear, then there would be peace. I have felt to desire that there might no offense come by my hand, though the Master said that they must needs come, and woe to that man by whom they come; but when offenses have come I have rejoiced that the Lord had said they must needs come. That the time is appointed, assures us that they must be subservient to the glorious will of our God, just as the grievous offense of the brethren of Joseph worked out the will of God previously revealed in dreams to Joseph.

I have rejoiced, too, that this is true of all men; as true of the beggar as of the millionaire, of the slave as well as the king, of the ignorant as well as the wise. Our vain distinctions between man and man are folly, and worse than folly, in the sight of God; and he shows his contempt for vain, proud, human wisdom by ordaining strength, or perfecting praise, out of the mouth of babes. So our God has appointed my times, and marked out all my conflicts. In this I can rejoice. These things I rejoice to declare. I am sure that for men situated like Job, nothing else can give strength and help and peace and rest. What can silence our murmuring, increase our patience, make us submissive, fill us with reconciliation, enable us to glory in tribulation, and glorify God in the fires, so effectually as to believe that "all our times are in the hand of him" who is "too wise to err, too good to be unkind?"

I leave these thoughts with my unknown correspondent and the readers of the SIGNS. I know they are scattering and imperfect, but I never wrote perfectly in my life. I trust I have written of the perfect things, however.

I remain your brother in the hope of life,

F. A. CHICK.

REISTERSTOWN, Md., March 5, 1891.

MY ELDER BROTHER.

AMONG the many lovely characters in which Jesus stands related to his people, the one of elder Brother is very precious to us. The grace of God being sufficient in every sense, for every trial, in every time of need, does plainly indicate to us the beauty, as well as the necessity, of a Savior whose ties of relationship embrace every condition in which we are placed one with another in an earthly sense. Of the members of a household, none (save the father) can fill the father's place. Of all the people in the world there is not one who can give to the child a mother's tender care and love, except the mother. No child can fill the mother's heart, except her own offspring. The children cannot be to each other as friends and neighbors, but each must fill the place of brother or sister. Jesus, as our life and our salvation, can and does fulfill every desire and every want. And I am many time made to rejoice that just as he is all and in all to us, so we are also all and in all to him. At a certain time during his ministry, it is declared, "while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Such words are a rich and lasting comfort to every one whose whole desire is to do the will of the Father. Were I able to relate every incident of my present life, from my cradle until now, I am sure I could not mention one moment in all that time when the watchful eye of my elder Brother was not upon me. I could tell you of many times when I was not conscious of his all-seeing presence, and knew not at the time that he looked upon me with pity and love. Being my elder Brother, he was before me, and lived when as yet I did not exist. But my substance was not hid from him when I was made in secret, and curiously wrought in the lowest parts of the earth. His eyes did see my substance, yet being imperfect; and in his book all my members were written, which in continuance were fashioned, when as yet there was one of them. After I became manifest as a child of Adam, that ever present, gracious, patient elder Brother was constantly about me. Indeed it was the will of his Father that he should never leave nor forsake me. As my fond mother caressed and cared for my every earthly want, he framed my lips to say that first endearing word "Mother." But alas! at that time,

and for many succeeding days and nights and months and years, I was blind and deaf and ignorant. I was without wisdom and knowledge; I knew nothing of this precious elder Brother; I understood nothing of his tender compassion and watchful care. His voice I could not hear; his form and visage I could not behold. When he kindly laid his restraining hand upon me, I in my ignorance vainly thought it was my own strength of will that resisted the evil. When he led me to naturally contemplate the grandeur and magnificence of the wondrous work of the creation, I was speechless and awe-stricken, but was without wisdom or knowledge to even comprehend in its smallest matter that he was the life, which is the light, of men. Being blind and ignorant, he directed all my steps; taking me kindly by the hand, he gently led me about and instructed me; yet I could not thank him, neither could I praise him, for I was all unconscious of his loving-kindness, or even of his existence. Besides, I felt conscious that all my steps were directed and governed by myself. I had all the natural faculties and pride and passions of Adam's fallen race, without a knowledge of the fallen and utterly depraved condition under which they were held in bondage. In my own estimation I was capable of doing many good and meritorious acts. I even became sufficiently self-confident to believe I could work out my own salvation and attain heaven by creature merit and works. I was well equipped, satisfied and content to live out all my days in the enjoyment of the home comforts of my own country. But I was not any longer to stay there; for the God of heaven spake to me, and he said unto me, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." I could not at the time understand the words of command, but my ever-present and as yet unseen elder Brother gave me his hand of faith, and I obeyed. This was the first dawning of a higher and nobler attainment than I had ever conceived, a promise of better things, a goodly heritage, a land of milk and honey. The warmth of my Brother's hand was mildly communicated to my cold heart, yet no knowledge that he was the sweetness and first fruits of this goodly land into which I was going. As I journeyed and searched out the land (the Scriptures, &c) I made inquiry; and I ask, as did the eunuch of Philip, Of whom does this evidence of the rich promise of the harvest speak? of itself, or of another? Evidently as did the eunuch, I look for the other. And just as Philip preached Jesus to the eunuch, so also Melchizedek meets me, and to him I pay tithes; for he too is Jesus, King of Salem, King of peace. This journey continued many days, still unconscious that my Brother was always by my side, prompting me

to search more and more, and leading me in ways that I had not known. As I traveled I found usurpers in this land (Pharisees, and very wise doctors of the law); but I knew not they were not the rightful inheritors. Indeed I had not the discernment to distinguish between the true and the false; and I think I can remember that, when I found them at variance, my natural bent was to take sides with the latter. Now in all that journey through the land, which occupied many days, I think I never forgot the first promise, that I would be shown the land. And still being blind and ignorant, having no knowledge, I clung to the promise. In my search I came across one Paul, and heard of others whose eyes were opened suddenly, and the wondrous power and love of our elder Brother was shown them instantly. It did not please him, however, to so deal with me. My Brother spat upon some clay, and with it anointed my eyes, and with exceeding joy I could see men as trees walking. Not yet knowing who it was that opened my eyes, I could not tell to those who asked who it was that had done so great a thing for me; but I could say, "This I do know, whereas once I was blind, now I see." And still more firmly did my Brother's hand of faith clasp mine. But I was only a child; and not only childish, but wayward and disobedient. I had many earthly toys, and I loved and cherished them more than I thought of the promise. So my Brother was grieved, and he caused a famine in the land, and the famine was sore. I was compelled to give up my toys of creature merit, one after another, until I was stripped, and naked, and hungry. Then came to me a rumor that there was corn in great plenty in Egypt. I traveled down to Egypt, and there wonderful things were revealed to me. My Brother was there before me, and then my partly-opened eyes perceived that he had provided for this famine. He had not only stripped me for my good, but now he had also provided a way for me. My Brother was ruler and governor of this land (but not its King); and soon there arose a king that knew not Joseph (my Brother). And now with joyful sadness I must tell you that my condition in Egypt was greatly changed from the former one (before the commandment came). Then was I in ease and comfort, self-loving and self-confident. Now I am tortured with a grievous burden; my self-confidence has vanished; I loathe myself; I am sensible of my depravity; my burden becomes more and more grievous, until I sink beneath its weight. Then my precious elder Brother comes to me as my deliverer, and with the power of his might he delivers me from under my heavy yoke of bondage, and destroys all my enemies. He causes me to see his salvation, and I am free. I am still in the world, but not of the

world. I go on in it, but it is a wilderness to me. I am fed, not with the bread of this world. The heavenly manna is given me to eat. Still I am a wayward child, and I cry for the flesh-pots of Egypt. I wander in the wilderness, where no water is. My Brother becomes a rock unto me, and the rod of his righteous law smites the rock, the water gushes forth, and I am satisfied. Again I become carnally irritable, the manna becomes insipid to me, and I demand flesh to eat. He is grieved, and supplies me meat to my destruction. Yet he leads me still through all the wilderness journey, and brings me to the banks of Jordan. Then am I made willing to cross its stormy banks. He gives me knowledge whereby I realize that I myself cannot keep the law which is written on tables of stone. I perceive him to be my righteousness, and I desire to walk in him. He takes away my stony heart, and gives me a heart of flesh. He writes his law in my heart. I receive from him the spirit of obedience. I ask to be admitted into his visible kingdom. In obedience I follow him beneath the wave, and receive the answer of a good conscience. From henceforth my Brother manifests the joy and glory of his presence in many and varied characters. He becomes my King in beloved Zion. He makes Jerusalem my chiefest joy. I am shown his glorious attributes, and he becomes to me "wonderful." I constantly need his advice and counsel. He becomes my "Counsellor." I rise up in the pride of my earthly strength. As "The mighty God" he humbles me. I am unruly and contentious. He is my peace-maker, "The Prince of peace." He leads me into the green pastures of his love, and then he is "my Shepherd." Sometimes I grow sick and faint. As a gentle, tender, loving mother he takes me in his arms and carries me in his bosom. Day succeeding day, I go about from place to place, my soul goes out to him, and he becomes to me a "place of broad rivers and streams." I walk in dark places, and he illuminates my pathway, as the sun's clear shining after rain. I was lost, and he found me, and saved me from my sins; in death and under condemnation, and he was my "Redeemer." To-day he is my Lover. He embraces me with a gracious, fervent love, kissing me with the kisses of his mouth. Tomorrow, as the azure tints deepen by the balmy rays and vapors of the rising sun, he comes on the wings of the morning, as my Bridegroom, making the clouds his chariot. His countenance is as the sun shineth in his strength. He takes me to his banqueting house, and his banner over me is love. Having on the wedding garment, I am entitled to freely tread the courts of Zion. The streams which make glad the city of God flow unto me, and O the sweet rest and peace in the precious

Savior's love! And all the while I continue to look back in fond remembrance upon all the steps I have taken, and my soul is stirred to its depths within me when I recollect that with each step in all the fitful journey I can trace the constant, patient, loving, tender care of my ever watchful elder Brother. His voice is to me as the sound of many waters. The gentle rustling of the trees, the singing of the birds, the dropping of the rain upon the housetop, are precious gospel sermons, speaking plainly his harmonious, wondrous power; for all things were created for him, and by him all things consist. The winter of our discontent with its hoar-frost, its chilling north winds, is replaced by the gentle, balmy spring time. My cold heart is thawed and warmed, the seed of the good word of God bursts into life, taking root downward, and in its upward growth bearing the blessed fruits of the Spirit (love, joy, peace, &c.), maturing in the happy harvest time of summer, after which there is a passing into the sear and yellow leaf of autumn. Our lives are spent as a day that is past. Hope within has kept pace with the faith given us, but love goes on into the endless, glorious eternity, where has gone our elder Brother, our beloved Jesus. Our place has been prepared, an house not made with hands, eternal in the heavens; for all of which we desire to give thanks; and out of the abundance of our overflowing hearts may we continually exalt his matchless name, ascribing unto him all the glory, singing sweet songs of redeeming love to the praise of the glory of his grace.

B. F. COULTER.

PHILADELPHIA, Pa.

BETHLEHEM, Ga., Jan. 24, 1891.

DEAR BRETHREN EDITORS AND READERS OF THE SIGNS OF THE TIMES:—Having been confined at home for some time by the afflicting hand of God, and having suffered the most agonizing pain of body and mind, I feel impressed to write a few lines for our valuable paper, which has been my greatest comfort during the afflictions of myself and family. I find in me a spirit of complaint and grumbling, even at the hand of God, who has been pleased to visit me with affliction. I have been led to read of the afflictions of Job, which just fits my case, when he was made to cry out, "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone; and mine hope hath he removed like a tree. My kinsfolk have failed, and my familiar friends have forgotten me." "All my inward friends abhorred me, and they whom I loved are turned against me." Is it possible that one

of God's chosen ones shall suffer all these things? It seems that Job was here contending with God, and was trying to set up his own righteousness. He had said, "Surely I would speak to the Almighty, and I desire to reason with God." Why? Because I could convince him that I have always done right, and have even administered to the wants of the poor and needy. Is not this in accordance with carnal reason? I find myself trying to set up just such claims, and thinking I ought to have some praise for my doings; that I ought to have the glory of what I do fulfill. But when we consider the eternal purpose of almighty God, we are made to fear and tremble, and to say with Job, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther." We are made to say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" "I was alive without the law once; but when the commandment came, sin revived, and I died." When God is pleased to open the eyes of our understanding, and to show us what poor dust-worms we are, we are enabled to view God in his true character as the eternal One, who is without beginning of days or end of time. He fills immensity, is everywhere present at the same time, and does his pleasure in the armies of heaven and among the inhabitants of the earth. He is God, and besides him there is none. He is God, and besides him there is no Savior. He does all his pleasure, and none shall hinder. He works all things after the counsel of his own will, and not a part of them. It matters not what it is, nor under what name it may come, it is one of the "all things;" whether they be thrones, or dominions, or principalities, or powers, things present or things to come, whether they be visible or invisible. The will and purpose of God are ordered in all things and sure. There is no chance of a failure; and when anything comes to pass, it matters not what, rest assured, child of God, he has absolutely predestinated it. It is his will, and it comes to pass, exactly at the appointed time of the all-wise God. At the appointed time poor Job was enabled to see the purpose of God in his afflictions; and he cried out, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no farther."

When the poor, wayfaring pilgrim has suffered so much that he or she is ready to conclude, I am a poor, deluded wretch; I am deceived in the whole matter; and God is going to punish me to death for deceiving the church; I do not feel worthy to be with them; O that the Lord would undeceive me, and make me a fit subject for his kingdom; for I do love to hear those good people talk and

tell of their trials and travels; and they can tell my feelings better than I can; those that are thus troubled are surely interested in the matter. It is evident that life has been communicated to them; for it is certain that the dead have no feeling, and cannot have any interest in the things that pertain to eternal life. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," and not to be conformed to the world, by going into the institutions thereof. And why? Because our blessed Savior said, "Ye are not of the world, even as I am not of the world; but I have chosen you out of the world. Marvel not if the world hate you; for it hated me before it hated you."

We understand that there are two distinct principles in the christian. One is of the earth, earthly; the other is from above, or from heaven. "And these are contrary the one to the other." This being the case, there is a continual warfare going on in the christian's mind, which gives rise to or brings many sore doubts and fears. Often the poor preacher is made to wander far away, and to walk and to talk to himself, and to pray to God for light and understanding upon these things. Often he is far from home, traveling a long and lonesome road, sometimes shedding tears of sorrow and great grief. But sometimes his heart is filled with joy and gladness, and time passes on, he hardly knows how, and is made to say, "O that men would praise the Lord for his goodness." "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 5, 6. We notice here that God commands the light to shine out of darkness. Could there be such a thing as light shining out of darkness, if there were no darkness? By no means. While in a state of nature we are darkness itself, so far as spiritual things are concerned. We were dead in trespasses and sins, and must be quickened into life by the Spirit and power of God, and not by anything we can do, say or think. "You hath he quickened, who were dead in trespasses and sins." This is what my Bible teaches; and if I am not deceived, it is what the Spirit of God teaches, although a large majority of the professing world deny such doctrine; and even some who claim the name of Primitive Baptists are opposing the doctrine of God's predestination of all things. Yet we are taught by the sacred word of God, who cannot lie, that he himself works all things after the counsel of his own will; that he will do all his pleasure. Then it was his will and pleasure that man should eat of the forbidden fruit in the garden, else that was one thing he did not work after the counsel of his own will; and he de-

clares that none shall hinder. Well, what about the serpent that beguiled our mother Eve? Shall we suppose that he slipped into the garden without the will, purpose and predestination of our God? If so, then God failed to do all his pleasure. God declared to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Surely it was God's will and pleasure. If not, then there was another failure with him to do all his pleasure. Surely it was his mind to do so even before Adam was formed of the dust of the ground; for we learn in his word that he is in one mind, and none can turn him; that he is from everlasting to everlasting, the same unchanging Being. Thanks and praise be unto his glorious name. There is nothing new nor old with him. He speaks, and it is done; he commands, and it stands fast. O that God would prepare each and all his ministers north, south, east and west to contend earnestly for the truth as it is in Jesus, for the faith which was once delivered to the saints.

Dear brethren Beebe, I will close my scribble. It is the first I have ever tried to write for publication. I submit it to your judgment. If you think anything in it would be hurtful to one of God's people cast it aside.

Yours in hope of eternal life; though, if a saint at all, the very least of all.

JOHN R. CHANDLER.

FOREST HILL, Harford Co., Md.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I was surprised on seeing in your last issue my name mentioned by some inquirer after truth, from which this inquirer wishes something said. Although I am about to try to answer the request, I feel that this unknown one has made a mistake in the name. I have no recollection of ever attempting to write on any portion of Scripture, at least for publication; and if I have any gift it is confined to the pulpit. There is, however, something connected with the case of a poor inquiring soul that will not let me be easy in mind without doing, or trying to do, or to say something that might be of some service to them.

The portion of Scripture referred to may be found in John i. 8-10. "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." The gospel is a great mystery, presenting the thought that it is known to the saints only in part. That part which to faith has been revealed, to the saints is the ground upon which they are enabled to bear testimony to the truth, as witnesses of it, as he that is born of God hath the witness in himself. Hence I understand the

text to be speaking of John the Baptist, who was a witness of something called the Light, which he says he was not, but was a witness of it. That Light is Christ, who said, "I am come a light into the world." It is intended to show the love of God to his people, manifested by his sufferings and perfect obedience. The time was at hand when that which was long promised should be fulfilled; when Christ should come suddenly to his temple. "But who may abide the day of his coming?" For there is something searching and discriminating in relation to "the sons of Levi." "And he is as a refiner's fire, and like fullers' soap." "There was a man sent from God, whose name was John." He was said to be "the voice of one crying in the wilderness." It sounds like a cry of distress, as from a poor, troubled soul lost in the wilderness. Many things were connected with his ministry which seemed new; out of the ordinary course; his peculiarities, his appearance, his clothing, his living and particularly his ministry. He is bearing testimony or witness to the Light which he saw, and declaring the things which he knew; as the forerunner or harbinger, running before with intelligence that the kingdom of heaven is at hand. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." The ordinance which John was authorized to administer, in which he was to make ready a people prepared for the Lord, was unto repentance, which he required them to manifest, as fruits meet for repentance. Their claiming to have descended from Abraham was not enough. The kingdom was to be built of lively stones. They must be born again to see the kingdom of God. This light, I understand, is the first manifestation that the poor sinner receives, by which he is awakened. In like manner as God commanded the light to shine out of darkness, he hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. This is the light which makes manifest. It manifests sin as a transgression of the law of God, and the poor soul as justly condemned. They could not believe this without faith. There is a sense in which the sensible sinner can feel the sad state in which he is by reason of sin. He cannot now shelter himself under the garb of his own righteousness. The light has manifested its true nature as filthy rags. The man is roused up; he looks back over his life in a manner he never did before. The whole house is torn up; all within is seen, as it were, in a glance, and nothing good can be seen. The heart is desperately wicked; who can know it? None can know it but the awakened one, who by the light sees for himself. I cannot be persuaded but

that faith and hope, and all the precious blessings, were embraced in the first manifestations in the sinner's heart; but they were not yet manifested. The little infant yet in the womb has all the members of an adult, but not yet manifested. When the time comes that faith lays hold on the promise of life, instead of the law that condemned him, and he can see Christ as the end of the law for righteousness, which he is, as revealed in the gospel, to every one that believeth, the thunders of Sinai cease and give place to some peace within; that the law is fulfilled in him, and not by him, as he once thought he could or must do for himself. Sin has reigned unto death in the man, in his experience, and has brought forth fruit unto death. Now grace begins to reign, and brings forth fruit unto God. Now he is able to bear testimony to the truth as it is in Jesus; and he could not be a witness of the light until he had seen it, and been made free from the law of sin and death, by the spirit of life which is in Christ Jesus.

"That was the true Light, which lighteth every man that cometh into the world." Not that every man born into the world by a natural or corruptible birth is enlightened by this Light as a consequence; but that none are enlightened in any other way than by this true Light, as will appear by what follows.

"He was in the world, and the world was made by him, and the world knew 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." Does not this cover the ground, that if a new and heavenly birth must be experienced in order to know the truth, the birth of the flesh avails nothing in regard to a true knowledge of the things of the kingdom? Although John was endowed with very special and important gifts by him who sent him, yet he sinks into nothingness in comparison with him who was to come. He speaks as if he had not seen him as clothed with flesh for the suffering of death in that body prepared him. "And I knew him not; but that he should be made manifest to Israel, therefore I am come baptizing with water." The way was opening for a manifestation of this great mystery hid in God before all ages, but to be made manifest in these last times for you; and there was need of John the Baptist, who was spoken of by the prophets long before he was born. He is coming; that is, salvation is being manifested. "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." We need look no where else for the revelation and

manifestation of these things but in the experience of poor sinners, who are saved with an everlasting salvation, shown to faith. It is here there is a realization of these things. Here mountains are brought down, and valleys exalted. Here crooked things are made straight, and rough places smooth. Sinners, who are saved only by grace, can tell of the grace that saved them—"saved a wretch like me." Here are great difficulties, obstacles, removed, which they never could be able to surmount. They are removed for them, and in them; and their tongues are loosed, and a new song is given them, which is a song of thanksgiving to God. An active, inquiring mind is theirs, and I have no doubt that this is true in the case of our unknown friend who wishes something said on the text named at the beginning of this article; but I am afraid that nothing has been said that will be of any use to him or her, or to any other. Perhaps some of our brethren may take up the subject and make it clear and more profitable; but such as it is I submit it to your judgment. Dispose of it as you think best.

WILLIAM GRAFTON.

WOODLAND, Cal., Dec. 29, 1890.

DEAR BRETHREN:—I feel like I cannot get along very well without the SIGNS. It is a welcome visitor to me, as I never get to hear any sound doctrine in this part of the world. We have everything else here. They tell the people God has done all he can, and the people must do the rest, or they cannot be saved. I must say that I have not so learned Christ; for if I am saved, it is by grace alone; not by works of righteousness that I have done, but for the great love he had for me. Jesus came to seek and to save that which was lost. Well, did he save that which was lost, or did he just make the way possible for us to save ourselves? Paul says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus." When? When we do good works? O no; but "before the world began." That was a long time before we were able to do any kind of work. So I feel we are saved by grace, and not of works. Then why may we not trust him? Let us

"Trust him for his grace.
Behind a frowning providence
He hides a smiling face."

It seems to me in reading the SIGNS there is much complaint. Dear brethren, let us not look so much to our selves, but look to Jesus, and leave self behind. Some sing, "Only trust him: he will save you;" but Paul says he has saved us, and has called us. He also says, "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." I feel just as satisfied that all for whom Jesus died are saved, everlastingly saved, as I am satisfied there is a Savior; for the promise is sure to all the seed; and all the seed are the children. Jesus says, "The good seed are the children of the kingdom." "He that soweth the good seed is the Son of man." "Though our outward man perish, yet the inward man is renewed day by day."

Brethren and sisters, trust him,
For Jesus is your friend;
And if you lack for wisdom,
He'll not refuse to send.

"Ask, and ye shall receive; seek, and ye shall find."

"What more can he say then to you he hath said,
You who unto Jesus for refuge have fled?"

And further, Paul says to Timothy, "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Do not tell people all the time how mean we are, and what great sinners we are. They all know it; and more than that, God knows it. And Jesus knows what sore temptations mean, for he has felt the same. "See that ye fall not out by the way." Yet the Spirit says that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Will those be lost who thus depart and give heed to such doctrines? If they are the children of God they cannot be lost eternally; for he says that if they deny him, he cannot deny himself; because a child of God is his own, and belongs to no one but God himself. Yet they may be captivated and led astray by the devil at his will; but at God's own time they shall return. The prophet says, "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." "Return unto me, O backsliding children." Were they children all the time they were gone? O yes; disobedient children, saved by grace, for the great love wherewith he loved them; therefore with loving-kindness he draws them.

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This sure foundation is my place of rest.

"Here would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

God has loved his people with an

everlasting love. Then why may we not love and trust him? Let us praise and glorify his holy name.

I felt inclined to pen these few lines. If I could only write like others, then I would be glad to cast in my little mite. I hope the SIGNS can be continued weekly. I expect to take it as long as I can raise the money to pay for it, whether it comes weekly or semi-monthly.

From a sinner saved by grace,
E. M. HOLLINGSWORTH.

MT. STERLING, Ky., Jan. 17, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I have had great comfort in reading the SIGNS OF THE TIMES the past year. I thought the editorials and letters were good. I have also read some of the first and second volumes. My dear husband was an agent for the third volume, and sent to get it for himself and many of the brethren until his death, in the year 1875. Since then I have sent for it. Some want to say there is a change in the doctrine. I have read the articles of old brother Beebe, and I see no change. I am trying to write, and it may be for the last time. If I live until March I will be eighty-nine years old. My hope is that the Lord changes not. He says, "I am God, I change not." What an assurance is this to the people of the Lord! The angel told Joseph that Mary should have a son, and that his name should be called Jesus; "for he shall save his people from their sins." They were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. Brethren, we cannot attain to holiness of this mortal body in this life; but this mortal shall put on immortality, and these bodies shall be raised spiritual. Then the time of trouble will end.

I was baptized sixty-one years ago last April, with eight others; but all are gone except myself. There was much love among them. I cannot tell you how lonely I feel. I have the same hope that I had. I have to pray to the Lord for every blessing. In my young days I thought that to grow in grace was to feel that we were not as sinful as we once were; but I feel as helpless to-day as I did then. My hope is that God does not change, and that he will be with me in death. I do not know that it is right for me to write. I desire your prayers, brethren.

From your unworthy sister in hope of eternal life,

NANCY JONES.

OPELIKA, Ala., March 3, 1891.

DEAR BRETHREN:—I feel like saying this much, since my last letter appeared in the SIGNS, that I do not yield anything, so far as the doctrine is set forth in my writings in the SIGNS. I stand where I have stood for a long time; that is, firmly fixed, as I hope, upon the doctrine of unlimited predestination. I am not partial, but believe the whole length, which is measured in the Scriptures.

I cannot help believing that if the foundations be destroyed the people of God will be lost. This is my comfort, that the powers of earth and men cannot destroy the foundation; nor can the powers of hell and darkness; nor can all the powers combined do it. Therefore I take comfort in the lasting and abiding nature of the foundation in God's holy mountain.

I have thought this needful, as some might conclude that I have receded, or am becoming weak kneed; but it is not so; for the Scriptures, and my own experience, and even reason itself, teach me that the doctrine is true.

With strong desire for the prosperity of the Lord's people, the church, I am yours in hope,

W. LIVELY.

ST. MARY'S, Ga., March 9, 1891.

BRETHREN BEEBE:—In my letter which I just forwarded I failed to convey all my meaning in relation to repeating the Lord's prayer in concert. I wish to say in connection that the command, "Let one speak, and the others judge," I understand to apply in this case as well, for God is not the author of confusion. I admit that under the Mosaic dispensation we find that the Israelites responded collectively, but under the beautiful simplicity of the New Testament order such formality is abolished. I am at a loss to understand how so many can fall in with the innovations of men, when they confess that the Scriptures are their guide, and they give evidence that it is frequently read in their homes. How is it that they cannot understand the order of God's house?

M. HILLINGS.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

BACK NUMBERS EXHAUSTED.

OUR supply of back numbers for this volume being exhausted, we will have to commence new subscriptions from the date at which they are received, and send to corresponding date next volume.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 25, 1891.

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.

GRACE AND WORKS.

"For by grace are ye saved through faith: and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. ii. 8, 9.

"I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. iii. 8.

Some months since a request was received from a lover of the truth who wished for an expression through the SIGNS OF THE TIMES upon the subject presented in the two portions of Scripture above quoted. The delay in complying with the wish of our friend has resulted from the impossibility of answering every inquiry promptly, even if we were able to expound such texts as are suggested by our many correspondents. In many cases, inquiries are not answered because of lack of time and room in our columns. Other questions are propounded to which no response is given, the from want of satisfactory assurance that we are qualified to present any clearly scriptural views concerning them. In no case is an inquiry designedly treated with indifference. Comparatively few of our patrons fully realize the impossibility of replying to every inquiry received. As far as lies in our power, every application receives attention as soon as is consistent with the necessity of giving space to more pressing obligations.

From the fact that natural reason cannot receive the testimony of the Spirit of God, there must always be a controversy between that mind which is guided by reason, and the understanding of truth which is revealed through faith. In the subjects of divine instruction these two opposing sources of knowledge can never be reconciled. Therefore, every saint is called to experience an unceasing warfare within his own mind. So Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. v. 17. In this text "the flesh" includes all that is born of the flesh, as our Lord defines this expression in his conversation with Nicodemus. "That which is born of the flesh is flesh." All that a man is by nature is in this sense, "the flesh." And so, the Spirit is also all that is born of the Spirit. Jesus declares, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And to the unbelieving Jews he said, "I know that ye are Abraham's

seed; but ye seek to kill me, because my word hath no place in you."—John iii. 6; vi. 63; viii. 37. Reason is a product of the birth of the flesh, and is therefore destitute of the word of Jesus, which is spirit and life. That word is received only through faith, which is the fruit of the Spirit, and therefore it is the gift of God.

From the weakness and indefiniteness of language, it is impossible that divine truth should be so carefully expressed even in the inspired record of the Scriptures, that it may not be wrested by designing men, so as to make it seem that the letter of the divine testimony is not in perfect harmony. Those who really believe the revelation which God has given, will readily confess the failure of their own comprehension in such cases, rather than deny the correctness of the Scriptures; but the artful enemy of the saints is ever ready to trouble them with suggestions contrary to the doctrine of Christ. It is safe in every case, for those who are bewildered by apparent conflict in the words of inspiration, to remember that when correctly understood, the whole volume of the sacred revelation is the one testimony of Jesus; and therefore, it is absolute truth, however incomprehensible it may appear to finite human reason. This consideration will effectually silence not only carnal opposers of the doctrine of salvation by grace, but it will also give the victory over those cavils which are raised in the mind of the saints by the deceitful workings of unbelief.

"For by grace are ye saved through faith." In the connection of this text, the essential principle of the gospel of Christ is presented in clear contrast with the system of justification by works of obedience to the requirements of the law which was given to the nation of Israel. That law made nothing perfect, but by presenting the exact rule of infinite justice it exposed the exceeding sinfulness of sin in the best obedience which men could render to its just and holy demands. "Therefore 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 giving of the law upon Sinai did not change the condition of one of the guilty children of Adam. All were guilty and under the curse of God before that law was written upon tables of stone. Its revelation only made manifest the judgment unto condemnation which had already passed upon all men, when all sinned in Adam. The justice of God shines in the law, which was given by Moses; but grace and truth came by Jesus Christ exclusively. This is the principle set forth in the teaching of the apostle of which our text is a portion. Although the saints at Ephesus were Gentiles, their natural reason was looking to their own obedience for acceptance in the sight of God. This selfish principle is still found in the fleshly mind of all conscious sinners. The doctrine of

salvation from sin by the grace of God without creature merit, can never be received by the natural man, whose reason is his only guide. Even to those who have by faith received the revelation of this divine truth, it is not known by the power of reason. Hence, they are much troubled by doubts of the reality of the assurance of their hope, because they cannot find anything in themselves to warrant the belief that they are delivered from the condemnation of sin. When they examine themselves in the light of reason, every indication bears witness against their hope; and they would, if it were possible, sink in despair. But the testimony of faith is the witness which abides in them, whereby they are saved from being utterly cast down. Neither in their conduct, their conversation, nor in their own thoughts, can they find the evidence on which their hope can rest; but the abiding assurance of the faith of Jesus Christ forbids their yielding to the doubts by which their hope is constantly assailed. While everything which is seen by reason forbids their hope in Christ, this abiding evidence of faith is the assurance by which they triumph over all opposition.

In considering the palaces and telling (that is, counting) the towers of the Zion of our God, faith may well mark the bulwarks of omnipotent grace which are established by the power of God, for the strength and protection of the objects of his eternal love. They are not left to depend upon the frail support of their own works of righteousness, nor to trust in their own watchfulness and care; but they are "kept by the power of God through faith unto salvation ready to be revealed in the last time." This salvation is indeed by grace alone, which in no degree depends upon any works or merit in themselves. Resting upon the immutable love and truth of God, they have a strong consolation who have fled for refuge to lay hold upon this glorious hope of immortality which is revealed in Christ Jesus, who is the embodiment of that grace by which they are saved. It is this fundamental principle of gospel truth which Paul is bringing to view, in contrast with the legal system, which provides life for the obedient servant who does all that it requires, and visits death upon every transgressor. Under the law of works, there is nothing but the curse of death. Grace saves its recipients not only from the curse of the law, but from the sin by which that awful curse is incurred.

The wonderful power of this grace of God that bringeth salvation, is infinitely beyond the highest conception of reason. By this grace the redeemed people of God are not merely delivered from the penalty due to their sins against the holy law of God; they are made free from all condemnation by the blood of Christ, and are presented holy and without

blame before God in love. So full and complete is this salvation that there is now no condemnation to them. Through the justifying righteousness of Jesus, which this grace brings to the condemned sinner, he is so perfectly saved that he may confidently challenge the powers of earth and hell, saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 33, 34. Thus it is evident that the salvation which is by grace is perfectly in accord with infinite justice. The miracle of the grace of God is revealed in cleansing justly condemned sinners by the blood of Jesus Christ, so that they are free from sin, and made holy with that righteousness which exceeds the righteousness of the scribes and Pharisees. All that perfection is in Christ, and the subjects of his grace cannot claim any merit in themselves; therefore they can glory only in their holy Redeemer. The more clearly that grace is manifested in any saint the more will he see the vileness and corruption of his own heart, and long for deliverance from the law of sin which is in his members. From this bondage also he is saved by grace.

In every experience of the saving power of this grace it is manifested through faith alone. Often the troubled saint is brought so low by the conscious sinfulness felt within himself, that he is ready to confess his whole hope a delusion, and reason suggests that it is unaccountable how he ever dared to rest in the comforting assurances which are written for the consolation of the true children of divine grace. When thus sunk deep in the mire of carnal reason, the Spirit takes of the assurances of the grace of Jesus, and "through faith" shows him again the grace of God in which he has rejoiced, and instantly he is saved out of all his distresses. But this experience of the saving power of grace never comes through reason; it is through faith alone that the tried and afflicted saints are saved by grace. In this way the abundant grace of God is magnified, and confidence in self abased in every deliverance which the saints receive in their sojourn in this world of conflict.

"And that not of yourselves, it is the gift of God." To the natural mind it seems needless that the saints should be thus continually reminded of their entire dependence upon the unmerited favor of their Lord. Only those who have learned the pride and vanity of their own sinful hearts, can see the necessity for the frequent repetition of this important truth. Not only the pride of the carnal mind leads the saints to look to themselves for deliverance from their accuser, but it is also one of his devices to encourage them in that false dependence. Since both

the grace, by which they are saved in times of trouble, and the faith, through which that grace is revealed, must come from their Savior God, they are at once forbidden to glory in themselves, and comforted in the assurance that they are securely protected by the watchful care of their omnipotent Deliverer. They are often assailed by their adversary upon the charge of their own unfaithfulness; and in their hearts they feel that his accusation is just; so that if the ground of their assurance were in themselves they might well yield to his fierce accusations. But for their consolation, it is left upon record that their faith is not of themselves, it is the gift of God. It is certain that God knows just how strong an evidence his saints need in every trial; and he will never fail to give that faith which is the evidence of those unseen things which he has prepared for them that love him. For Paul says, "My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv. 19. Unbelieving reason is never content to rest in this assurance; and hence the natural mind of the subjects of grace is constantly seeking for some evidence that is tangible to finite sense, by which to confirm the testimony of the Spirit which they have received through faith. If such confirmation could be found, it would be of self, and not the gift of God. All such evidence must come short of comforting those who have no confidence in the flesh. The hope of the saints receives no support from the testimony of their natural mind. Only in the gift of God as revealed by his Spirit, can they find that perfect assurance by which they are given the victory over all the opposition of their natural reason. Thus their confidence of hope is entirely above all dependence upon themselves, being founded and built up in Christ alone through the assurance of that vital faith, which is the fruit of the Spirit and the gift of God. Therefore, they are constrained to acknowledge that it is indeed exclusively by the grace of God that they are saved, and not of themselves, since they must receive as the gift of God even the faith through which they are enabled to trust in the Lord Jesus Christ for salvation.

(Concluded next week.)

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OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with the special request of brother G. M. Fetter, I now forward for publication in the SIGNS OF THE TIMES a notice of the death of his wife, **Elizabeth G. Fetter**, who departed this life on Tuesday, Feb. 17th, 1891, at Irving Place, Pueblo, Colo., aged about 37 years. She was confined to the house only about three days, and died of what is termed Bright's disease.

Connected with this death is (to us mortals) a dark providence. They had been married not quite nine months, and she had moved far from the home of her childhood; but that was the place appointed for her to die, however dark and inscrutable it may appear to us; for of the God of the universe it is recorded, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." But the lovers of God's truth can say at times,

"Thy ways, O Lord, with wise design
Are fram'd upon thy throne above;
And every dark and bending line
Meets in the center of thy love."

Mrs. Fetter was a lady of culture and refinement, and had that gift to adapt herself to surrounding circumstances with much ease, and was willing to do anything in her power to assist her friends; but above and far surpassing those accomplishments, she was a dear lover of gospel truth, and desired to hear neither preaching nor talking that did not abase the creature man and give to the Lord Jesus Christ all the power, wisdom and glory in the redemption of lost and ruined sinners, and their final victory over every foe. In her last short but final sickness, all that loving friends and faithful physicians could do did not prevent the "king of terrors" from doing his appointed work. Her last words, verbally uttered, were, "Let me go; it is all right."

The corpse was forwarded by express from Pueblo, Colo., to Hopewell, N. J., and her funeral was on Monday, Feb. 23d, and was very numerously attended, as she was a great favorite throughout this vicinity. It was one amongst the saddest funerals that I have ever been present to witness; for as the friends passed by the casket to take the last lingering look at the lifeless body there were many tear-bedimmed eyes. Our dear brother, Peter S. Garrison, the father of the deceased, as well as her brother, Dr. John B. Garrison, were in deep distress, for the news

of the death of Mrs. Fetter came to them so unexpectedly.

Elder Silas H. Durand, of Pennsylvania, was present, and took part in the exercises; also, Elder E. V. White, of Virginia, was present. The words used for a text upon the solemn occasion were the following: "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Lock upon mine affliction and my pain; and forgive all my sins."—Psalm xxv. 16-18.

I also append the following brief letter from brother G. M. Fetter.

WM. J. PURINGTON.

HOPEWELL, N. J., March 14, 1891.

ELDER WM. J. PURINGTON—DEAR BROTHER IN CHRIST:—I am anxious that some notice of Lizzie's death should go into the SIGNS. I am so far from well that I cannot write for publication. The few short months that we were permitted to live together were the most happy part of my life; but wisdom marked the bounds, and I know from my soul that it is all right. She loved the truth, and as the triumph of grace she was called home. I cannot write much; all the nervous tension that I could bear has been exhausted. The kindness that you have shown me is appreciated, and may it be my happy lot to reciprocate it. I am a poor, frail mortal, and my only plea is that grace may sustain me in my lonely hours. The church is most dear unto me; there all my treasure lies. May I kiss the rod that has smitten, and rejoice that Jesus died. Remember me to sister P. and Ada. I cannot write more now.

G. M. FETTER.

PUEBLO, Colo., March 8, 1891.

DIED—In Springfield Township, Huntingdon Co., Pa., on Wednesday, March 4th, 1891, **Mrs. Rachel M. Madden**, aged 76 years, 7 months and 15 days.

She was stricken with paralysis about five weeks before, and was improving slowly until a few days before her death, when she took "La Grippe," and in her reduced condition was not able to rally. Her maiden name was Morrison. She was born in the Long Hollow, Mifflin Co., Pa., and removed with her parents in the year 1831 to the banks of the Big Aughwick Creek, near the place where she died. She was the oldest of a family of seven sisters and three brothers, all of whom preceded her to the grave except one brother and one sister. She married Wm. Madden in the year 1843. In 1859, in connection with her husband, who preceded her to the grave just sixteen years, she was baptized by Elder Joseph Furr, in the fellowship of the Old School Baptist Church, to which she clung with great tenacity. She united with the Springfield Church, Huntingdon Co., Pa., where she remained a consistent, faithful, influential and model member until death. Her counsel was often sought in matters pertaining to the church, having more than ordinary judgment and intelligence. The writer being a son-in-law of the deceased, with whom she had spent many of her later days, had every opportunity of knowing her qualities. I am free to say that she was a model woman in every stage of life, her chief motto always being to return good for evil, and would rather suffer persecution than resent an evil. The greatest lesson ever taught by a mother is that of example; and truly the life and graces of the deceased are a living epistle in the minds of the church. We often had occasion to seek the counsel of each other, and I never erred in taking her advice. She was a light on my journey through life. I loved her as I loved my mother, and neither of us ever marred the pleasure or ruffled the temper of the other by word, act or frown. I have lived to see her usefulness and christian sympathy lav-

ished upon all with whom she came in contact, and who needed such.

She died the death of the righteous, without a struggle or a murmur, and leaves to mourn one son, F. H. Madden, of Meadow Gap, Pa., and four daughters, Mrs. J. Wilson Allen and Mrs. Jennie E. Robinson, of Altoona, Pa., Mrs. D. W. Stewart, of Walnut, Juniata Co., Pa., and Mrs. Z. T. Brubaker, of Meadow Gap, Pa. Her interment took place on Saturday, the 7th, in the cemetery of the Springfield Church, at which time and place Mr. Wm. H. Stevens preached a very appropriate and affecting sermon from Job xvi. 22.

J. WILSON ALLEN.

MEADOW GAP, Pa., March 14, 1891.

MY beloved aunt, **Melissent Hoyt**, died Dec. 1st, 1890, in Guthrie, Oklahoma, Indian Ter., where she moved last March with her daughter and son-in-law, Hon. S. B. Bevans. She was seventy-six years old, and the widow of Nelson W. Hoyt, who died in June, 1865. She with her husband were baptized by Elder Amos Harding, and joined the Old School Baptist Church at Waterloo Mills fifty or sixty years ago, where their names are still recorded, having soon afterward gone to the city of New York, where she resided until last March. She had been a reader of the SIGNS all these years. Although surrounded socially by other doctrines of the day, she stood firm and steadfast to her faith. Perhaps her greatest sorrow in life was when the cruel hand of death took her beloved husband from her, and six months later a lovely daughter just blooming into womanhood. This stroke was almost more than she could bear; and only for her firm belief, and calling upon God to sustain her, she must surely have drooped under this crushing blow. A few years later, and twenty-two years ago, she took up her residence with her son-in-law, Mr. Bevans, being the only child she had, leaving out eight children, except one son, Samuel Hoyt, of the city of New York. She is also survived by two or three brothers, Lewis and Simeon Coykendall, of Deckertown, and two sisters, Mrs. Charity Cole, of Coleville, and Mrs. Jane Beemer, of Beemerville, N. J. With those of her own, her husband's family mourn the loss of so lovely a character.

She was ever ready to give a helping hand to the helpless, and a cheerful word to the friendless. She possessed such a sunshiny nature that clouds melted away in her presence. She was always hopeful, and looking upon the bright side of life. She was beloved by all who knew her, and we miss a bright and shining light from our midst.

Nelson W. Hoyt, her husband, was the eldest son of John Hoyt, deceased, of Mt. Salem, N. J., and was a butter merchant for many years in the city of New York, residing in Jersey City, where he died. Elder Gilbert Beebe preaching his funeral, and six months later that of his daughter. They were buried in Bayonne Cemetery, Jersey City.

The funeral of Aunt Millie was held at the home of her son-in-law, Mr. Bevans, in Guthrie, Dec. 3d, 1890, and her remains temporarily interred there, awaiting removal to her family plot in Bayonne, where she will rest, awaiting the resurrection.

KATE SMITH.

MT. SALEM, Sussex Co., N. J.

MEMORIAL resolution of the Roaring River Old School Predestinarian Baptist Church of Christ.

WHEREAS, God in his all-wise providence has been pleased to remove from us by death our much-loved sister, **Nancy E. Johnson**, we feel it our duty to submit to his decree, and to note her eventful life in our records.

Sister Johnson was the daughter of Col. John Martin, and was born July 23d, 1809. She was married to Lewis Johnson Jan. 22d, 1829, and professed the christian religion in 1835, joining the Baptist Church at Roaring River, being baptized by Elder George Douglass. She remained a faithful member of said church until called away. She fell asleep in Christ Aug. 15th, 1890. In all the persecutions which the Baptists have passed through in this section she remained steadfast in the faith once delivered to the saints. She was the mother of our dear brother, Deacon Samuel H. Johnson, and six other members of this church.

Resolved, That in her death this church has truly lost a mother in Israel. Her children and grandchildren have lost a faithful mother, whose counsel, godly walk and godly conversation are greatly missed by all who knew her. Our dear sister has ever been in sympathy with our dear Elder Wm. R. Welborn, with the doctrine he so earnestly preaches, and in all the persecutions that he has undergone. She died in full accord with Elder Welborn and this church in the doctrine of God's predestination; that is, she believed in the predestination of all things.

Resolved, That our Clerk spread this on our church book.

WM. R. WELBORN, Mod.

S. H. JOHNSON, Clerk.

BROTHER W. P. THOMPSON died at his home in Tuskegee, Ala., Jan. 15th, 1891.

He was born in Talladega, Ala., March 13th, 1839. He was a devout man, one that feared God and loved his neighbors. His death is a grief to his family, for he was a devoted husband and an indulgent father. The church has lost an esteemed and earnest brother, and the community an honorable, upright and progressive citizen. He was the friend and well-wisher of those in prosperity, but a friend indeed to those in adversity. He never turned the poor away empty, but shut up his bowels of mercy against the needs of a brother. He was beloved of God, and loved God. The power of grace was exemplified in his life and death. He lived the life of the righteous, and his death was precious in the sight of the Lord. His treasures were laid up in heaven, and his heart was there also. His walk was orderly, for he walked in the light; and his conversation was godly, for his words were seasoned with grace. His word comforted many hearts. He sincerely loved the truth, because the truth had made him free. He praised grace, for grace had saved him. He showed his faith by his works; and whatsoever his hand found to do he did with his might. He had just completed a neat, comfortable chapel in his town at his own expense; but the first knell tolled from its turret was his own death knell, and the first services held within its walls were his own funeral. The monument of love erected in a thousand grateful hearts stands to his memory. He being dead, yet speaketh. The last days of his life were spent in praising God. He sang the songs of Zion upon his death-bed. No. 1296, Beebe's Collection, was his favorite song in life and in death. He is dead to us, but he lives unto God, and we shall see him again.

My dear husband, **S. F. McLeroy**, departed this life Jan. 15th, 1891, of pneumonia, aged 36 years, 8 months and 7 days.

He came from Alabama to Louisiana in the year 1880, and we were married Oct. 2d, 1881. He joined the Old School Baptist Church at Ephesus, La., on Saturday before the second Sunday in December, 1887, and was baptized on Sunday by his father, Elder John McLeroy, of Alabama, he being here on a visit.

He leaves his father, one brother, three sisters and his wife to mourn their loss; but we sorrow not as those without hope,

as our loss is his eternal gain; for it is written, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He was a kind and loving husband. It was hard to part with a dear, loving companion; but O what a glorious thought, that he is not dead, but sleepeth in Jesus.

ALICE K. McLEROY.

CHOUDRANT, La.

SISTER Charity Read died at her residence in this city on Tuesday, March 10th, 1891, of heart disease, after a protracted illness, aged 74 years, 10 months and 25 days.

Sister Read was baptized in the fellowship of the Middletown & Wallkill Old School Baptist Church about twelve years ago by the late Elder Gilbert Beebe, and continued to enjoy the fellowship, love and esteem of the church until the Lord took her to himself. She is survived by one son and five daughters.

The funeral services were conducted by her pastor, Elder Benton Jenkins, at the meeting-house in this city; after which her mortal remains were deposited in Hillside Cemetery, near the lake in which she was "buried in baptism" about twelve years previously.—Ed.

APPOINTMENTS.

DEAR BRETHREN BEEBE:—Please publish the following list of appointments, which I will attend, if the Lord will:

Cow Marsh, Thursday, March 26th, 2 p. m.; Broad Creek, Friday, 27th, 2 p. m.; Delmar, Saturday, 28th, 10 a. m.; Salisbury, Saturday, 3 p. m., and Sunday; Nassaongo, Monday, 10:30; Indiantown, Tuesday, 10:30.

SILAS H. DURAND.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—If not asking too much, please publish the following appointments for me:

Commencing at Bethel Church, Shelby Co., Ky., on Saturday and Sunday, April 4th and 5th, at 11 a. m.; Goshen, Wednesday, 8th, at suitable hour; Salt River, Saturday and Sunday, 11th and 12th, at 11 a. m.; Mt. Pleasant (Pleasureville), Saturday and Sunday, 18th and 19th, at 11 a. m.; week following as Elder P. W. Sawin may arrange; Sulphur Fork (Campbellsburgh), Saturday and Sunday, 25th and 26th; Cane Run (Turners), Wednesday and Thursday, 29th and 30th, at an hour to be arranged by the brethren there; Mill Creek, Ohio, Saturday and Sunday, May 2d and 3d; Wednesday and Thursday, 6th and 7th, as Elder Harvey Wright may arrange; Lick Creek, Ind., Saturday and Sunday, 9th and 10th; Taylors Creek, Ind., Tuesday, 12th, at 11 a. m.; Providence, Ind., Thursday, 14th, at 11 a. m.; 19th to 24th inclusive, as Elder S. H. Moffett, of Kansas Station, Edgar Co., Ill., may arrange.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 13.

CORRESPONDENCE.

NEW CHURCH, Accomack Co., Va.

DEAR BRETHREN BEEBE:—Being asked, a few days ago, by one of the prominent citizens of our place, if Solomon was a black man, seemed to bring about some exercise of mind in connection with some expressions recorded in Solomon's Song i. 5, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." It is claimed by a great many in this day and at this time, who are inexperienced, both of the noble and ignoble, that this was simply Solomon speaking with reference to himself; and that he meant, by using the word black, he was a negro, a black man. But this, as well as all other Scripture, is only understood by experience. We find by examining the chapters which compose this song; which is called "The Song of songs," that it contains a mutual and interesting theme, as though there were two parties engaged in it; and this is true. The church is making her confession, and her Redeemer is replying, "Thou art all fair, my love." She first acknowledges that she is black. The pronoun "I" is used in the fifth verse, but "we" in the fourth verse. "Draw me, we will run after thee." Question.—How have the people of God, "sanctified by God the Father, and preserved in Jesus Christ," ever learned that they are black? The world answers, "By reading the Bible and other books, and by preaching." But this is untrue; for it is one thing to be told that a certain thing exists, and another thing to see it. Then knowledge comes by what is seen and felt; not of the outward vision, but the inward revelation; for the Scriptures tell us that "in him [the Word] was life, and the life was the light of men."—John i. 4. So it is not an outward impression, but an inward revelation. So life eternal, and light, which makes manifest the depth of corruption, are inseparable. The work of the Spirit begins within. All outward impressions will sooner or later pass away; but that which shows the heart to be deceitful above all things, and desperately wicked, will endure forever. So the longer the dear child of God lives here, the more there will be manifest of the blackness bubbling up from that fountain of corruption, causing them in truth to say, "I am

black." Not only was black, but am now black. And this will ever be the case when in the light of the revelation of the Spirit they have a view of their standing in Adam, their federal head; for they see Adam in their very thoughts, as well as actions. It is not what the redeemed and ransomed sinner does in particular, but what he or she is in their own view, that makes them acknowledge before God and the daughters of Jerusalem, saying, "I am black." And O what groanings, which cannot be uttered, and sighs, which cannot be heard! Painful indeed. But the self-righteous, with the "outside of the platter" washed by an outward reform, can say, "I am not as other men, or as this publican," who says,

"Here on my heart the burden lies,
And past offenses pain mine eyes."

That apostle who had such an abundance of revelation does not say he was the chief of sinners, but was the chief of sinners at the time he thus spoke. Dear reader, you will find this same truth expressed in all his epistles. Some vainly suppose that to believe in the absolute predestination of God would reconcile those that believe it to all things, even to the blackness of their corrupt nature; but never. For the life that animates them, which is Christ in them the hope of glory, is pure. The unworthy writer of this has had a little hope for nearly forty years, and is compelled to say yet, and it seems more frequently, and with sorrow, "I am black." O how seldom I can see myself as I wish to be! For in me, that is, in my flesh, there dwells no good thing. Then it must be blackness that is seen. The more one sees of their own filthiness, the greater seems the mercy of God. "I am black, but comely." To the carnal mind this seems to be a paradox, or a contradiction of terms. But yet it is true, as in the case of the apostle Paul, when he said he was a Pharisee, and the son of a Pharisee; yet he thought it meet to be called an apostle of the Lamb. That is a seeming contradiction, but not so. He was a Pharisee by birth, and was yet a Pharisee by nature; but by the power of the Spirit he was an apostle of Jesus Christ. So Jesus said, "No man hath ascended up to heaven but he which came down from heaven, even the Son of man which is in heaven."—John iii. 13. Yet it is not contradictory; for he came down from heaven, was then

in heaven, and also on earth; because his presence fills immensity. "But comely;" handsome; graceful. The same power that reveals to the Lord's people their own sinfulness, also shows to them the beauty and glory of the righteousness of Jesus Christ; and this is applied to them by imputation; not by their works. And yet it is their righteousness, because it is, like faith, given to them. And all the solid comfort the subject of salvation has is when Jesus is brought to their view by faith as their Savior and their righteousness, forming their comeliness; for the glory of God is risen upon his church or people; and when she is viewed as the body of Christ she is seen in his own glory; so if the comeliness or beauty of the Zion of God is ever seen by a circumcised eye it is by the appearing of the graces of the Spirit; not of the flesh. Is it any wonder that all such as know this truth are ready to say, "After we have done all, we are unprofitable servants: we have only done that which we ought to have done?" "O ye daughters of Jerusalem." The acknowledgment already made, and referred to in the first part of the text, is all that any dear child of God has to bring in order to recommend them to the sympathy and fellowship of the "daughters of Jerusalem," another name by which the church is designated. The world would think it a very poor confession or profession to make for the mutual establishment of spiritual fellowship and confidence; yet the knowledge and the acknowledgment of unworthiness in one's self, while yet having a hope in Jesus Christ, has a meaning that reaches the heart of every inquiring pilgrim. It is the pure, unmixed language of Canaan, and is as face answering to face in water. Where this truth rests there is sadness and joy mixed. "I am black." O what sorrow and gloom! "But comely." O what joy unspeakable and full of glory! These things are, in the past, what nearly forty years have taught this poor old sinner he must say to the daughters of Jerusalem everywhere in his sojourn here. He has nothing else to commend him but, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." O what a contrast! Two figures could not have been produced more unlike each other. The tents of the Kedarensians, per-

haps, smoked as black as animal skins could be made; like the poor, sin-polluted mortal. As time and exposure darkened the tents of the Kedarensians, so time has a tendency to develop and darken the garments of self. How many of us can say in truth, that is a very forcible picture? But when he or she gets a glimpse of Jesus, with all that name implies, when any portion of the word is opened up to their faith, directly or indirectly, then they know what the comeliness of "the curtains of Solomon" means.

The curtains of Solomon are typical of the beauty and grandeur of the doctrine and order of the house of God. When the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord (remember it was concerning the name of the Lord), she came to prove him with hard questions. Why they were hard was that she found them in her heart, not supposing they could be answered. She brought with her a very great train; but we have no account that she carried any away; for Solomon explained all her questions. And when she had heard and seen the whole order of this house, there was no more spirit in her. She must believe the things she had heard to be true. Just so with every dear child of God. Their heart becomes full of questions; and hard ones, too; so they come to the house of God, where their spiritual Solomon reigns, and there they have the (to them) hard questions answered. There they see the curtains of Solomon, and have some faint knowledge of what the curtains of Solomon mean. But the self-righteous man says he cannot tell how it is that any one who has had each of these opened up before them, and has some sense of pardoning love, can see so much in themselves to mourn over. O my soul! pity them. The blackness causes sorrow; but the comeliness of our spiritual Solomon causes joy; and both are true, because they are seen in the Shulamite, a continual warfare. God has said that he will have war forever with Amalek. Dear brethren, I fear I have extended this scribble to too great a length. I have written to relieve my mind; and that much is done, if no more. I hope that what I have written will do no one any harm. I am sorry to learn that the SIGNS is objected to by any lover of truth, because of the doctrine contended for. If the doctrine of God's predestination of all things is not true, there is no predestina-

tion at all; for there is not wisdom enough in this world to draw the line between what is predestinated and what is not. I would be very glad if some one who believes in predestination and permission would attempt the task of drawing the line. If they lived very long they would be under the necessity of changing many a time. O brethren, may we pray for grace whereby we may bear with each other. The strong should bear the infirmities of the weak, and the weak should not despise the strong. Dear brethren, as for myself I can bid you God speed, for I fully indorse the doctrine the SIGNS contends for.

I remain your brother in tribulation.

T. M. POULSON.

STATE ROAD, Del., March, 1891.

BRETHREN BEEBE:—Your editorial reply to my letter in the SIGNS of March 4th seems to me to call for some further remarks on my part. The editorial of February 4th, to which I referred in my communication, was clear and satisfactory to my mind with regard to all the main points you had in view, and you are entirely correct in your conclusions that I could not mean to object to them. The courteous and kindly spirit in which the reply is written is certainly commendable. If you or anybody else could possibly from that letter, or from anything else that I have ever said or written, suspect that I held or believed that the law of "God under which men are found sinners, and as such condemned, was unfulfilled in behalf of the Lord's people, and that it was still binding upon them, I certainly should at once set myself right.

The time was when there were legalists bearing the Baptist name, and I can recollect instances among them of this sentiment being advocated, that the law was still binding upon believers as a rule of life. I know of no Old School Baptists who hold or allow such a sentiment. The law that believers are under is, unto Christ, and rests upon the ground of their relation to him, and the obligations they are under as his saved people. I of course disclaim any place among the many commentators you allude to. I think there need be no disagreement nor misunderstanding with any of us about the typical dispensation. It was given to the Jews for a purpose, and for a time, and began and ended with them. It could not curse nor condemn anybody but Jews, and from it there could be no redemption for any others. This law was not written upon tables of stone, was not preserved in the ark, nor overshadowed by the mercy-seat and the cherubim of glory. It was simply "carnal ordinances" and a "worldly sanctuary," and is said by the apostle to have stood only "in meats, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Of this I un-

derstand the apostle to speak when he says, "Blotting out the handwriting of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to his cross." It was a shadow of things to come; and the substance having come, it expired by its own limitation. It certainly was not this system of carnal ordinances of which the Lord spoke when he declared that until heaven and earth pass away, one jot nor tittle could not pass from the law until all be fulfilled. The Lord came not to destroy nor change it, but to fulfill it. Fulfilling does not do it away. The Lord fulfilling the law in behalf of his people is said to have magnified it.

The points to which I called attention appear to me to be of vast importance. You either did not understand me, or else were not convinced of the correctness of my position. I want that you and your readers should understand me, and beyond that I will not contend. My position was and is that all the race of men are and always have been under law to God. As God is holy, his law is holy, and requires holiness on the part of his creatures. Without holiness no man can see the Lord. You criticise my expression in regard to the law, that it is a transcript of the mind and will of God. I do not care about the phraseology, and will not contend for it; but I might inquire whether the law is less holy than God is holy, or whether there is any other law higher or holier than that on which Jesus said hung all the law and the prophets. The spirit of the law was embodied in the ten commandments; but that did not make it law, nor make it binding, any more than it was before. It was only publishing it; and it was not published to give life. The Savior embodies it in a single commandment; and when the apostle speaks of "the commandment" I understand him to speak of the law as a whole. By this I understand the immutable and eternal principles of right and justice. From this law men are alienated, and enemies in their minds by wicked works. Your remarks certainly lead to the conclusion that no people were ever under law to God but the Jews, and that neither the law written upon tables, nor any other law, was ever given to Gentiles nor binding upon them. You speak of the law given to Adam in the garden, and say, "Hence the sin of Adam was the sin of all his unborn children." Don't you, brethren Beebe, understand sin in a different sense from the fact of an offense committed? Is the condemnation only a penalty for one offense? or is it not rather that men are enemies, and love darkness rather than light, and that all their deeds are evil? I might quote long paragraphs, and even whole chapters, in support of the position that I am dealing with; but you have the Scriptures, and are familiar with them. I will only refer to a few pas-

sages. The apostle calls himself the apostle to the Gentiles; and it may be observed that although he was a Jew, trained up in Jewish prejudices, yet he has as much to say of the law to the Gentiles as to the Jews. As by way of challenge we find him asking, "Is he the God of the Jews only? Is he not the God of the Gentiles also?"

The apostle tells the Gentiles how the commandment came to him. Did not the same commandment come to you and to me, and to other Gentiles? The apostle does not leave us in the dark about what he means, but names one of the precepts of the decalogue, saying, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Would you or I have known sin, or would anybody else have known sin, but by the law? Sin is a transgression of the law; and where there is no law there is no transgression. "What the law saith, it saith to them that are under the law;" and I fail to see how the law can curse and condemn only as they are under it and subject to its righteous requirements. If the Jews only were under the law, they alone were under its curse. Wherewith shall Gentiles be redeemed from the curse of the law? The apostle says to Gentiles as well as to Jews, "Who hath redeemed us from the curse of the law, being made a curse for us." If Gentiles were not under the law and under its curse, it would seem to follow that a different salvation was required for the Jews; and that when he was made of a woman, made under the law, to redeem those that were under the law, this provision would not have been required for Gentiles. It is certainly the same God over Jews and Gentiles, the same holy law that condemns them, and the same redemption of which both are subjects. It is out of every kindred and tongue and people under heaven that they unite in the one theme, "Thou art worthy; for thou wast slain, and hast redeemed us by thy blood," &c.

Your remarks in reference to the law being fulfilled by Christ in behalf of his people I feel to regard, although kindly expressed, as gratuitous. You say, "There could be no hope for a conscious sinner if the requirements of the law written upon tables of stone were not satisfied by Jesus," &c.; and then you go on to suspect that some of your readers might understand that to be my position. If I have not in all this been magnifying the work of redemption, and endeavoring to grasp its full extent, I have failed to comprehend the force of my own words. Several paragraphs along there look as though we were both saying the same thing. I quoted before, as you quote now, about "the righteousness of the law being fulfilled in us," our entire redemption from amenability to law, so that we are no more under the law, but under grace; and as the subjects of redeeming grace, under

law to Christ as his saved people, I have all along delighted to dwell upon.

When the Lord says a new covenant will he make with the house of Israel after those days, do you not understand this to be spoken of spiritual Israel, including both Jews and Gentiles? If so, was it not the spirit of that law which was written upon tables of stone which the Lord speaks of as his law? Thus, "I will put my law in their inward parts, and write it in their hearts," &c. Is not this covenant with the Gentiles as well as the Jews?

Now one thing more. With regard to the Gentiles being denounced as transgressors, I am almost surprised at your challenge on this point, because so much of the burden of the word of the Lord, even in the mouth of Jewish prophets, was made up of judgments upon the Gentiles. It is true that no allusion is made to the tables of stone, as the Gentiles knew little or nothing about them. Their great leading crime was idolatry. The law said, "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God, and him only shalt thou serve." I have spoken all along of "the law," as I understand it to embody the obligations of man to his Maker, and in regard to which they have all gone out of the way. Man in his natural state is characterized as being enmity against God, and not subject to his law; and the apostle says he has proved that both Jews and Gentiles are all under sin. He makes no distinction between Jews and Gentiles. It is one holy law that condemns and curses transgressors, Jew and Gentile alike. Sin is a transgression of the law, and so sin is the same, whether Jew or Gentile; and the law must be fulfilled, and its curse borne, as much for one as for the other.

I have not been aiming to say any other things than Moses and the prophets and apostles did say should come; and it seems to me that the whole subject of salvation by grace, through the redemption that is in Christ Jesus, rests upon this basis of the alienation of all the human family from the holy requirements of God's law. We shall not fathom the depth of the riches of redeeming grace until we fathom the depth of the pit and of the mire where there is no standing. If I have advanced anything in this or in the former letter that has not been understood and accepted as truth by Old School Baptists generally, I am not aware of it. I have this faith in them, that they desire to know and believe and walk in the truth.

E. RITTENHOUSE.

CANTON, Texas, Feb. 3, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As it is too cold and disagreeable to do out-of-doors work this morning, I desire to write a few lines in connection with an article written by me more than a year ago, and published in the SIGNS OF THE

TIMES, Vol. lviii., No. 17; or rather I desire to continue that article. I thought I would have done so long ago; but a felt sense of my weakness and inability to write, either for the comfort, consolation, instruction or edification of my brethren, has caused me to delay until now.

After uniting with the church in 1851, at the age of thirteen years, I had to endure many slighting remarks from my young comrades, which caused me to fear more and more that I had reproached him whom I desired to serve and reverence; but alone by the grace of God I was kept from sinning myself out of the fellowship of my brethren. Thus I was led by the unseen hand of God through doubts and fears, darkness and discouragement, always desiring to do the will of my Master; but how to perform that which was good I could find not. I was thoroughly taught that in me, that is, in my flesh, dwells no good thing. I verily thought that all the brethren and sisters were better than I was, and that none of them had the dark seasons, doubts and fears that I had. I thought that preachers were special objects of God's care, love and mercy. I thought they always felt good, and were strangers to doubts and fears and a barren mind. They seemed to me at all times to be filled with the good things of the kingdom, and ready to comfort the downcast and afflicted, such as I felt to be. Having this erroneous idea of preachers, I thought of all things in this world I would rather be a Primitive Baptist preacher than anything else; but in the year 1863, during the late war, while I was in the army, in camp at Wartrace, Tennessee, I hope the Lord showed me the awful responsibility which those tempest-tossed burden-bearers are under, and the awfully grand and sovereign tribunal before which they receive the charge to preach the word, to be instant out of season, to reprove, rebuke, with all long-suffering and doctrine. The impression made upon my mind at that time to preach the gospel of the Son of God gave me great trouble of mind, and caused a closer examination of self, if possible, than ever before. I could not find in me even one qualification of a preacher. My sinfulness and imperfections, in place of diminishing, seemed to double. I was naturally ignorant, was illiterate, and, like Moses, slow of speech and of a stammering tongue. Many times did I leave the noise and confusion of the camp and seek the quietude of the forest, to endeavor to ask God to relieve me of the impression, for by this time I had begun to feel like I would rather be almost anything in the world than a preacher; but in spite of all my efforts to throw off the impression it stayed with me, sometimes seeming to me to be almost unbearable.

After the war was ended I returned home to my little family (wife and one child), and in the fall of 1866

moved to Texas, and again engaged in farming in a new country, where I hoped to gain enough of this world's goods to make me independent of actual necessities. After I had settled in Texas, on inquiry I heard there was a Primitive Baptist Church ten miles east of me called Hickory Grove, and one eight miles west of me called Bluff Springs. I visited those churches, and found them to be of the same faith and order of the Baptists I had left in Alabama. I united by letter with the church at Bluff Springs. After this the Salem Church was constituted in my immediate neighborhood, of which church I was a constituent member. During all this time the impression to preach, which I had hoped to leave in Alabama, with all the troubles, doubts and fears that it had given me, I found had come with me to Texas, and remained with me, which I kept a profound secret. I did not even tell my wife of it; but many have been the times that I have left the meeting-house with an aching heart and a bowed head, under a consciousness of having failed to even try to discharge what I felt to be my duty, and at the same time fearing it was not my duty, and more especially when our pastor would fail to meet with us. The brethren would sit around and talk over their temporal affairs until the time had passed for the preacher to come, when some brother would say, "Well, brethren, brother C. is not coming to-day; let us break up and go home. I don't think it is any use to wait longer." Not wanting to make myself officious nor conspicuous, I would acquiesce in the proposition; and so we would break up without a song, a public prayer, or a word of exhortation, and without holding a conference. I would mope off home with a heavy heart, feeling condemned, and would resolve that I would not do so any more; but I did do so again and again, until finally I had a dream, which was this. I dreamed that I and an uncle of mine (who was a preacher, and very old) were traveling on a very large, white beast, and before I awoke I dreamed the interpretation of my dream, which was that my uncle's time in the ministry was nearly out, and I had to come in behind him and take his place. If I ever prayed earnestly and sincerely in my life it was then and there in my sleep, for the Lord to put it on somebody else, for I could not do the work. In my distress I awoke from sleep, and tried to console myself with the thought that it was only a dream; but it made an impression on my mind that has not yet been erased. Yet I kept these things all to myself, until in process of time there was what we call a district meeting held at the Salem Church. After the business of the meeting was over on Friday, and before adjournment, some of the old brethren, and among them my father, arose, tottering, and steadying himself on his cane, gave

a short exhortation on the discharge of christian duty, speaking of the gifts to the church that were in all probability kept hidden for lack of proper and necessary encouragement from the church. This aroused in me a sad, heavy, restless feeling that I never have had language to describe. That night I did not sleep much, but promised again that if opportunity offered I would try to take up the cross, and trust God to give the ability; so on Sunday, there being but two preachers at the meeting, my uncle, James Loden, above referred to, was appointed to preach in the forenoon. He stood but a few minutes, said he could not preach, and took his seat. Brother J. Castleberry, the pastor of the church, who was appointed to preach in the afternoon, arose and referred to the remarks made by the brethren on Friday, and said if there was a brother present that felt like talking or offering prayer, he had never known a more necessary time. He picked up a hymn book and offered it promiscuously to the brethren; and before I was hardly conscious of what I was doing I arose, took the book, and almost unconsciously turned to hymn No. 348, Lloyd's Collection, and read it. I made a short talk, gave out the hymn, the brethren sang it, and I tried for the first time in life to pray publicly; and if I had felt from that day till this like I did that evening and night, I never would have exposed my ignorance to the world any more. During that evening I felt a quiet, easy, peaceful mind that is beyond description. I felt like I had done all that was required of me. The burden was gone, and I was at rest. This was in the summer of 1874. In November following I moved to Erath Co., Texas, a distance of two hundred and fifty miles, among strangers, and thought I never would expose my ignorance in public any more; but after a short time a church was constituted in the neighborhood, and I was one of the constituent members. Brother F. W. Harvy was chosen pastor. One day, after brother Harvy had finished preaching, he said if any of the brethren had a word of admonition or exhortation they were at liberty to speak. I arose and told the brethren that I could not preach, neither could I get rid of the impression to try. I quoted the text, "Go home to thy friends, and tell them what great things the Lord hath done for thee, and hast had compassion on thee." I made a short talk. This was my second attempt. I again realized that sweet peace of mind, but the burden returned. I kept trying to preach, and promising myself to quit trying, until July, 1879, when the church called for my ordination. I told them I thought they were too hasty, that I did not think I possessed the necessary qualifications, and that ordination would not add anything to my gift; and as to liberty, I had all I wanted. I felt that I was too sin-defiled and pol-

luted to handle the ordinances of the house of God; but, despite my entreaties, the church persisted in her course, and at the next conference had a presbytery present, composed of Elders W. S. Harris, L. W. Harvy, Deacons F. Harris and G. B. Harvy, and I was set apart to the full functions of the ministry, unworthy as I felt. It is yet a mystery to me that the brethren give me the hearty welcome among them, and the patient hearing, that they do. I have not yet quit doubting my call to the ministry. I sometimes think, Surely a man that is called and qualified of God to preach the unsearchable riches of Christ does not have the doubts and fears, the troubles and perplexities, that I have. I get so faithless and worldly minded sometimes that it causes me much grief and trouble of mind. As to this world's goods, I am very poor, and think sometimes that if I do not stay at home closer and attend to my business we will suffer for the necessities of life. At other times the fog is all blown away, and I have no fears of that sort. I think sometimes that if I could only know of a certainty that the Lord had called me to the work I would freely turn my back upon the world, with all its flattering charms; for our Redeemer has promised to be with such always, even unto the end of the world.

Now, brethren, if what I have written are not some of the dealings of the Lord with his ministers, I confess that I do not know anything about it; and if to feel the weight of the worth of immortal souls at heart, that by my preaching some poor sinner will be saved, that would otherwise be everlastingly damned in hell, is a call to the ministry, I again confess that I do not know anything about it. The work of saving sinners from everlasting punishment is no part of my business. I undertook to save one once, and made such a complete failure that I quit the business. I believe that the salvation of the whole church of Christ was completed when he expired on the cross, bowed his head, and said, "It is finished." All the prayers and groans of all the camp-meetings and protracted meetings that ever have been, or ever will be, never can add one to the number chosen in Christ and redeemed by him; neither can one man preach eternal life into another. Christ said that the Father had given him power over all flesh, that he should give eternal life to as many as the Father had given him. Then he tells us what eternal life is. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Then the right and power to give this knowledge is vested wholly and alone in Christ, and it cannot be taught to man by man. Christ said to Peter, "Feed my sheep;" not make sheep out of goats, but "Feed my sheep." Inspiration says, "Feed the church of God, over the which the

Holy Ghost hath made you overseers."

Brethren Beebe, this is submitted for your inspection; but knowing its imperfections as I do, if it should find its way into the waste-basket instead of the press I shall neither feel disappointed nor offended.

As ever, yours in humble hope,
FRANK LODEN.

OPELIKA, Ala., Feb. 19, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Again I feel a desire to communicate some thoughts to the readers of the SIGNS, provided you think they are worthy to be published. I fear sometimes that it may be I write too much; but my intention is good, for it means the praise of God. My desire is that it may comfort the dear children of God, who are scattered over the country, where the SIGNS finds a welcome in the homes of the saints. I have seen some vituperations against the SIGNS, and why is it so? Is it because it sets forth sound doctrine? Is it possible that the time is come in the house of God when they will not endure sound doctrine, but will heap to themselves teachers, having itching ears, and will turn away their ears from the truth? I have been a reader of the SIGNS for some time. It certainly expresses my views in regard to doctrine, and its columns abound with rich experiences from the saints in all parts of the United States and Canada. It is a medium of correspondence to the household of faith. I do not think it can be called a fomentor of strife, neither a source of confusion. It has never so occurred to me.

These are a few of the thoughts that I have felt like I wanted to offer; but what I thought most of writing about is the Scriptures, which are given us as the testimony of God, which makes wise the simple. We do not understand, as some do, that eternal life is in the Scriptures. It is possible that some may overestimate the Scriptures, and esteem them above what they are. I trust I would not say anything that would lead any one to think that I so undervalued them, for I do not. I revere God in his word, but I understand there is a difference between God's living word and the Scriptures of truth. The Scriptures are but a transcript, a record handed down to us; but unless the living word is written in our hearts we will be sure not to appreciate the Scriptures. When the living word is not written in our hearts, out of blind zeal we may worship the Scriptures, and deify that which is not God, and thereby become idolaters; and I hold that one form of idolatry is as evil and hateful to God as any other. When Joshua exhorted the children of Israel he told them to choose that day whom they would serve, whether the gods of the Amorites, or the gods which their fathers worshiped beyond the flood, since they decided first that it was evil to serve the

Lord. Then this choice was placed before them. So it is to-day, that the worship of one of the false gods in itself is as good as another. When the missionary came back from Africa and told of his dying convert, he said she died with the Bible in her embrace, and her trust was in that. What was she bettered? Had she not been as well off worshiping stocks and stones as worshiping a book, although it were the Scriptures? Such is the spirit of the idolatry of this age; and people are squandering their thousands in such vain show of false religion, or vain religion, as we may justly style it. They call Old School Baptists fogies, because they take no stock in their machines. We had a thousand times better be behind than to make proselytes, and they be two fold more the children of hell than those who made them. We understand that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul also told Timothy that the Scriptures were able to make him wise unto salvation. These things were written aforetime for our learning, that we through patience and comfort of the Scriptures might have hope. We understand also that all reference in the New Testament to the Scriptures means the Old Testament Scriptures, for the New was not then written. Christ often referred to the Scriptures, showing the necessity of their being fulfilled. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We believe the Scriptures are true; yet we are able to distinguish between what is true in the letter, and the Spirit of truth by which they were written. Jesus said, "I am the truth;" but you cannot say that the Scriptures are Christ. If so, then there could be no harm in worshiping them; but they are a creature, and we are not to worship the creature, but the Creator.

I cannot expect in so short an article to bring out all the thoughts about the Scriptures, but such as will tend to edify, comfort and instruct us. If indeed the Scriptures are for our learning, we learn some things, yea, and all the things, pertaining to our salvation here. We learn the forbearance of God, his everlasting mercy, his boundless goodness, and his everlasting love to his people. Especially do we learn this when we read the history of his people under the law dispensation, and even a part of their history was written before the giving of the law at mount Sinai; for he revealed himself to the patriarchs, Enoch, Lamech, Noah, and after the flood to the sons of Noah, to Abraham, Lot, and to the twelve sons of Jacob.

Thus we have a particularized history of God's dealings with that special people, and also how he did to other nations, who were not his chosen people. How much we are able to learn—to know that even Moses, who was the meekest of men, was a man like us, and the only difference was what God made; and how, although Moses was instructed in all the wisdom of Egypt, yet Aaron, who had worked at the brick-kiln, should be spokesman for Moses; the necessity of the law, the manner of its giving, and the circumstances under which it was given. How needful that his people should first be delivered from Egypt before they were fit to be under law to God. It also teaches us the weakness and unprofitableness of the flesh, and also the unprofitableness of the law toward working righteousness in the sinner. These types, shadows and symbols were needful, and were given. Here God revealed himself in his law character to his people; and how needful is that in God's economy of grace.

The Old Testament Scriptures set forth Christ also; for the lamb and sacrifice all pointed to Christ, the Lamb of God. We may here observe the poverty of these things; but then we remember that a figure represents a value, but is not the value itself. Then they subserved the purpose intended. Types, shadows and symbols were not enough, but prophets with the word of inspiration must also be used; and it may be truly and justly said that Jesus was the burden of prophecy. Even language fails to express the fullness and perfection of Christ, who was the bright and morning star, the first-born of every creature. The Scriptures give account of all these things; but if we have not the witness in us how empty to us all these things are. If we are legalists, like the Jews, the veil remains untaken away until this day when Moses is read; and O how much reading of Moses there is, and how often the letter only of the Scriptures is known! Yet we are taught, and we know it by sad experience, that the letter killeth, but the Spirit maketh alive. Then how needful the spirit of these things in us, that we may ever properly appreciate the Scriptures, that we may give them that which is due, and to know it is a record of the will of God concerning us. It is a glorious volume, one that we hope we love. We can meditate upon it, and enter its pages with profit to us. The christian loses by not reading it as a book, both the Old and New Testaments. Both alike are from God, and are true, and are words of wisdom; and the man who has read them often, and meditated thereon, being a thoughtful reader, has profited thereby. The proper understanding of the word is from God. It is said that Jesus opened the understanding of the disciples, that they might understand the Scriptures; for it is known that Moses and the prophets

did write of him, and the psalmist also wrote of him. We, though born of the Spirit, must have our understanding opened, that we may understand these things. The gift is of the Spirit, the Guide, who shall guide his people into all the truth. The anointing of the Spirit teaches us all things that are needful for us to know; for the office of the Spirit is to take of the things of Jesus and show them unto us. When we see these things in the light of the Spirit how beautiful are the glorious things of Christ. Then we are ready to talk of his kingdom and tell of his power. How sublime and deep are the wonderful things of Christ Jesus, our King of kings and Lord of lords.

I will close here, hoping that some things referred to will refresh our minds, and give us some comfort in the gospel of Christ.

Yours in hope,

W. LIVELY.

WELLSFORD, Kan., March 4, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I see in the SIGNS of January 21st, 1891, a request by T. J. Baldwin for my views on Rev. xx. 4. I also received a card from J. M. Duley, of Paducah, Ky., asking me to comply with the request. The quotation reads, "And I saw thrones, and they sat upon them; and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." I will say that my views on the above quotation have never been made public, and likely would not now, had they not been called for, from the fact that I know my views differ from the views of the Baptists generally; and I never want to advance anything without some reason for it. Now what I may write on this subject will only be my views; and as they have been called for, I will give them as briefly as possible.

"And I saw thrones;" which could not mean the throne of God, for it is used in the plural. I think the thrones brought to view here are in the church of Christ. Throne, I understand, means a high position; as it is said in Heb. iv. 16, "Let us therefore come boldly unto the throne of grace," &c. Also Luke xxii. 30, "That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." It does not say who sat upon the thrones, but it says that judgment was given unto them; and I think the pronoun them refers to God's people in the kingdom; as it is said in 1 Peter iv. 17, "For the time is come that judgment must begin at the house of God," &c. 1 Cor. vi. 2, 3, "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" Now I am not looking for a judgment

like thousands of people are who believe that Christ must first come and judge the people before he will know who will be counted worthy of heaven; for if Christ learns something in time that he did not know in eternity, will it not be new to him? He "declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." If God is perfect in wisdom, there can be nothing new nor old to him. If God declared the end from the beginning, as he says he did, was there anything from the beginning to the end that was not declared? If one of God's creatures performs one act that God did not know in eternity, will it not be new to him if he ever finds it out? And I would just as soon believe that God's creatures would perform thousands of acts that God never would know, as to believe that they would perform one that he did not know in eternity. Let me ask the question, If God knew every act of man (which every one must admit), can man act different from the way God knew he would? "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Malachi iii. 18. The righteous and the wicked were both together in the Jewish church, and one was not required to do anything that the other could not do; but when Christ came in the end of the Jewish world, to set up his spiritual kingdom, the order of things became changed; and when they began to come to John's baptism, the judgment began. He began to separate the righteous from the wicked; and the judgment is still going on, and will continue until the end.

"And I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God." Now I believe that man is composed of spirit, soul and body, as is brought to view in 1 Thess. v. 23. But it would seem from Job xii. 10 that every living thing has a soul. I know that the word soul is generally understood (or by a great many at least) to mean an immortal part of man; but such is not the case one time in ten in the Bible. Now I will give one instance, referring to Matt. xvi. 26; also Mark viii. 36. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Now turn to Luke ix. 25. "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" This proves that man is called soul. See Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." I think the souls that John saw were the people of God that testified of the truth and suffered themselves to be put to death in every cruel manner rather than to swerve from the true principles of the gospel. Some

of those witnesses had their eyes bored out, and their tongues pierced through with a hot iron; some were burned at the stake, some were thrown to wild beasts, and hundreds were marched into the flames.

"And which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." I understand the beast in the text to be antichrist in the many forms he has been presented. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred thee score and six."—Rev. xiii. 18. I think the six hundred and sixty-six is the number of systems to be set up by antichrist. Then I think antichrist will be complete; and they are all in opposition to the truth, and ever have been. Everything that comes dressed in the garb of religion, unauthorized by the Bible, is of antichrist. And they are now peddling what they call gospel, and are making merchandise of the people (2 Peter ii. 3), and also making merchandise of the house of God.—John ii. 16. "And they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?"—Rev. xiii. 4. "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." But the people of God, who are brought to view in the text, had not worshiped the beast, nor his image, neither had received the mark. No man could buy or sell except they had the mark or the name of the beast. But those that received the mark of the beast were deceived by the miracles wrought by the false prophet.

"And they lived and reigned with Christ a thousand years." I believe that when John was in the isle of Patmos he saw things concerning the kingdom of Christ even unto the end of time: and I believe the souls that John saw were the bodies of the saints of God; for in the fifth verse he says, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." I believe in a millennium, which means that Christ will reign on earth a thousand years. But the devil is first to be chained, and continue to be bound for a thousand years; and I do not think the time spoken of that the devil is to be bound has yet come. Rev. xx. 6 Reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years?" It is an evident fact that there are two resurrections, and those that have part in the first resurrection are blessed and holy. "And the dead in Christ shall rise first."—1 Thess. iv. 16. And I am of the impression that the resurrection spoken of in Rev. xx. 12 is the

resurrection of the wicked only. "And I saw the dead, small and great;" not righteous and wicked, but small and great; and they were judged every man according to their works, or received the sentence of condemnation; for he that believeth not is condemned already. But if the righteous have (every man) to be judged according to their works, I ask, Who will be saved? Do any of the children of God, when they look back over their past life, conclude that if they have to be judged according to their works they will still have a hope of heaven? I think that I can answer for all; and none of them claim a home in heaven because of their obedience, but because of the obedience of Christ.

In hope of eternal life through the righteousness of Christ,

J. B. HARDY.

[WHILE it would not be profitable to surrender our columns to a protracted discussion of the subject presented in the following letter, we trust that our readers will not object to the publication of this review of our article on "Worldly Societies," as published on page 55, current volume of the SIGNS OF THE TIMES. We are willing to leave the subject for the consideration of the brethren, as we have no disposition to engage in a fruitless controversy on the matter. May the Spirit lead us all in the way of truth and uprightness.—ED.]

Tiffin, Ohio.

BRETHREN BEEBE:—As a reader of the SIGNS I have often been comforted by the published travels of christian pilgrims, and strengthened by the preaching of the gospel of Christ through its columns. I have watched with much interest the tone of its teaching, both by editors and correspondents, and for years have found little to criticise or condemn as unsound. Sometimes questions or queries are propounded to the editors, or some other brother believed to have a special gift for teaching, which require great care in answering, lest an error on the right hand or another on the left hand be indorsed. It is needless to say that a difference of opinion may exist between contending parties, and neither be right, but in no case can both be right; hence the need of caution in taking sides between disputants.

I have been led to these reflections by an editorial on page 55, in reply to brother Melton, of Nebo, Illinois. The inquirer, it seems, is surrounded by neighbors who feel that "organization" is needed among those who "eat bread by the sweat of their own faces," to protect themselves against the schemes of those who live in luxury by the "sweat of other people's faces." The Bible student will remember the words of Paul, "If any will not labor, neither shall they eat." The organizations referred to by brother Melton consider questions of human statutes, and systems and

institutions growing out of such statutes. In other words, they consider political questions. In a Republic every citizen may lawfully express his views upon governmental policy, and persuade, if he can, others to join him in securing their adoption. I know of no Baptist who is indifferent to the character of the government to which we pay tribute, and of which in return we expect protection from the wrong doer. Baptists, so far as I am acquainted with them, prefer a rule of even-handed justice to laws that favor some at the expense of others. Like other people, however, they are not all agreed upon the best means to secure the end desired. While they may and do differ thus, it is not a bar of fellowship at all; neither should it be, so long as the purpose in view is not in conflict with God's holy law, "Love the Lord thy God supremely, and thy neighbor as thyself." I regret that in replying to brother Melton the following thought was not adhered to to the end: "With regard to the organizations named by our inquiring brother, as we have no knowledge of their characteristics, of course we are not in a position to say anything." In following the suggestions of brother Beebe I find, however, that by inference he judges these organizations to be against the peace and harmony of the church of Christ. Would not the same reasoning deter a follower of Jesus from acting with any political organization, or accepting any office by the votes of such party? Before the elevation of David to the throne of Israel we find him in the cave of Adullam, consorting with "every one that was in distress, and every one that was in debt, and every one that was discontented;" "and he became a captain over them." It was not popular to be the friend of David then; but great things had God in store for Israel through this little son of Jesse.

But to return to our subject. Is it wise for the SIGNS OF THE TIMES to take sides for or against any political movement? I do not think this is its object or purpose. Unless brother Beebe counsels his brethren to take no part in the affairs of society, to eschew politics of any kind, it would be well to know the character of what is condemned before condemning. True, the peace and safety of God's little ones is of more importance "than a lifetime of selfish exultation in the maintenance of personal rights, and the satisfaction of having his own way;" but certainly brother Beebe does not intend to condemn as "disturbers of the peace of Zion" the christians who from love of human liberty and "equal rights before the law" have by voice, pen or vote opposed every form of oppression and injustice. While the Scriptures teach subjection to the powers that be, we may not construe this to mean that in a Republic the citizen is forbidden to labor for the substitution of just for unjust laws.

Christ and Paul were both accused of being pestilent fellows, stirring up sedition among the people, because they denounced kingcraft and priestcraft, which "laid grievous burdens on other men's shoulders, which they would not touch with one of their fingers." I have never met a Baptist who blamed our forefathers for severing (even through armed rebellion) the old-time connection between church and state, and establishing civil liberty as well; and yet these things were accomplished by organized effort, directed by the God of battles, the Lord of hosts. It seems to me that we should not condemn, by direct charge nor by insinuation, our brethren who may unite with their neighbors for promoting the general welfare, until we know that their methods are immoral, or in conflict with God's law. Can I justly be charged with sowing discord among brethren because in the exercise of my rights and the discharge of my duties as a citizen of my country I may not be able to convince all my brethren that my way is best? I cannot think so; but rather attach blame to him who questions the right of his brother to differ with him touching social questions. The SIGNS OF THE TIMES has more than once, and I think very properly, warned its readers against schemes to abridge, by human statutes, personal liberty, or the rights of conscience. Let us be careful how we condemn our brethren for trying to maintain by peaceful and lawful means the natural, God-given right to live, be free, and pursue happiness.

These thoughts are not written in a fault-finding spirit, but I trust as a friend and brother, to caution. God forbid that I should offend even the least of his little ones. May his Spirit of love and good will guide and direct us ever, is the prayer of your little brother,

JOHN SEITZ.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1891.

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

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G. BEEBE'S SONS.

GRACE AND WORKS.

(Concluded from last number.)

"FOR by grace are ye saved through faith: and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. ii. 8, 9.

"I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."—Rev. iii. 8.

"Not of works, lest any man should boast." While the advocates of the doctrine of conditional salvation do not boldly deny the truth so emphatically presented in our text, they endeavor to make it appear that in some way the good deeds of men are effective in securing for them an interest in the grace of God, by which they must be saved. The infinite wisdom and foreknowledge of God appears in the anticipation and positive refutation of every argument which can ever be brought against the truth that salvation is by grace alone. No conditional system can stand before this inspired declaration. Neither can there be any grace in that salvation which is suspended upon works to be performed by the subject who is to be saved. If the sinner must comply with any conditions whatever, when he has done what was required he is entitled to demand the reward of his service. That reward is due to him in consideration of the conditions which he has fulfilled; and justice would be outraged by the withholding of the wages rightfully earned by the work which he has rendered. When a man offers a valuable farm for the labor of an hour, the purchaser who gives that labor has bought the farm just as much as if the price had been ten thousand dollars, and he had paid that sum. In neither case would there be any grace in the transaction, since grace is unmerited favor. In the gift of God, by which the saints are saved through the faith which is itself the gift of God, there is no room for anything but divine grace from beginning to end. The introduction of conditions upon which the benefit of this grace should be received, would necessarily exclude the principle of grace; since there could be no unmerited favor in rewarding the sinner for obedience to those conditions. And there can be no meritorious work of the sinner without his having ground for boasting in its accomplishment. There cannot be a mixture between grace and works in the salvation of sinners. The two principles cannot be united, for they are necessarily opposed to each other. So Paul says

of 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. 6. The Spirit of truth moved the apostle thus positively to set the seal of divine condemnation upon the theory of salvation as being dependent upon works to be performed by the sinner, for the reason assigned in our text, "lest any man should boast." No conditional theory has ever been devised by which the sinner is forbidden to glory in his own works. If he is saved in consideration of any merit in himself, he is certainly entitled to claim credit for that merit. Then he might justly exult in himself to that extent, and ascribe his salvation to his own compliance with the necessary condition. Upon that ground there could be no grace in the case at all, since it would be manifestly unjust to withhold the salvation which was the reward of the sinner's works. And according to any conditional system, the saved sinner might justly boast of his fulfillment of the necessary conditions, and reproach others for failing to do as well as he had done. The whole epistle in which this text is recorded, gives evidence that the declaration under consideration refers to the salvation of those addressed, from the sin and death under which they had been justly condemned. In this salvation nothing can be manifested but the infinite grace of God as it is revealed in Jesus Christ who alone is the Savior of his people from their sins. In compliance with the request of our inquiring friend, we pass to the examination of the second passage on which he desires our views.

"I know thy works." This expression is included in the address of each of the letters which John was commanded to write to the angels of the seven churches. Not only were the churches designated composed of avowed believers in the gospel of divine grace as revealed in Jesus Christ, who is unquestionably the dictator of each message, but they were recognized as organized churches, and addressed through the pastors, or angels, assigned to them by their Lord, who holds them as stars in his own right hand, subject to his direction and power. It is evident that the messages are peculiarly appropriate to the particular angels to whom they are specially directed. In view of this fact, it is of serious importance to observe that the faults and disorders prevailing in those churches are charged upon their angels. Recognition of this solemn responsibility resting upon those who occupy that official relation to the churches of Jesus Christ, may well prompt them to inquire, with Paul, "Who is sufficient for these things?" The Lord will in no case hold the angel (that is, messenger, or pastor) guiltless, while the church under his charge is defiled by any of the disorders denounced in these

seven messages. Another important point in these messages demands special attention. While serious disorders are reproved in five of these messages, the disorderly angels and churches are still recognized as subjects of the holy King of saints. Notwithstanding their departure from his law, the Lord still loves them with his everlasting love, and therefore, he says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." Whether they are walking in the Spirit, and denying themselves, or living after the flesh, the Lord knows their works. To such as love and fear his name this must be an awfully solemn consideration. Certainly under the realization of this unceasing watchfulness of their Lord, no saint can think it a light matter to yield his members servants to sin by living after the flesh. The disobedience of a natural child would be restrained by the consciousness that the eye of his father was upon him; how much more shall those in whose heart God has implanted his love, be moved to continual watchfulness over their actions by the assurance of their every work and word being known to him! This is the conclusive refutation of the charge that the doctrine of salvation by grace gives encouragement to the saints to continue in sin. Those who love righteousness need neither the fear of punishment, nor the hope of reward, as an inducement to hunger and thirst after it. It is their desire to be perfectly conformed to the law of holiness, which is life and peace to them. Therefore they rejoice that all their works are known unto the Lord; and that he knows their frame, and remembers that they are dust. The assurance of this declaration, "I know thy works," is both a continual admonition and an abiding consolation to them.

The works which are condemned in this church in Philadelphia are evidently such as God worketh in his saints both to will and to do of his good pleasure. No other works are acceptable in his sight. Since they are not produced by the depraved will of the sinner, they are not polluted and vile, as are all the works which can originate in the sinful heart of man. The difference between these works, which are commended by our Lord, and the best efforts of the sinner, is in their origin. All the works which are produced by the natural mind are necessarily sinful, because they spring from a sinful source. It is manifest that such works can never result in saving any one from sin. But the obedience of the saints is wrought in them by the Spirit of holiness, and is therefore acceptable to God. There is all the difference between sin and holiness, to distinguish between the best action of the natural mind, and the obedience of the saints to the law of Christ. The works of the will of man can never attain to the righteousness of

God; but the holy Spirit of obedience to the law of Christ moves the saints to such works as display the power of his divine grace, leading them to glorify God in their body and in their spirit, which are God's. By such works the evidence is presented that those in whom they are wrought are indeed led by the Spirit of God, and are the sons of God. Herein consists the distinction between the works commended in this message to the angel of the church in Philadelphia, and such works as sinners suppose will tend to save them from condemnation under the righteous judgment of justice of God. The character addressed in the text now under consideration, are recognized as already saved from their sins by the precious blood of Christ. This salvation is exclusively by grace, and no works of their own have any part in securing it to them. They are now no more under the law of sin and death, being made free therefrom by the law of the Spirit of life in Christ Jesus. Their works are now wrought in them by the Spirit of truth, and are according to the law of Christ, which rules in their hearts.

"Behold, I have set before thee an open door, and no man can shut it." Our friend will notice that this clause of the text is very definite. The Lord emphasizes the assertion by calling special attention to it. "Behold!" It is important that there be no mistake in regard to this matter. Not even the angel who is approved in the address, can claim to have opened this door. "I have set before thee an open door." This is not to be construed as meaning that this door is a way to escape hell and enter heaven. Let it not be forgotten that the address is directly to an angel of one of his own churches. The door is not simply on hinges which they must turn in order to avail themselves of its benefit. He has set it open, and it is his will that it should be open before the very one to whom the message is sent. This open door is the entrance into the joys of the Lord, which is realized only in the answer of a good conscience toward God. It is never found by any saint except when his works are in obedience to the word of the Lord. Jesus himself taught this truth in his own preaching, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John iii. 20, 21. Since all the obedience of the saints is wrought in them by the Spirit of Christ, it is only by his grace that this open door is set before them. They can claim no credit as due to themselves even when they obey the commandments of their King. It is by this grace alone that they are so highly favored as to enjoy this great privilege. Therefore they gladly confess that their Lord has set before them this open door; "For through

him we both [Jews and Gentiles] have access by one Spirit unto the Father."—Eph ii. 18. Since all power is given unto Jesus in heaven and in earth, he has unlimited control over all creatures and events, and has the keys even to hell and death. Certainly, therefore, none can shut the door which he has set open before his obedient saints.

"For thou hast a little strength, and hast kept my word, and hast not denied my name." This is not given as the reason, or procuring cause, of the mercy bestowed upon the church addressed; but it is the "open door" itself, which the Lord has set before the favored subjects of his grace. Since the Lord is the strength of Israel, it is evident that none of his saints have any strength but that which he bestows in love upon them. Even Paul dared not claim that he had of himself labored and suffered more abundantly than others; but says, it was "Yet not I, but the grace of God which was with me."—1 Cor. xv. 10. That same grace is manifested in all that is commended in the church in Philadelphia. The strength, endurance and faithfulness, all resulted from the grace by which the Lord set this open door before the church. There is important significance in the name of this favored church. The literal translation of this name is "The church in brotherly love." Wherever the church is in this heavenly place, at any time, all the commendation and assurance in this message belongs to that church; for "Love is the fulfilling of the law" in its spirit. She has a little strength, and has kept the word of her Lord, and has not denied his name. By that little strength she shall be enabled to stand against all the assaults of her adversaries, and shall rest unmoved upon the unchanging love and immutable counsel of her God. Although it must be "through much tribulation," she has free access by this open door into the "righteousness, and peace, and joy in the Holy Ghost," which constitute the kingdom of God, as it is revealed in the experience of the saints.—Rom. xiv. 17. Indeed, it is only in tribulation that the saints are brought into the fellowship of the sufferings of Christ. The great love of God is revealed in giving this fellowship to his ransomed people; and with this gift he bestows the little strength by which they are enabled to rejoice that they are counted worthy to be partakers of the sufferings of their beloved Redeemer.

While the saints are saved from sin and death exclusively by grace, without any works of their own, that salvation is manifested in them by the works of obedience to the commandments of their Lord, which his Spirit works in them both to will and to do. Since they are dependent upon divine grace for both the will and strength to do these works, there can be no room for boasting, or trust in themselves, in such works.

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OBITUARY NOTICES.

BRETHREN BEEBE:—I am requested to send to you for publication the obituary notice of sister Catharine Patterson, and also that of her husband, D. H. Patterson, who survived her more than four years.

Sister Catharine was the eldest daughter and child of my father, Elder Lewis Seitz. She was born in Fairfield Co., Ohio, Jan. 15th, 1825. In September of the same year she was carried on horseback in mother's arms to Seneca County, then a wilderness of forest trees, where she remained with her parents until seventeen years of age, when she was married to D. H. Patterson. Two years later they moved upon a home of their own, but in the "woods." By industry and economy they accumulated enough in eighteen years to buy the home of her childhood, where they remained to her death, which occurred July 4th, 1886. She was received by baptism into the Honey Creek Church on the second Sunday in October, 1866, and remained a devoted and faithful attendant at all the meetings of the church of her choice. As wife and mother she was an example of love and fidelity; as a christian, warm, earnest, and relying ever upon the grace of God for time and eternity. A few years before her death she was stricken with sorrow by the death of three of her children, and seemed to have less cheer in the things of this life, though each of the departed left shining evidence of a happy change from the storms of time to that rest which remains to the people of God. While a sufferer from the sure work of disease for many months, she was patient to a remarkable degree, and death came as a welcome messenger, saying, "Child, your heavenly Father calls, Come home." We are confident that her voice will mingle with the songs of the redeemed, world without end.

Daniel H. Patterson was born Sept. 10th, 1818. His widowed mother (a Baptist) reared her family with a mother's care, impressing by precept and example the duties of life. The subject of this sketch was the eldest, and at an early age developed a character for carefulness and good judgment. These traits, coupled with a conscientious regard for the rights of others, distinguished him through life. As the son-in-law of Elder Seitz, of course he came often in contact with his "peculiar" friends and brethren, and thus had many opportunities to express his own views or hopes of eternal salvation; but while a close observer, and often an interested listener to gospel sounds, he was careful to ask questions, not to answer them. I, who knew him as a friend and counsellor for many years, had long believed him a child of grace, notwithstanding his studied reticence on this subject.

His rapt attention, beaming face and falling tears under the gospel's joyful sound spoke as eloquently as audible words could have done. After sister Catharine's connection with the church their house was always open to the brethren with a cheerful welcome; but he would not permit himself to be drawn out by any suggestions or questions, on the contrary almost resenting them as impertinent. But the crucial time came at last. When suffering from dropsy for many months he felt the end approaching. All human help without avail to stay the destroyer, his thoughts and prayers went up to the great Physician, who says, "Call upon me in the day of trouble, and I will deliver thee." I was with him in his last days, and found him not only reconciled to die, but rejoicing that death was near, as a gateway to pass him from a life of pain and sorrow to the blessedness of the life to come. Without reserve he spoke to his family and friends of the prospect before him; and at his request hymns of promise and solace were sung. After many days of extreme suffering he fell peacefully asleep, on Jan. 30th, 1891, aged 72 years, 4 months and 20 days.

Brother and sister Patterson, out of a family of twelve children born to them, leave five to think of father and mother, not as lost, but as gone before.

JOHN SEITZ.

TIFFIN, Ohio.

DIED—In the home of Mr. Wm. Mulock, in Cambridge, Md., on July 28th, 1890, Samuel Whitefield Mace.

It was my precious privilege to nurse my darling nephew during his sickness. He had typhoid fever. At times his fever was dangerously high, but he was blessed, in that it did not touch his brain. Twice during his sickness, when he was not suffering, he said, in a peculiarly solemn and impressive way, "Lord, have mercy upon me." In a low tone I said to my sister, "I believe that prayer is indited by the Holy Spirit, and is answered." I thought he would be restored to health. Alas for us! in the third week he had heart failure, and our darling, with all his bright worldly prospects, must go. I had many interesting conversations with him, and felt cheered to see the interest in his laughing brown eyes upon the everlasting, unchanging love of God. In a letter he said, "I am glad for you to write to me about the gospel that my mother loved." May his dear ones realize the wisdom and power of Israel's God.

ALSO,

DIED—March 5th, 1891, in the home of his sister, Mrs. John S. B. Woolford, Abel J. Rees, eldest son of John R. Rees.

Mr. Rees left his pleasant home in Kent County on Tuesday. After attending to business in Baltimore he crossed the Chesapeake Bay to visit his sister. On Sunday, while in the midst of a pleasant conversation at the supper table, he was stricken with apoplexy. He lived four nights and nearly four days, never speaking, and with very slight signs of consciousness, sleeping most of the time. On Thursday morning, to the joy of his devoted wife, sister and friends, it seemed that he might rally; but in a few moments our hopes were crushed, and we saw him gently pass away.

Mr. Rees was an honorable man, true in every relation in life. He never made a profession of religion, but we know that he heard and believed.—John v. 24. May his dear ones be comforted with the consolations of the gospel.

SUSIE L. WOOLFORD.

WOOLFORD, Md.

BROTHER Benjamin Peacock died of paralysis on Feb. 10th, 1891, in the 71st year of his age.

Brother Peacock experienced a hope about fifty years ago, was baptized by

Elder Getchel (Free Will Baptist), and joined the New School Baptist Church of Gardiner. The food that he received from that church was husks; but he thought there were very few like him. He said he lived in this starving condition until the fall of 1868. He was permitted to hear the gospel preached by the Old School Baptists, and was made to rejoice in the goodness of God in permitting him to hear what his soul had longed for so many years. He was soon exercised about joining the church; and after hearing the gospel preached by Elders Badger, Whitehouse, Joseph L. Purington, Quint, and perhaps others, and hearing the brethren and sisters tell of the way they had been led, he told the members of the Bowdoinham Church the way the Lord had led him. He was received by the church, and baptized by Elder Campbell, and with others constituted what was called the Gardiner branch of the Bowdoinham Church. His house and heart were always open to all Old School Baptists. Although differing with some of his brethren on worldly matters, he was established in the doctrine of God our Savior. "Salvation is of the Lord" was his theme and hope. He seemed to know that he was near his end, and about a week before he died was made to rejoice in the presence of his Savior with him. He praised God, and told us that his old body was going down to dust, but that he was going to dwell with Jesus. He also said that he had no difference with any one, and freely forgave all, as he hoped and believed that he was forgiven.

He leaves a widow, two sons and five daughters, with grandchildren, the church, and many friends, to mourn; but we believe that he is at rest in the arms of his Savior.

J. H. LOWELL.

SOUTH GARDINER, MAINE.

PLEASE publish in the SIGNS OF THE TIMES the death of our dear sister, **Elizabeth C. Hulsizer**, which occurred March 8th, 1891, at her home in Franklin Township, Hunterdon Co., N. J.

Her last illness was only about a week's duration. Her disease was "La Grippe." She was in the 61st year of her age, and was never married. She was baptized more than twenty-two years ago by the late Elder Gilbert Beebe, in the fellowship of the Kingwood Church, N. J., where she retained her standing, not only in the church as a humble, orderly and worthy member, but she also lived in the hearts, love and fellowship of all her dear brethren and sisters. She, like her dear Lord, made herself of no repute, had no merits of her own;

"But self-condemned before his throne, Her hopes on Jesus placed."

I never heard anything expressed by her that savored of any fear on her part that the Lord would or could do any unrighteous act for which he should be blame-worthy; but that he was without iniquity, and just and right, though he loved Jacob and hated Esau. Her only song was a sinner saved, and God honored in that salvation. Through the few days of her last sickness she was fully convinced that her end was near; and as the friends told me, she calmly set about telling all her wishes regarding her earthly things, made particular arrangements about her funeral, who should preach, &c., and then till near the last was wonderfully blessed with precious views of things eternal. Many portions of Scripture were given her, which were dwelt upon and repeated with rapturous and strong delight.

She was laid in the tomb on the 12th inst., when the writer essayed to speak comfortably to the afflicted. She has left an aged and feeble mother, two sisters and two brothers to mourn their loss. May reconciling grace be so ministered to them that they shall say, "Thy will be done."

B. BUNDY.

OTEGO, N. Y., March 19, 1891.

DEPARTED this life March 6th, 1891, brother **Thomas J. Rich**, aged about 64 years, with tuberculous laryngitis.

Brother Rich was a good father and a devoted husband. He had been a member of the M. E. Church for a long time, up to 1890, when he became a Primitive Baptist, of which church his wife had been a member a long time. He was a good citizen, and will be missed by the community; but we would say to the dear family and friends, Weep not for him, as for those who have no hope.

He leaves a wife and nine children, with other relatives and friends, to grieve after him. May God in his love and mercy shield and protect the wife and little children from all harm, and bless them with all that is necessary for them; and may it be the pleasure of our ever-blessed God to reconcile us to his divine will, that we may realize more fully in all our afflictions and trials that his grace is sufficient. Yes, we rejoice when we know that our blessed Master has gone before; for he passed through death. Then cheer up, brethren, as he cleared the way for us. Yours in faith,

J. S. B.

ELORA, TENN., March 10, 1891.

ORDINATIONS.

A CALL having previously been made by the Friendship Church of Regular Predestinarian Baptists at Winchester, Ill., the following-named Elders and Deacons met as a presbytery at the said church on March 21st, 1891, for the purpose of ordaining brother **GILES REEDER** to the work of the gospel ministry, to wit:

Elder H. S. Peak, Exeter, Ill.; Elder N. Shepler, Murrayville, Ill.; Elder J. L. Ludwick, Roodhouse, Ill.; Elder A. W. Murray, Laclede, Mo.; Elders J. H. Taylor, G. W. Murray, Deacons James W. Reeder and Wm. Richards, Winchester, Ill.

Organized by choosing G. W. Murray Moderator, and H. S. Peak Clerk.

The presbytery being fully satisfied with the qualifications of brother Giles Reeder, proceeded to ordain him to the work whereunto God had called him.

Prayer by J. L. Ludwick.

Laying on of hands by the presbytery.

Charge by A. W. Murray.

Right hand of fellowship extended by the presbytery and church.

We heartily commend Elder Giles Reeder to the Baptists of our faith wherever in the providence of God his lot may be cast.

Done and signed this 21st day of March, 1891.

G. W. MURRAY, Mod.

H. S. PEAK, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 8, 1891.

NO. 14.

POETRY.

THE HEAVENLY LOVER.

AFTER the conflict's over,
When life's work is done,
Wilt thou, the heavenly Lover,
Then take me to thy home?
Home which thou hast prepared
For those from sin set free;
Prepared and cleansed and saved
Each one alone by thee.

Earthly homes are restful
For those who weary be;
But O! for such a sinner
Is there a home with thee?
A home where ne'er a sorrow
For any sin can be,
But where the ransomed sinner
Will give all praise to thee?

With earthly good surrounded
Each day I here may be;
Still oft my soul is clouded
That proof I cannot see,
When, after life is over,
I shall forever be
With thee, thou heavenly Lover,
Through all eternity.

O give some blessed token
That I am one of those
To whose heart thou hast spoken
When grief for sin arose,
And may I see more clearly,
Unworthy though I be,
That life eternal freely
Thou givest to such as me.

All praise to thee, the Giver
Of life eternally;
May I, the chief of sinners,
Be bless'd to reign with thee.
Then through the countless ages
Of rest and peace and love,
From thee, the heavenly Lover,
We nevermore shall rove.

E. W.

THE HAPPY MAN.

HAPPY the man who, in this world of
woe,
Where troubles spring and bitter waters
flow,
Enjoys the presence of his pard'ning God,
And is submissive 'neath his chast'ning
rod.

While journeying homeward through a
desert land
He feels the guidance of a Father's hand;
Though darkness oft o'erspread this
earthly scene,
The soul is often peaceful and serene.

'Midst swelling waves and on a boister-
ous sea,
From fearful doubts and sad forebodings
free,
With joy at length he lands upon the
shore
Where sin and sorrow shall be known no
more.

O blessed Lord! thy people's guide and
guard,
Their present portion and their great re-
ward!
Be thou my hope, my help, my joy, my
crown;
O keep me, save me, seal me for thine
own.

CORRESPONDENCE.

BRANTFORD, Ont., Feb. 2, 1891.

DEAR BRETHREN BEEBE:—I feel that I would like to unburden a little of my heart to the SIGNS this morning. If you shall see fit to publish this, it must come under the heading of grace, in every sense of the word. The children of God are not their own, not having been "redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. And seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Surely there is a world of meaning in this "obeying the truth through the Spirit;" for often when, as a poor child, I have sought to obey, and hoped I was guided by that Spirit, yet by reason of the clouds arising from the carnal mind, which is enmity against God, I could not discern which Spirit I had followed; and so in a sense the ceaseless inward prayer that the holy God would look upon all I did in grace (because he had made me to hope in that grace) was and is constantly arising. So also in a secondary sense I have no claim on this paper; for, as you know, I am not an Old School Baptist, but simply one who is looking for the presence and guidance of Christ in the wilderness of sin. I only mention this, lest I should appear to walk in a borrowed cloak, as but few of the family of the SIGNS have any knowledge of me; yet if I am privileged to have a little talk with them, I desire it may be, though ever so faintly, somewhat after the nature of that unfeigned love and pure heart which are only the fruit of the incorruptible seed of heavenly life. We have now been subscribers for just one year at the dollar rate, and have renewed at the standard price. The point of unity which drew me to it first was that distinctive truth or measure of spiritual light which in my language I call the doctrine of grace. I heard of your paper a year before, but decided to leave my mind un-

trammelled by any fresh line of teaching till I felt more established; for I steadfastly believed, and do yet believe, that wherever a soul is willing to follow the Lord whithersoever he goeth, whether through evil or good report, "He, the Spirit of truth, when he is come [into any poor heart], will guide us into all truth," even as he promised. Having at last been led out of much confusion, into a measure of understanding and confidence in the unconditional salvation of the elect church of Christ, according to the eternal purpose of God in Christ Jesus (and sure to be manifested in time to every chosen vessel of mercy by the operation of the Holy Spirit in their souls, every apparent hindrance only furthering his all-wise plan), I felt the abounding love of my heart going out to those who had before me been privileged to understand and lean upon this sure anchor of hope, and backward in tender yearning over those dear ones (to me) who were yet buffeted on the various winds of error. Now as I never believed in love that only shows itself in the tongue, I felt at once that my mite must go to spread what was shown to me as the gospel. How could I help desiring to encourage those who were struggling up hill, against the tide of ungodliness, which is surging round us in the form of godliness, and mystifying God's puzzled sheep? I well know that none can continue so to struggle unless underneath are the everlasting arms. Thus the SIGNS came to our home; and as my husband and I read and talk to each other on the various communications, we have certainly been well paid by the spiritual thoughts, questionings, approvals, and sometimes nonapprovals it creates. This, it seems to me, is a fair hold for any reading matter to take, outside the Bible. But I have felt my position before God as much too solemn to receive, as I did when a child, any exposition of Scripture further than it appears to me consistent with the whole purpose and revelation of truth in that Scripture. Everything about the paper was new to my reading—the style, idiom, and distinctive claims to truth set forth in it. With some writers I could fully join, while the thoughts of portions of others I have left in abeyance, not having been personally led into them. For as I know that every one shall give an account for himself to him that

judgeth, I rest content, rejoicing also in the fact that various gifts are bestowed upon the body of Christ, each fulfilling its part, according to the measure of the gift, given for the edification and comforting of the whole. So long then as I feel sure that Jesus Christ, as the only and whole Savior of his people, is preached, I can say from my heart, God speed every one who so preaches him, either by word, or pen, or life. But, friends, suffer me a word for his dear sake. Occasionally I have felt wounded by the way in which Missionary Baptists, Methodists, Arminians, &c., have been mentioned. I know that many sheep are entangled in the various errors that abound, and feel by sad experience that the slightest wound rankles and festers in the old, fleshly, human heart; and once the evil is needlessly stirred, it obscures whatever light may shine in the hand that has done it. It is here, I think, the patience and meekness of age and wisdom spiritually is most desirable. If ever there was a time when the beast coming out of the earth had horns like a lamb, it is now; and every bait he throws, and web he spreads, flashes with borrowed gold. Many may wonder how these errors can entangle a living child; but those who have felt their power ought never to forget the hole of the pit out of which they are digged. Again, I find there is trouble among yourselves. This very trouble is the mark of a living church; for where death reigns all is smooth. Yet seeing God has entrusted you with such priceless knowledge of truth, as a whole, what need that you should watch unto prayer, lest Satan obtain an advantage over you; "For we are not ignorant of his devices" to scatter the sheep. It seems to me there was no servant more specially used and honored by the indwelling power of the Spirit, in New Testament times, than Paul; yet while his faith in the revelation of salvation by grace to the church, through the atoning blood of Christ, was so unshaken that he says to the Galatians, "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you [shewing the changelessness of the message of God], let him be accursed," to the disorderly Corinthians, who had become puffed up because of the gifts they possessed, he says, "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." And farther on he declares, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law [Gentiles], as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." Now I do not understand that Paul was speaking of regenerating dead souls, but to manifested sheep, who had gone, and were being still more emboldened to go, into various erroneous teachings, and consequently impure lives. Knowledge seemed to have dazzled them, so that they were more given to disputing with than loving one another. Neither was it the gospel message he was altering, nor the plan of it, for then it would have ceased to be good news to poor, sinful men. But in all that appertained merely to his own personality, as a free-born subject of grace, he had rather waive his likings, keeping his body in subjection, than he would be cast out of his field of service, and fail in the obtaining of that incorruptible crown of righteousness (faithfulness to their true spiritual growth), which marked him as not a whit behind the chiefest of the apostles. And so, brethren beloved, who are strong in the faith, bear with the plea of a stranger, and walk in wisdom towards them who are without, handling the weapons of your warfare with skill and compassion; that when the chief Shepherd shall appear he may give you a crown of glory which fadeth not away.

Grace knows no stint; and if I have found favor thus far, there are three items more I cannot pass, so I crave a whole hearing. The first is a letter from a good brother in the SIGNS of January 14th, in which he says he could have sent a number of names with a dollar; but as he had no hope of their renewing, he refrained from doing so. This brought me to a halt, as I have done my best to circulate the paper in a humble way. It set me to questioning my motives; and I find I never had a thought as to the pecuniary welfare of the paper, or its future success. My only desire was that in so far as I had been spiritually helped, I might share a crumb with some other buffeted and bewildered sheep who was traveling along the world's highway; and I was very desirous that the Lord would use it so, whether lent or paid for. Perhaps this has made me nervously

anxious that it should contain sound doctrine, yet distilled as the refreshing dew. Two passages are very much with me: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Not only the skilled ox, but the poor, stubborn, stupid ass may be used, when God opens its mouth. And this other, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Is it not blessed not to know, but leave all with God, lest despair on the one hand, or vanity on the other, might swallow us up?

The next item is your own editorial, "Introductory to volume fifty-nine," in the SIGNS of January 7th. After carefully reading it, I decided that I had never met with just such an one before; and I said in my heart, It is either the very height of presumption, or the strength of faith, that goes quietly on up stream, declaring the God of Israel alone to be its shield and exceeding great reward. If these things be a verity in regard to the truth your paper advocates, then it needs no assistance from the strife of tongues; neither will it fail when condemned thereby; for he that keepeth Israel never slumbereth nor sleepeth. To my mind the only evidence we can ever have in this life of God's invisible but miraculous presence with us, in anything we undertake through an inward and impressed faith in him, is when we are enabled to go on, though all the world, yea, even brethren, should walk on the other side.

The third item appears in the SIGNS of January 21st. It is a notice under the heading, "Not so encouraging." May I venture a little experience on financial matters? for I can sympathize with (not pity) those who labor under this burden. None but those who have passed through it, and are sensitive, know how crippling, galling, yes, crushing cross it is to carry, save only when they have a consciousness of the supporting power and love of a heavenly Father, who "Knoweth our feeble frame." We were in debt, not (so far as we knew) by our own improvidence, but through lack of others paying us in part, and partly the strain of time. Well, after a restless night (one of many) I took up the Bible next morning, and it opened to Christ's sermon on the mount. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The words came to me with such power as never before. What a depth of meaning appeared in those words, "the kingdom of God." I had always confined it, in my thoughts, to the struggles of the poor soul awakened to a sense of its sinfulness by nature, and for the first time crying out; "God, be merciful to me, a sinner." But now

I saw it was addressed to me as a child in the Father's household; that I was to seek the welfare of his kingdom in all its unfoldings, both spiritual and temporal; and in so doing I should be cut loose from the world. We had always esteemed it a privilege to put in our offering towards keeping open the doors of the church-house. But what now? With steadily decreasing funds we must pay our debts. Yes, a christian must first of all be honest. Sisters, did you ever study economy from a spiritual standpoint? The cutting off the flesh in certain outward adornments (it is not pleasant) and—well, the many ways which only a poor woman knows. I resolved to try, studied plain, very plain, cooking; mended, watched the small leaks in the shape of waste (they are dreadful consumers), and was able every week (I durst not leave it longer) to take out a regular sum (it was a big one for us), and put it quietly into the funds to keep a roof for spiritual worship over our heads. Do I regret it? No, never; for there was always a song of gratitude in my heart on that score, though many others pained me, and many times I realized that,

Jesus, where'er thy people meet,
There faith beholds a mercy seat.

The cruse of oil and barrel of meal has never failed, neither literally nor spiritually; in fact I think they are both bigger to-day than ever.

Dear christian friends, I think you will make a mistake if you do without your paper and save its price; for it seems to me it is like all your ministers preaching to you in turn, and the children talking to one another, though so scattered abroad. Now do not think I am holding forth Arminianism. No, I am fully persuaded that God always did, and always will, uphold whatever is truly of the Spirit, irrespective of we poor worms of the dust. But it is profitable for us that this fruit of righteousness should be sealed home to us by the Spirit; even the denial of the flesh, and the abounding in loving acts, and support of all saints in their endeavors faithfully to uphold the cause of the Master, each one, as far as in us lies, that so we may experimentally taste a little of the sufferings of Christ, "who, though he was rich, for our sakes became poor, that we through his poverty might be made rich."

One parting thought. I had risen before break of day, lit my little lamp and set it on a shelf. Very bright it looked in the gray dawn, and very useful as I went about the early chores. But as I worked and thought, the sun slowly silvered the wintry sky, parted the chill shadows, and finally broke into a thousand colored rays of glittering light on the festoons of icicles outside the window. Mechanically I watched the glorious scene, at the same time placing my lamps on the table to trim them for evening use. I wondered, as I came to the little

one, why its chimney felt so hot, and looking in, lo, its tiny light was burning, unheeded and forgotten in the blaze of perfect morn. Then it came to me, "When this mortal shall have put on immortality, and this corruptible shall have put on incorruption," all our little lamps, which were so useful at times, and twinkled on through this night of sin and sorrow, shall be completely swallowed up in the exceeding glory and brightness of the great Sun of righteousness himself. No doubts there as to who is a child; no fears of the valley of the shadow of death; no errors; no farewells; for we shall see him as he is, and be like unto him, who hath bought us, and washed us in his own blood.

I have trespassed; forgive me. A blessed New Year to all the household of faith. Yours lovingly in the Lord,

MRS. J. STREET.

STATE ROAD, Del., March 15, 1891.

BRETHREN BEEBE:—I have seen in a biographical sketch of the late Henry Clay that in his early life, as he was listening to a debate, he remarked at its close that he thought more might be said upon the subject. Throughout his after life not many subjects were ever debated but what Mr. Clay could find more to say upon them. The same thing might be true of some others, who would make no pretense of comparison with Mr. Clay.

In a late number of the SIGNS our attention is called to a subject that is undoubtedly one of peculiar interest and importance at this time, and one that I think something more might be said upon. If I attempt to say some things that seem to be called for I will mean it as additional, and not merely to go over the same ground. It is on the passage of Scripture recorded Romans xiv. 19, and reads, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." I say interesting at this time, because I gather from the writings of brethren that there is discord and strife in some quarters, although I have met with nothing of it myself. Peace is certainly desirable always, at all times, and in all places; and if there are things that, if followed, would tend to promote and preserve peace, we do well to look them up. Then we might know "how good and how pleasant it is for brethren to dwell together in unity." This apostle, whose words have been called up, never leaves us to conjecture. He always explains himself, and tells just what he means; and he almost invariably tells us also the negative, what he does not mean. He appears to be dealing with some serious difficulty or misunderstanding in the church at Rome. As some of them were Jews, the Jewish traditions were one fruitful source of trouble. He names particularly some of the questions that divided them, and

admonishes them at length as to the proper course to pursue to restore harmony. Then comes a list of the things to be observed. There are quite a number of them, and certainly enough to prove their efficacy. In the first place, supposing one to be weak in faith, is he to be rejected? Must they withdraw fellowship from him? Nothing of the kind. "Receive ye him, but not to doubtful disputations." Not to engage in disputations with him, nor to keep up wrangling and strife. He names two questions that had been prolific of strife and contention among them; and he rather plainly intimates which side is correct on both questions. One of them was in regard to the use of such meats by believers as were prohibited by the Jewish law; and the other was the observance of certain days, as sabbaths or festivals, by the gospel church. On both these questions good brethren conscientiously differed. If we expect the apostle to assert his authority, to declare what was right, and require all the brethren to accept it, we shall be disappointed. He does no such thing. "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." The important question is not what they eat, nor what they refuse, but whether they are humble and thankful, recognizing their obligations to God for all things that they enjoy. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." One man esteemeth one day above another; others esteem every day alike. If they regard the day to the Lord, and as directed in his word, it is well; but if not, their regarding it is of no account. It is not what particular days they observe, but whether they observe them to the Lord, in honor to him, and in fulfillment of their obligations to him. Such observance is acceptable on any and all days. The spirit of worship is not subject to the divisions of time, nor restricted to certain days of the week or of the year. We should not make the observance of days and times a ground of division or discord among the brethren. A disposition to discard one another or set each other at naught on account of their lack of understanding of these things, is certainly reprov'd by the apostle. It is desirable, however, that every one should be fully instructed in his own mind.

It is of more consequence to save the feelings and fellowship of the brethren than to have the question about eating meat established. "For meat destroy not the work of God." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." The apostle shows that the Spirit of the Lord is upon him when he so kindly says, "We that are strong ought to bear the infirmities of the weak, and not to please our-

selves." "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." "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." The apostle will not contend to the destruction of the peace and harmony of the church, even for what is right; but he goes on to tell us that even Christ pleased not himself. So we see that the apostle does not leave us to conjecture what things they are that make for peace, but he states them so distinctly that we cannot possibly mistake his instructions. He of course knew that men would be impatient with those who would not subscribe to all their interpretations of Scripture, and so he bespeaks for them from the God of patience this grant, that they be like-minded one toward another, according to Christ Jesus.

Now as he has set forth so many things as "the things which make for peace," we can consider what he says, and judge whether he is right, and whether such a course would really tend to peace and good will among brethren. We are certainly taught that God is not the author of confusion; and if confusion and strife exist anywhere among brethren it has not been produced by his Spirit. Even the truth, or points of it, may be contended for in a controversial spirit, and striving for mastery, that would tend to more or less estrangement. The word "things" occurs twice in the sentence, but I understand the same things in both instances; that is, the same things that make for peace are the things by which they edify one another. Edifying is cementing, building together, uniting in bonds of love and fellowship as one people. Now if it is certain that these things make for peace, let us therefore follow after them. "Wherefore receive ye one another, as Christ also received us to the glory of God." There are undoubtedly mysteries that it is not given to every believer to understand. If more is given to some, so that they may be accounted strong, they ought to be humble and thankful, and bear with the infirmities of those to whom less discernment is given. The apostle not only tells us the things that we should follow, but also the things that we should avoid. "Foolish and unlearned questions avoid, knowing that they do gender strifes." I suppose what he calls unlearned questions are questions about things not clearly understood, and about which good brethren will differ. Again, he says, "Avoid foolish questions, and genealogies, and contentions, for they are unprofitable and vain." But "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." This will not produce any mischief. It will be found good and profitable at all times, and there will quite generally be more or less needs be for exhortations of this kind.

I have been, in the foregoing remarks, meaning to let the apostle explain himself, and accept as sound and consistent the instruction he gives. It would be rather presuming in me to recommend the course that the apostle condemns as the proper one, and say that each one should contend strenuously for his own interpretations. I will pass from this now, as all I had in view was just to call attention to the apostle's own exposition, rather than to offer any suggestions of my own.

In the article to which this is meant as a supplement there are some expressions about creeds, confessions of faith, &c., to which I propose to refer. The word "creed" is from the Latin *credo*—I believe. Disciples are called believers. They are said to have faith, and to live by faith. Is it wrong then to have a creed? Is not a belief of the truth characteristic of them? Timothy witnessed a good confession. The Hebrew brethren were exhorted to hold fast the profession of their faith. I have been accustomed from early life to hear creeds and confessions denounced; but it was not by believers, but by unbelievers. All church organizations that I am acquainted with set forth in writing a brief summary of their faith. It may be said that the Scriptures are all-sufficient; but while we admit this, and all profess to accept the Scriptures, we want something definite. Are not our published Articles of Faith our witnesses that we occupy scriptural ground, and that we are walking in the way the fathers trod? In alluding to Martin Luther and John Calvin as great reformers, I do not know that the writer intended to set them forth as models, or as more reliable guides than Confessions of Faith that have been adopted by the denominations. I certainly do not claim to have descended from them, and I do not wish to be regarded as claiming to have descended from either of them. The Baptists were before Calvin, and do not look to him as authority either in faith or practice. I dare say there are many who profess to agree with him, and pride themselves in being Calvinists; but we do neither one nor the other. Does brother Wagner know that they both advocated infant sprinkling and the admission of the natural seed of believers into the church? that they believed in and advocated a state religion, established and supported by the civil power? They were only aiming to remodel and improve the church of Rome; hence the application of the term "Reformers." The Baptists are not reformed Catholics, and have no need to receive doctrine from the hands of the "Reformers." Not all those upon whom are conferred profitable gifts possess the gift of healing; but it is a much-needed and important gift. The blessing pronounced upon peacemakers is that they shall be called children of God. It would seem that there either is less doubt about them,

or else that they live in a more near and intimate relationship to him whose children they are said to be. The old prophet contemplates some of these in their blessed work from his prophetic standpoint, and confers a name upon them; "The repairer of the breach," and "The restorer of places to dwell in." Are there those among us upon whom may rightfully be conferred this blessed prophetic name?

E. RITTENHOUSE.

[THE following letter, though not written for publication, was handed us by brother Chick while on a visit to this place, and at our request was left with us for publication. While we have not the consent of the writer to publish it, we trust he will not be offended with us in the liberty we take of giving our readers the benefit of the good things contained therein.—ED.]

DUTTON, Ark., Feb. 8, 1891.

ELDER F. A. CHICK—DEAR BROTHER:—Your letter of January 29th reached me a few days ago, and I regret not having opportunity to reply sooner. I had no thought of awakening the sympathies of the brethren to such an extent; in fact I was writing only to brother Durand, and did not know that he would ever think of publishing it, until he wrote me, asking permission. The tender sympathy manifest in your letter, as also in many others I have received since from dear brethren and sisters, has tended to deprive our severe affliction of much of its bitterness, and enabled me to feel, in some measure at least, that the dear Savior has come upon the dark waves of trouble with the peaceful assurance, "Be of good cheer; it is I; be not afraid." In the hour of severe trial God's people even need often a word of encouragement. In that dark and trying hour when our Master prayed, "Father, if thou be willing, remove this cup from me," "there appeared an angel unto him from heaven, strengthening him." But how sweet, how encouraging, in the raging of the fierce storm of "great tribulation," to feel and "know that all things work together for good." I have sometimes inquired in mind whether we were justifiable in time of great trouble in concluding, like Jacob, "All these things are against me." When Jacob uttered these words the vail had not as yet been rent, the seals had not been broken. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing." But now "the invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made." To my mind his eternal purpose is clearly manifest in all revelation and in all nature; and that, for his own glory, and for good to his chosen, all things, everything, however small,

however great, from the death of a sparrow to the fall of Adam, shall be caused to work. I have not as yet been called to pass through a scene dark enough to cause me to doubt the truth of this. But when everything seems, from a natural point of view, to turn loose against us, as it has with me during the past year, it is hard to keep from fearing that we are not among those that love him. Sometimes when my wife would become worse, seemingly at the point of death, the baby would be taken very ill, and the neuralgia would return upon me, while every now and then some useful article about the place was getting broken or destroyed, the hogs would break through, and the cattle leap over the enclosures, and it seemed as if everything was going to destruction, and the hand of the Lord was turned against me. But the Scriptures abound with examples of the sorest evils, of the darkest and most trying times, yielding in the end the sweetest fruit to God's people. When Joseph was taken away from his father, devoured by evil beasts, as Jacob believed, no doubt he looked upon it as the sorest affliction that had yet befallen him. When Simeon was retained in prison, and there was no prospect of obtaining any more bread unless Benjamin should be taken away, as he feared, never to return, while famine seemed to threaten all with death, it must have been a dark and trying time to Jacob indeed. No wonder he was ready to exclaim, "All these things are against me." But when all is worked out, it proves to be but the plan of infinite wisdom to preserve him a posterity in the earth, and to save their lives by a great deliverance, while his favorite son is made ruler over all the land of Egypt. If the way to Canaan lies through the bondage in Egypt, the Red Sea, the perilous journey in the wilderness, and foes upon the right hand and left, who, having been brought through all to that "goodly land," would not thereby be better prepared to enjoy it? Our present light afflictions "work for us a far more exceeding and eternal weight of glory." I have thought that Samson's conflict with the lion was a beautiful illustration of how things seemingly evil work for our good. As he was weak, and "as another man," except when the Spirit of God was upon him, the approach of such a deadly foe would seem to be an unfortunate calamity. But the Spirit coming mightly upon him, he came out conqueror. He was more than conqueror; for the carcass of this vanquished foe afterwards yielded him the sweetest food ever tasted by mortals. This was the foundation of his riddle, "Out of the eater came forth meat; out of the strong came forth sweetness; which, it seems, the uncircumcised cannot understand until this day. Had not sin entered into the world,

there could have been no death; for death came by sin. It is true that all the evils that afflict this sin-cursed world grow out of that transgression; yet but for it all must have continued to bear the image of the earthy. Through death "it is sown a natural body; it is raised a spiritual body," and thus conformed to the image of Christ. It is changed from the image of the earthy to the image of the heavenly; the latter state being as far above the former as the heavens are above the earth; a far greater difference than that between the beautiful butterfly and the ugly, filthy worm from which it came; although the butterfly flies in the air, and sucks the sweets of flowers, while the worm crawls in dust, and eats coarse leaves for food. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." I take a measure of wheat and cast it into the earth. From that one I produce many; but I employ the death of each grain in the measure sown, as a means of accomplishing this result. Everything that lives must eat, and this involves the wholesale destruction of life, both animal and vegetable. No fruit can be eaten until plucked from its parent stem; no grain can be made to sustain human life without the death of the grain. Thus death becomes necessary to life. And death, the greatest enemy of man, shall finally be made to yield, to them that love God, the greatest good. All things then are ours, whether good or evil, life or death, and shall work for our good. But our faith is often sorely, O how sorely, tried in this particular!

We desire to inform your wife that her kindness in extending her love and sympathy to us in our sad affliction is duly appreciated. Your brother in hope of a better world,
C. W. ANDERSON.

ELKMONT, Ala., Feb. 9, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The SIGNS OF THE TIMES comes to me regularly, each number filled with excellent reading matter. I appreciate it highly, and indorse its teaching fully and heartily. I receive it as a blessing from God, as a fruit of the Spirit in the person of my venerable, true and tried friend and brother, Deacon A. C. Legg, who is certainly one of the "excellent of the earth;" one of the few in these degenerate days of whom the world is not worthy. I do not think it too much to say that he has done more and sacrificed more for the cause of truth in this section of country than any other person now living. "The Lord grant unto him that he may find mercy of the Lord in that day."—2 Tim. i. 18. I do not write this to flatter brother Legg, for I know he is above the flattery of sinful man; and besides, he is not likely to see this. But I did not design writing a eulogy. I had in mind to

sketch the state of the churches and ministry in this section. I regret that I cannot give a more cheering account; but truth compels me to say that the churches generally seem to be on the decline, cold and lifeless, the most melancholy condition I have ever witnessed since I have had a name with the Baptists, which is about thirty years. Most of that time I have borne the name of a minister, and often fear that I have only borne the name; and yet, sad to relate, there is not another Old School Baptist preacher (to my knowing) in twenty-five miles of me, and but few in twice that distance; so you see the churches here are nearly destitute of a living ministry. This fact may serve (at least in part) to explain the present state of the churches. There is another fact, if rightly understood in the light of divine truth, might go far toward explaining the present condition of the ministry. It is a subject, however, that I have never felt at liberty to say much about, though I grant that if it is (and it certainly is) a part of the counsel of God we should not shun to declare it. I allude to the temporal support of those that are called of God to "preach the word." It is my firm conviction that our sad failure to carry out the divine rule given in the Scriptures for our guidance in this matter is one grand cause of the present condition of things in the church throughout this country; and preachers themselves are largely responsible for it; for in their zeal in opposing Arminian job hunters and salary grabbers, they have treated this subject in a manner that has no doubt misled the saints, and made the impression on the mind of many that it is wrong for a gospel preacher to receive or expect material aid or carnal support from those among whom he labors. In a late number of the SIGNS a correspondent writes, "Nor did he (God) send him (Elijah) to the brotherhood, and tell him to tell them that it was ordained that they that preach the gospel should live of the gospel." True, my dear brother, we are not informed that Elijah was charged with that particular message; but we are explicitly told that Paul was sent to the brethren with that very message, together with many other important hints bearing on that subject. I hope some nimble writer and able expounder of the Scriptures will write a lucid exposition of this subject for publication in the SIGNS. I think it would do good. Meanwhile it would be well for us (preachers particularly, and saints generally) to give this matter closer attention than we have hitherto done; not only in this, but in all matters pertaining to the kingdom of Christ on earth. In the Scriptures of divine truth we have a perfect pattern of heavenly things, and we may not pervert it nor ignore it with impunity; for in proportion as we depart from the law of our Lord, in

that proportion we shall suffer loss; for "whatsoever a man soweth, that shall he also reap." This is not "free agency (nonsense), but it is moral agency; and I often feel myself reprimanded, and even chastised, for disobeying the instructions of my exalted Superior. Yes, it is well for us to take heed to our ways while we tabernacle here. As regards our eternal destiny, I confidently believe that is fixed and settled by decrees that are far firmer than the "laws of the Medes and Persians."

I close this uninteresting scribble, and just send it to you, brethren Beebe, as it is. I did not design it for publication, but if you can make anything of it you are perfectly welcome to it. With love to all who love God, and obey the gospel of our Lord Jesus Christ, I subscribe myself the servant of all.

J. M. PAYNE.

FORT SCOTT, Kan., Feb. 8, 1891.

EDITORS OF THE SIGNS:—I have had it in my mind a number of times since the 15th of December last to send you the amount necessary for the renewal of my subscription; and it has been in my mind about as often to request you to discontinue it. "I am in a strait betwixt two." It is the only religious periodical I subscribe for, yet others fall into my hands occasionally. I like the paper, but hate myself. I am afraid to take it, and am afraid not to. This is my constant experience; and had I the ability to express myself as some of your subscribers have, I would like to lay some of my travels before your readers. I do not believe that I aspire to see my name in print, nor even what I may write so you can feel free to dispose of this just as you see fit. I am painfully aware of my inability to write to edification. This surely is not why I attempt to write at this time, but rather to be edified. I read the many communications in the SIGNS, and the writers seem to express themselves so sweetly, so earnestly, I can hardly believe they have the doubts that cling so tenaciously to my feeble mind. If my memory would serve me, I would refer to many instances. I will allude to the communication in No 4, present volume, from my dear brother Chick. I remember to have heard him preach once, a number of years ago, in Alexandria, Va. This portion of Scripture he writes upon is one that I cannot say I know I understand; but I have to say of that, as I do of many others, it is too deep for poor me. He expresses just such views as seem consistent with the teaching of the Scriptures. I feel that I am inclined to say, "I don't know," so much oftener than "I know." I conclude I am a sure enough "know nothing." In this week's SIGNS is the beginning of another communication on the same subject that brother Chick wrote upon. I can almost say, I know our dear brother

Purrington is its author. I am glad he did not know Elder Chick was writing, and *vice versa*; for we might have been deprived of one of these excellent letters. I do not think at this time there is danger of having "too much of a good thing" on that subject. I find many dear brethren (now allow me to change that expression, and say a few; for I feel like one is too many) undertaking to restrict, saying, no sinful act could have been included in the "all things." We read of "wicked hands" putting to death the Son of God; and this was for the salvation of his people. I will just tell you what a simpleton I am. I just have to say, I believe it includes just what it says, and means just what it says, "all things;" but I do not know why it is so. Our inquiring minds are busy trying to remove or make plain the mysteriously deep things which belong to God. My shallow mind is sometimes inquiring why sin was allowed to be; or rather, why God, who is all-powerful, should have created man so he would need a Savior. Poor, foolish mortals that we are! who can, by searching, find out why many things are as they are? Dear brethren and sisters, you will please pardon me for making mention of one very painful circumstance in connection with this subject, which has caused a deep gloom to rest upon my dear household. Now, as I write these scattering thoughts, I hear the voice of our poor, afflicted daughter, who is in her room, having been insane for some years. She has been so unmanageable that we took her to the Asylum, where she remained several years; but we becoming dissatisfied, brought her home, where we have kept her with great difficulty and fear. Sometimes she is more manageable, and is mindful of the surroundings. This affliction has been, and is, almost more than we can bear up under. Thus far we have been sustained; whether by grace or not I will not say. God knows. But aside from our mental agony, and the solicitude we feel for our dear child's welfare, I find myself inquiring, Why has this sore affliction been put upon us? Helpless, powerless to do one thing to relieve her, we inquire, Why is this? Is this embraced in the "all things" that work for the good of them that love God? We have waited long, but no answer comes. Does the answer always come? Shall we ever know what this is for? With me it is a great trial. I do not know that I have faith. God knows. O! dear kindred, are we a kin? Do any of you find so many things you do not know, and so few you do know? As my dear brother, Elder Chick, has written so beautifully about what "we know," I do hope he may feel inclined to write something from my doubting standpoint, making his own selection of a text. It may be that there may be comfort for some others in what he may write, if none

of it should be for me. Brethren (if you know of afflictions you will allow me to use this term), please excuse the rambling and imperfect thoughts herein expressed.

Yours desiring faith,
M. B. WEEDON.

CAMP HILL, Ala., Feb. 8, 1891.

DEAR BROTHERN BEEBE:—I inclose you a letter received just one year ago, while I was in the state of Mississippi. My wife picked the letter up yesterday, and called my attention to it; and after reading the letter over it appeared to me to contain some things that might be profitable to the people of God, especially to those who labor in the ministry, and I decided to send it to you for publication in the SIGNS, if you feel to do so, although I have not obtained the consent of the writer; so if you publish it please withhold the name of the writer. My recollection now is that I never answered the letter at all. It was received at a time when I was in great trouble, pressed with business, in the employ of others, and behind with my correspondence. I hope that the writer has ere this gone back to her brethren, confessed her faults, and that she is now enjoying the sweet fellowship of God's people, which she seemed to so much desire. I certainly sympathize with such poor outcasts and weaklings of the flock as she confesses herself to be; and if these lines meet the eye of the writer of the letter, I would be glad to hear from her again, and to learn how she is getting along now; and I hope she will not think that I meant to treat her letter with silent contempt, or that I felt no interest in her case. May the Lord teach all his ministers how to "bear the infirmities of the weak," and how to encourage the halting and doubting ones, and to make straight paths for their feet, lest that which is lame be turned out of the way; but rather let it be healed.

Yours in gospel bonds,
H. J. REDD.

FEBRUARY 7, 1890.

H. J. REDD:—To-night while reading the SIGNS of Feb. 5th, your letter to Elder P. J. Powell touched my feelings with great force. I think I know and understand what it is to feel, "You are an outcast." I was once a member of the Regular Baptist Church at this place, and I feel that no poor soul ever appreciated a place among them more than I did. I only asked for the lowest seat, for room on the doorstep, and felt that I was unworthy of that. But on account of a little difference in opinion, and too much talking to others, instead of going to the brother alone and telling him his fault, as we are commanded; they said I should do thus and so; and being one of the weak, faltering, poor ones, I felt that I was in their way, and left the church. I think I

have suffered as much in my mind as any one ever did, since I have been away from the people I love, and the only preaching that feeds my hungry soul. If I thought they were all willing to receive me, I would return. As you say, when we get to the right place we need no argument to convince us of our wrong; for when we are brought into this state of humility before God no persuasion is necessary to make us fall down, and with our mouth in the dust confess our sins, and beg to be forgiven. If you are a minister, be sure on every suitable occasion to exhort your people to brotherly love, meekness and long-forbearance one toward another. Tell them to be careful of the weaklings of the flock. Entreat them to help those who stumble and fall into the ditch, or who wander into by and forbidden paths. Just one kind word, or a warm clasp of the hand, when one feels so poor and unworthy, O how good! Urge your people to be found at one another's feet, confessing their faults one to another. Tell them of a stranger you have not seen in the flesh, who read your letter and took some comfort from your words, because you seemed inclined to be charitable toward the faults of others.

I would like to write you of all my troubles and trials, and of the reason of my hope, of which I am ready at all times to speak. No miracle in the days of old was more strange than was my wonderful deliverance from the bondage of sin and death; and it was all through grace, free grace alone.

But I must close. I hope you will write again soon on the same subject. Many more things I would like to mention, but my letter is already lengthy. When all is well, remember me.

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GOLCONDA, Ill., Dec. 15, 1890.

DEAR BROTHERN BEEBE:—I wrote a communication, which was published in the SIGNS of November 19th. Brother M. A. Wilborn, of Tennessee, wrote to me and wished me to write him a long letter. I have complied with his request, but cannot make out his post-office address; so I send the letter to you to publish, if it will not crowd out better matter. I wish it to reach him, for he is a precious brother.

RICHARD FULKERSON.

GOLCONDA, Pope Co., Ill.

M. A. WILBORN—DEAR BROTHER:—Your letter came to hand in due time, and I was truly glad to receive it. I was glad to think that such a creature as I am has a place in the affections of God's humble poor. God is yet reserving to himself faithful men that have not bowed the knee to Baal. Even at this time there is a remnant according to the election of grace. In the prophetic age there were eight hundred and fifty false prophets to one true one. Elijah said unto the people, "If the

Lord be God, follow him; but if Baal, follow him." But the people answered not a word. Then Elijah proposed that each prepare an altar, and put no fire under; and the God that answered by fire, let him be God. "And all the people answered and said, It is well spoken."—1 Kings xviii. The god of the false prophet failed, but Elijah's God made no failure. Every one who believes in a god that fails in anything places himself on the side of the false prophets. So, to my mind, the whole Arminian world believes in a god that fails to accomplish what his soul desireth. They believe it was the purpose of our God that Adam should keep the law, but that the devil frustrated the purpose of God, and got man to do what God purposed he should not do. They also preach that God sent his Son to save the entire race of man, but failed; and that he sends his Spirit to save, but fails; and that he sends his preachers to save, and fails. Their god makes more failures than any man that ever lived. I would rather be like Elijah, and belong to a little few who believe in the God that makes no mistakes nor failures in anything. If the devil could frustrate the purpose of God in one thing he might in all, and dethrone God, and then there would be no heaven. Whatever is the purpose of God is the will of God; 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." So all that ever shall reach heaven will reach there according to the purpose and will of God. There is only one way that any person can gain that rich inheritance, and that is by grace, according to the purpose and will of God. The Bible says, "By the deeds of the law there shall no flesh be justified." Again, "If a law had been given that could have given life, verily righteousness should have been by the law." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." So, dear children of God, hold up your heads, for there is no power that can break the will of God. "It is not the will of your Father which is in heaven that one of these little ones should perish." He will bring them safe to heaven, without the stain of sin upon them.

How are they so pure, so spotless, clean and white,
That they can live forevermore, whole ages in his sight?
This only could be done by him who came the lost to save;
He bore their sins upon the tree—has endless life to give.
And when our race is fully run, and we're from sin set free,
We'll then go home, the crown to wear—
I hope there's one for me.

I would like to see you, and all the brethren where I have been, before I am called to my long home. Remember me at the throne of grace when it is well with you.

Your brother in hope,
RICHARD FULKERSON.

ELGIN, Oregon, Jan. 15, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you a part of a letter I received from sister Carter, which I thought would be appreciated by the readers of the SIGNS OF THE TIMES, and especially by her many friends in the east, provided you see proper to publish.

I was pleased, brethren Beebe with your editorial on "Whosoever is born of God doth not commit sin," &c. And I do also heartily indorse Elder Durand's views on the new birth. Your brother, I hope, in gospel bonds,

G. E. MAYFIELD.

STUCK, Wash., Nov. 30, 1891.

ELDER G. E. MAYFIELD—DEAR BROTHER:—Although sometime has elapsed since I wrote to you, not much time passes that you and family are unthought of, and of how you are provided for the winter. Sister and daughter both sent the text used on the third Sunday of November meeting. Sister says, "The sermons were food for the hungry, drink for the thirsty, and rest for the weary;" and I am glad it was so, and that she was built up and comforted. I am glad the dear Lord keeps you little and lowly and humble, for it is only when Ephraim speaks tremblingly that he exalts himself in Israel. The text you used on Sunday, "Nevertheless the foundation of God standeth sure," was the one you used at Dayton, when the association met there, and Mrs. Sayne, Ben. and I went from Walla Walla. Ben. spoke of it as soon as I read the text, and added, "That is the last time I heard Elder Mayfield." You preached from that text Sunday morning, and Elder Bullack followed. It was a great feast God gave us that day. We did not know how long it was to last, nor how many mixtures the cup contained, nor of how there has been an enlarging and a winding about, like the ascent of the house of the Lord that was shewed to Ezekiel; a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest, by the midst. We can see that the road winds about, but it is harder to perceive that it is still upward. Only he who declares himself "the way" knows it. We cannot see it, for we do not walk by sight. And we are complete in him; and well has he shown that our salvation is entirely of him, and we are wretched, and poor, and blind, and naked. Without him, we can do nothing. It is comforting to remember that when the priest had looked and seen that the leprosy had spread till it covered the leper all over, then he was commanded to pronounce him clean. And when our great High Priest saw that refuge failed us, and no man cared

for our soul, when the light shined in darkness, and by that light we saw every thought word and action only evil, and that continually, and we abhorred ourselves, and repented in dust and ashes, the leprosy had spread all over; and then, when there was no eye to pity, nor arm to save, he pronounced us clean. His own arm brought salvation. Of the winding about yet to come we do not know, nor of the mixtures yet to drink; but the head sits at the right hand of the majesty on high. The body was raised together with him, and there has been nothing against it since. It is without spot, and blameless; and when we have dwelt our allotted time in the body of this death, he will so manifest it; and to his name be the glory. In love to Mrs. M. and family and yourself,

M. E. CARTER.

DAVIS' MILLS, La., Dec. 13, 1890.

DEAR BRETHREN BEEBE—If I should thus address you:—I feel like writing a little this morning, though sensible that it is in much weakness. I have been a reader of the SIGNS OF THE TIMES but a short time, yet it seems that I could not do without the paper at all; though I am poor in spirit, in mind, and in worldly goods. I do not know how it will be with me in the future; but I would advise brethren, sisters and friends and companions to write on, and send in all the subscriptions practicable, of such as feel an interest in the doctrine maintained by the Primitive Baptists; which is Jesus Christ and him crucified and risen triumphant over death, hell and the grave. The saints here below should worship him in spirit and in truth forevermore.

There has been some agitation here as well as elsewhere concerning the adoption; but brother Thorne's letter in the sixth number of the SIGNS for 1890, surely presents the visible and invisible kingdoms as touching this subject. While it is in my mind I would mention the letter of brother H. B. Jones, in No. 47, in answer to Mr. Keith. It is also appropriate in answer to all such carnal and selfish religionists. I agree with one of the correspondents who said recently that when a sinner is brought to the knowledge of the truth, all the Alliance bumps, Mason bumps, Grange bumps, and Secret Society bumps, of every name would be trimmed off. So our Lord bids his disciples beware of the leaven of the Pharisees, which is hypocrisy. The grace of God teaches honesty and truthfulness. To manifest this righteous principle in walk and conversation the Spirit makes his saints willing in the day of his power. My mind is directed to the scripture recorded in Gen. iii. 24. I wish some of the ready writers would show how this text harmonizes with the tenor of the Scriptures.

Dear brethren Beebe, will you please give your views on Matt. xxiii. 15? What I want to know is, How

can the children of wrath be made any more the subject of wrath in any way? The Scriptures testify that God is omnipotent, omniscient, and omnipresent. How then can the subjects of wrath be made worse in any sense? God is unchangeable, and his hand has fixed the bounds of the ocean, that its waters are confined to the limits which he has set. I ask for information, and not for controversy. In the hope of life in Christ Jesus, your brother,

W. N. DAVIS.

(Editorial reply on this page.)

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

INQUIRIES AFTER TRUTH.

St. JOE, Ark., Feb. 23, 1891.

WILL any of the dear writers for the SIGNS OF THE TIMES give their views on Revelation xi. 3-13, and oblige me and a number of brethren? We have inquired of many, who say they have no light on the subject. Compliance with this request will give joy to brethren who love the doctrine of the predestination of all things, and the immutability of the eternal purpose of God.

Your unworthy brother,

T. F. DAVIS.

TORONTO, March 23.

WILL Elder Knifton kindly give his views through the SIGNS on John iii. 16?

A SUBSCRIBER.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 8, 1891.

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.

WOE UNTO HYPOCRITES!

"WOE unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."—Matt. xxiii. 15.

In complying with the request of brother W. N. Davis on this page for our views, we would first call attention to the words of the text above quoted. The Lord does not say that the proselyte is made more the subject of condemnation than he was before he was converted. The comparison presented in the text is between the proselyte and those by whom he was proselyted, or converted. He is twofold more the child of hell than they who have proselyted him.

The Lord uses this expression "the child of hell" in its literal sense as signifying the condition in which the proselyte is left by the work of these hypocrites whom he denounces. It is not to be understood in the popularly received notion of hell as the ultimate state of such as are not redeemed from sin by the blood of Jesus. While it is indeed true that all the children of the natural Adam are already under condemnation as sinners against God, being by the one transgression made sinners in him, it is not of that condemnation that our Lord speaks in the terrible denunciation in our text. Nothing which the natural man does, and nothing which he neglects to do, can deliver him from that guilt in which he is already lost. The best obedience he can render is polluted by the sin which has brought him under the power of death; and consequently he can never deliver himself by any works of obedience to the just requirements of the holy law of God; and it will certainly not be claimed that any works of disobedience could improve his condition. "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. iii. 21, 22. In accordance with this fact, our Lord declares that "The Son of man is come to save that which was lost."—Matt. xviii. 11. This truth is attested in the individual experience of every subject of the redemption that is in Christ Jesus. They all learn by personal demonstration that they cannot be justified before God by their own efforts. Hence, with one accord, they are brought to confess that "We are all as an unclean thing, and all our righteousnesses are as

filthy rags, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. lxiv. 6. Our brother is correct in thinking it impossible that anything could add to the condemnation of those who are thus under sentence of the infinite judgment of God. But the word *hell* literally means *confusion*; and that is its meaning, as we understand it, in the expression under consideration. The deluded and bewildered followers of the blind guides whom our Lord here denounces, are twofold more confused and bewildered than the self-righteous teachers who have deceived them.

"*Woe unto you, scribes and Pharisees, hypocrites!*" By reference to the first verse of the chapter containing our text, it will be seen to whom our Lord was speaking. The multitude addressed, included his disciples and the characters whom he condemns in this dreadful woe. As those hypocrites occupied the seat of Moses, the disciples were directed to obey them in whatsoever they should command to be observed; but they were not to follow the example of those hypocrites; "for they say, and do not." It might seem incredible that the true disciples of Jesus should have needed special instruction to avoid such deceitful action; but the saints find in themselves every evil of carnal nature, and are constantly reminded that there is a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin, which is in their members. Therefore the Lord has left on record this special direction for their guidance. At the time when he taught obedience to the commands of those hypocrites, his disciples were with himself under the dominion of that law which God gave to Israel by the hand of Moses; hence, he enjoined submission to the constituted authority which legally represented that divinely appointed dispensation. But when by his death upon the cross of Calvary he blotted out the handwriting of ordinances, nailing them to his cross, he delivered his ransomed people from their dominion. They are no longer to look to Moses for guidance, since Jesus is the end of the law for righteousness unto every one that believes. The natural mind of the saints still seeks to find the dead body of Moses, as a ruler by whom they are to be guided; but by the grace of God they are called out of that bondage into the glorious liberty of the sons of God in the gospel kingdom of Christ. The dreadful condemnation of the King of righteousness is the woe which rests upon all who would be made perfect by the works of their own obedience to the law of Moses. That woe falls with terrible weight upon all those Judaizing teachers who would again entangle the saints in that yoke of bondage. Such are included in the denunciation as spoken by our Lord and written in our text.

As recognized rulers and teachers

under the Mosaic dispensation, the scribes and Pharisees represent all that is included in that system of righteousness. They claimed superior perfection in the understanding of that law, and in the strictness of their obedience to its injunctions; yet their hypocrisy was manifested in the rendering of literal service to its outward requirements, while they violated its righteous directions in the spirit of them. So, even while directing his followers to observe and do whatsoever those rulers should bid them, our dear Lord warned them not to do as those hypocrites did. The woe here pronounced upon those rulers, still applies to all religious teachers who follow their example. While such may make a fair appearance in the sight of their fellow men, they cannot deceive the Judge who sees the secret thoughts of all hearts. May the grace of God keep from such hypocrisy all who love his holy name!

"*For ye compass sea and land to make one proselyte.*" This zealous anxiety to make proselytes, that is, to convert people to their own notions, is itself a carnal principle, and it is but the development of the selfish pride which dwells in the depraved heart of man in his natural state. While men are engaged in this work they vainly imagine they are doing service to God, and that they will in the future receive a large reward for their labors; but they are as blindly mistaken as were their prototypes, the hypocrites denounced by the Master. Many professed christians in our day are thus identified with the enemies of the gospel addressed in our text. Although they may have deceived themselves by their religious zeal, the Lord knows the sinful pride which moves them in their great efforts to make proselytes. But it is more especially our desire to call attention to the possibility of the true followers of Christ being deceived by this fleshly spirit. When actuated by it they are so blinded by its delusive power that they really think they are moved by zeal for the glory of their Redeemer. It may seem rather a startling suggestion, but there is a sense in which even the saints may come under the denunciation of our Lord. When they are led by confidence in their own strength to suppose that they can render valuable service to the Lord by their efforts to make proselytes, they are deceived by their fleshly pride, and the result will not fail to make the deception manifest. If they imagine that their efforts have been successful, their carnal pride will be gratified; or if the Lord rebukes them by defeating their efforts, they will feel mortified, and perhaps, like Jonah, they may think they do well to be angry. Both pride and anger are works of the flesh. Wherever found they must be consumed with the spirit of the mouth of the Lord, and destroyed with the brightness of his coming.—2 Thess. ii. 8. That coming of the

Lord is in the experience of the saints when by the Spirit of truth their errors are made manifest.

"*And when he is made, ye make him twofold more the child of hell than yourselves.*" Not only are those who are deceived by false teachers involved in all the delusion and falsehood by which their deceivers are blinded, but in addition to the deception they are bewildered by the confidence that their teachers understand the truth better than they can claim to do. Thus they are doubly bound in the meshes of the net of error, and their confusion, or "hell," is twofold more confirmed than the error of their teachers. The bondage of such proselytes is made stronger just in proportion to their confidence in those by whom they have been converted. There can be no doubt that this severe denunciation was addressed by Jesus primarily to the self-righteous scribes and Pharisees, who are in the Scriptures the prototype of all will-worshiping religionists. Therefore every false teacher who claims to be a competent guide for those who are ignorant, is included under the awful woe here spoken against such by the Judge of quick and dead. But there is also serious reason for those who fear God to examine themselves, lest they be found transgressors against the principle of the holy commandment of the Lord. It is true that they cannot destroy the eternal life which they have received by the gift of their divine Redeemer; and therefore they cannot be everlastingly banished from his presence in eternal glory; yet there is a sense in which they may in their present experience suffer the fearful chastening of his rod, so that their distress is well described by the inspired singer of Israel, "The sorrows of death compassed me, and the pains of hell got hold upon me; I found trouble and sorrow."—Ps. cxvi. 3. There can be no question of the fact that this is the experience of a subject of electing love and grace; yet the same word "hell" is used in expressing his suffering, as it is in our text; and we understand its meaning as applied to the subjects of salvation to be the same in both passages of the inspired testimony. This is also witnessed in the personal experience of the saints even in the present time.

As far as those who are still dead in sin are embrace in the proselyting of the zealous hypocrites, their condition before God is not in any degree changed by their being converted. But they are so deluded and confused by the false teaching which they have received that they are made twofold more the subjects of darkness than their hypocritical teachers themselves. This is in their natural understanding, in which they are made to think themselves subjects of divine favor through the labors of their deceivers; and in such proselyting the grace of our Lord Jesus is utterly ignored. While this deception cannot be detected by the

dead who know not anything, it confirms them in that trust in themselves which is natural to those who are destitute of the light of the knowledge of the glory of God as it is revealed in the face of Jesus Christ. The result of such conversation is seen in the difference between natural indifference, like Gallio, caring for none of these things, and the rage of bigotry, persecuting unto death the disciples of the Lord Jesus. See Acts ix. and xviii. The most bitter and violent enemies of the church of Christ have ever been those who claimed to be extremely religious; while the world of those who make no such pretense has regarded the doctrine of Jesus with quiet indifference. In this way, the success of those hypocritical proselyters makes the condition of their deluded followers worse than when they were utterly careless of the subject of salvation.

When it is the pleasure of the Lord to reveal his truth to one who has been subjected to the instruction of such false teachers, much perplexity is realized by him in discriminating between what has been received in their doctrines, and the truth which he has received by the revelation of the Spirit. In this confusion many of the dear people of God are made to suffer much before they are completely loosed from the errors received by tradition from such blind guides as are condemned in our text. The justice of our God in avenging his own elect is clearly manifest in the woe pronounced by our Lord against their deceivers.

With regard to the text in Genesis, to which our brother refers, we will only remark that no discrepancy appears to our view between that statement and the whole revelation which God has given in the Scriptures. Yet we unite with him in requesting the views of some of our brethren upon the subject.

POETRY.

MY BIRTHDAY—APRIL 1, 1817.

HOW GREAT thy goodness, Lord, appears
Through all my days and weeks and
years!

Thy mercies let me now look o'er,
On this my birthday—seventy-four.

Thy power protected me from harm
While living on my father's farm;
A helpless child, a feeble flower,
Devoid of knowledge, will or power.

Childhood and youth, beset with snares,
And dangers thick, with childish cares,
When I was thoughtless, vain and blind,
Bear witness thou wast ever kind.

When I look back to forty-three,
When thou didst first appear to me,
And count the years to seventy-four,
I blush that I have learned no more.

So long to be in grace's school,
And yet to find myself a fool;
For while I ought to be a man,
I am a child of but a span.

With shame my life I now look o'er,
On this my birthday—seventy-four;
Yet I cannot forget that mount
Where God revealed the crystal fount.

Through many trials I have come,
And God will safe conduct me home;
For I shall read my title clear
When perfect love casts out all fear.

H. HORTON.

HOWELL'S DEPOT, N. Y., April 1, 1891.

OBITUARY NOTICES.

Mrs. Adaline D. Wollenhaupt, beloved wife of Henry Wollenhaupt, departed this mortal life at her home in this city on Saturday, Dec. 13th, 1890, after an illness of several months of Bright's disease, aged 34 years, 8 months and 1 day.

Mrs. Wollenhaupt was born in Binghamton, Broome Co., N. Y., April 12th, 1856, and was a daughter of Simeon Parker. Her father and mother preceded her to the grave. She was united in marriage with Mr. Wollenhaupt on Dec. 29th, 1888. Although she had not made a public profession of her faith in the Redeemer, yet we were satisfied that she was a subject of the grace of God, and was a lover of the truth, being found in the public assemblies of the saints when opportunity offered.

The funeral services were held on Monday, Dec. 15th, and were conducted by Elder Benton Jenkins; after which her mortal remains were deposited in Hillside Cemetery, in this city.—Ed.

By request of brother John Mattock, I attempt to chronicle the death of his wife, sister Margaret E. Mattock.

Sister Mattock was born near Benton, Polk Co., Tenn., in 1855. Her parents were Robert and Lydia Harrison. She was married to brother John Mattock Aug. 24th, 1873. To them were born five children, two of whom went before her to their eternal home. One died Aug. 7th, 1889, and the other Sept. 1st of the same year. Sister Mattock was a kind and loving wife, an affectionate mother, a good neighbor, and a consistent and orderly-walking christian, and was loved by all who knew her. She fell a victim to that dreadful disease, consumption, and lingered a long time, but bore her afflictions very patiently; and about Dec. 29th, 1890, she quietly fell asleep in the arms of her blessed Redeemer.

Sister Mattock joined the church on the third Sunday night in November, together with her husband and two others, at an appointment made by the writer for her special benefit. The meeting was held at her house. She was in bed at the time, not able to be baptized, and died without baptism.

She leaves a husband, three children, and many relatives and friends to mourn her absence. I would say to the bereaved ones, Weep not for her, for she is gone where the wicked cease from troubling and the weary are at rest, to rest forever in the sunshine of God's unsullied glory, and to bask and bloom in eternal fruition of youth and love.

JONAS C. SIKES.

GREENVILLE, Texas, March 23, 1891.

OUR beloved friend, William Stratton, died at his residence in Richardson Co., Neb., March 19th, 1891, of pneumonia.

He was born in Huntingdonshire, England, Jan. 25th, 1818, and came to America in the year 1836. He stopped first in Indiana, where in 1840 he was married to Miss Charlotte Watts, and in 1850 moved to Illinois, where he remained until 1873. He then came to Nebraska and bought the place on which he lived until removed to his heavenly home on high. Mr. Stratton has for many years been a Baptist in principle, and a lover of the doctrine of grace, being uncompromising with any of the isms of the day. He was one of the little ones who could never see his way clear in duty's path, having never joined the church; but he was one of her most zealous supporters, as many of the brethren can attest. His experience was very bright, and he led a good life, showing the work of the Spirit. While we mourn our loss, we can surely say it is his eternal gain. May the good Lord strengthen and sustain our beloved sister in her bereavement.

He leaves a widow and four children, besides a number of grandchildren, to

mourn their loss. He was buried in the church-yard near his home, to await the general resurrection, being followed by a large concourse of his sorrowing neighbors and friends, after a short service by Elder Isaac Irwin, assisted by the writer.
J. H. RING.

CHENEY, Neb., March 24, 1891.

DIED—In Acton, Maine, March 15th, 1891, sister Almeda J. Grant, wife of brother Horatio Grant, aged 41 years, 10 months and 12 days.

Her disease was consumption, which caused her to suffer much, but she was patient through it all. I baptized her in the fellowship of the Old School Baptist Church in this place in the year 1873, and she ever continued a worthy member until her death, always going to her meetings when she could. Brother Purington and family will remember that one year ago last June she with her husband and myself attended their association, and stopped through the same at their house. She enjoyed the meeting well, and was glad that she was there.

A large number of people were at her funeral, and it seemed to me to be as solemn a funeral as I ever attended. She has left her husband, five children, father, two mothers-in-law, brothers, and many other relatives and friends, to mourn.
WM. QUINT.

NORTH BERWICK, Maine.

SISTER Lucinda Schneider departed this life at her home near Oelwein, Fayette Co., Iowa, on Sunday morning, March 22d, 1891, aged 57 years.

Sister Schneider had been twice married, both her husbands preceding her to the grave. Her last illness was of short duration. Her disease was pneumonia. She always attended our meetings when able, and was a humble, quiet christian, low in her own esteem. We shall miss her at our little meetings, but we hope she has gone

"Where congregations ne'er break up,
And sabbaths never end."

Safely landed on the shores of eternal bliss, O what a rest! No more to feel the billows of trial, affliction and sorrow which at times go over the weary pilgrim in this time state. Glorious exchange! When we contemplate it, O how our souls sometimes long to lay down this mortal clay, and on the wings of immortality soar to that blissful abode where the inhabitants shall no more say, "I am sick." May God in his infinite love and tender compassion graciously prepare us for that solemn hour.

I was away from home at one of my appointments when the sad news arrived, but was just in time to take the train (without going home) to reach the place, where I tried to speak words of comfort to the bereaved children from Revelation vii. 16, 17.

THOMAS BLAKE.

DUNKERTON, Iowa.

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NO. 15.

CORRESPONDENCE.

OPELIKA, Ala., March 23, 1891.

ELDER G. BEEBE'S SONS:—Dear brethren in Christ, as I trust, and the household of faith, who love the doctrine of grace and salvation. It is on my mind now to write again for the SIGNS, that medium of correspondence by which we hope many of the dear children of God have been comforted and instructed in the things of his kingdom; who have been thereby comforted time and again, and who feel edified by reading the communications which come so regularly. There is a desire upon the part of some of the subscribers that I should write; and in compliance with their request, and a desire, as far as I am able, to comfort, I have, I trust, this mind to-day to write. I know that of myself I can do nothing. I trust I have realized the truth of Jesus' words, who said, "Without me ye can do nothing." "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." Having passed through the valley of Baca, and knowing what Lodebar means, and having been made to say, O my barrenness! my leanness! and having been in the dark, I trust I can sympathize with those who have such places in their pilgrimage to pass through. Indeed I have doubted time and again whether I ought to have ever gone to the church; and I feel so often to shrink in my feelings, when I think of what a preacher should be, and how far short I come of these things; and it is a mystery how and why the churches have ever sought or desired my services. Again and again have I felt like I would tell the brethren they were mistaken in me, and I was altogether unfit to preach in the holy name of Jesus; and as I have before said, I have tried to preach, and tried to quit, and could do neither. In all the Scriptures is there not a remedy for this? and is there not a word of comfort for those who are thus traveling through this valley of sorrows and wilderness of tears, who know what it is to eat their sorrowful meat, and to eat the bitter herbs? I trust there are words of consolation in the sacred volume designed for such pilgrims; and I would offer a few of them, which I trust have comforted me. While John was banished in the isle of Patmos for the word of God, he

saw many visions and revelations from God and his throne. One vision was, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: blessing, and glory, and wisdom, and honor, and power, and might be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 9-14. When such Scriptures are presented to us in our tribulation it enables us to bear it patiently; and especially when the Lord applies it, and sanctifies it to us. It is that wine which is well refined, and makes us forget our sorrow; for this is the wine of the kingdom, which makes the heart merry, in hope of that resurrection and that immortal bliss which awaits the redeemed of God who are here planted in the likeness of his death, and who daily go groaning, and waiting for the day of redemption. Paul would comfort the brethren with the grand thought, "If in this life only we have hope in Christ, we are of all men most miserable." The hope of the resurrection had been called in question, and Paul stood forth declaring the certainty of the resurrection of the saints of God. "If in this life only we have hope in Christ, we are of all men most miserable." But that assurance which Paul gives in his testimony is consolation from Christ. I have been able to draw comfort from the glorious doctrine of the resurrection. This is the promise of God, and we are assured that his promise will not fail. He who promised is immutable, and his word will not fail. Though heaven and earth pass away, yet his word must be fulfilled, and not one jot nor tittle shall pass till all is fulfilled. The law is cold,

and without mercy; but his gracious promise is warm with love, and cannot fail. He has promised his people a resurrection from the dead; and to the saint on the shores of time, and on the stormy banks of tribulation, the bright beyond is calm and serene. Cut off from sin, and every vestige of the hateful principle, he shall be holy, and shall pass into the society of the redeemed of God. I have thought that the joys of the redeemed were beyond the power of conception or comprehension in our mortal state. Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him. O how many figures and metaphors are used in the Scriptures to teach us something of those things which await us. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. Those whom John saw had passed through the same ordeal; like the wonderful witnesses for the truth whom Paul cited to the Hebrews, as "a cloud of witnesses," who had been stoned, and sawn asunder, and made to wander, in dens and caves in the earth; who had been destitute, tormented and afflicted; of whom Paul also said the world was not worthy. They had reached the goal of their faith, the end of their sufferings, the salvation of their souls; and before the throne of God and the Lamb, how they could ascribe salvation, and wisdom, and honor, and glory, to his great name who died and gave himself for them; who shed his precious blood, and unloosed the seven seals, and delivered them, who through fear of death were all their lifetime subject to bondage. How wonderful and full are the gracious promises of our God, covering the needs of his poor, afflicted people here in this vale of sorrow. The full and complete salvation which is in Christ Jesus was shown forth in this multitude; men who had fallen in Adam, and arisen in Christ; lost in sin, and then saved in glory; white robes, washed in that precious blood which sanctifies and cleanses from all sin. They were engaged in praises, even the praises of him who had redeemed them from all iniquity. They had risen above the tide of

tribulation, and had entered into the joy of their Lord and Redeemer. This was to comfort John, and to be passed on down to us as a word of comfort and an assurance of our redemption from sin. John was also commanded to write to the churches; and this is church property; and therefore the members of his body are entitled to the benefits thereof; and may the glorious Lord apply it to his poor, afflicted children here, who go bowed down, writing bitter things against themselves. I feel for them, and would, by the mercy and grace of God, remind the dear saints of these precious things in the mountain of his holiness, which is for the poor, tempest-tossed child here in this time world. We are sojourners here. As Jesus was, so are we in the world. He was a man of sorrows, and acquainted with grief. Paul also said, "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 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 who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." Jesus suffered for us, and we follow the Captain of our salvation, who was made perfect through sufferings. Do we expect to go to heaven on flowery beds of ease? Paul regarded the believer as a soldier; and the thought connected with a soldier is warfare, toil and suffering. Hence Paul exhorts Timothy to endure hardness as a good soldier. We are not leaders, but followers, in this great conflict. We are also assured of the victory, which is sure to come. We will finally overcome all doubts and fears, and even death itself. When we are called home to the city of peace, then the conflict will be ended, and the shouts of victory and triumph in the blood of the Lamb will be the glorious song.

These are a few thoughts which have occurred to me. The promise is that we shall reach the celestial city. The highest ecstasy here is but a foretaste of the everlasting bliss of the redeemed, where not a sigh shall be known, where a tear shall not be seen, where the wicked cease from troubling, where the weary

be at rest. We are said to be sojourners, as our fathers were. We seek a city which hath foundations, whose builder and maker is God. We read of the city, whose streets are of gold, and whose gates are of pearl; the clear crystal water, the river of the water of life, and the tree of life. Here in the church these things are manifest, as a foretaste of the true joy of the redeemed. But Paul says, "Now we see through a glass darkly" (dimly); but then we shall see clearly, and know as we are known. Blessed thought! Some have asked, "Shall we know each other there?" We shall be much wiser. Human knowledge shall vanish away, and the knowledge of divine things will supercede all human knowledge. In the grave all the Adamic relations will be dissolved, and we will arise in newness of life, even of divine life, and will not be known by earthly relations, but only by our relation to Christ; for we shall be like him; for we shall see him as he is. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Flesh is mortal. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We are taught by Paul, "It is sown a natural body; it is raised a spiritual body." That is enough. We are all agreed on that. It seems to settle the question in my mind that it is a spiritual body, wholly prepared and capacitated to enter that holy sphere where there is no sorrow, sickness, pain nor death. With the poet we sing,

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers:
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields, beyond the swelling flood,
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between.

But timorous mortals start and shrink
To cross this narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

O! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unobscured eyes.;

Could we but climb where Moses stood,
And view the landscape o'er;
Not Jordan's stream nor death's cold flood
Should fright us from the shore."

I will here close. I submit the above. If you think it will be of any service to the brethren, it is at your disposal. With love and desire that the blessings of the Lord may rest upon the household of faith, I am yours in hope,

W. LIVELY.

SPENCERVILLE, Ohio, Jan. 27, 1891.

DEAR BROTHER BEEBE:—I feel to express my gratitude to you for kindly trusting me to the paper this year. I do not know that I feel as well for stopping it the last year; but I now feel that I would rather

have it once a month, even at two dollars, than any other that I know of. Let me be held responsible for this preference, if wrong. I once saw a quotation taken from a correspondence in the SIGNS to the effect that it was the SIGNS that claimed to be the best paper. If correspondents claim it, they need not blame the SIGNS nor its editors. I love the SIGNS best, because it speaks out most of my heart and experience; and yet I dare not claim that even it is perfect. I am glad, however, to see the apparent humility manifested by some writers who seem to be weak in the faith, but who do not, in the SIGNS at least, feel to fight the doctrine that they call strong meat. If that were the worst we had to feel, there would be but very little trouble among our brethren. I have been asked if I thought that "universal predestination" ought to be a test of fellowship. I cheerfully answered no; but it does not always stop there. There are those who cannot endure it, and denounce and condemn it. With those I have no fellowship. A sister in the Fairfield Church, Michigan, where my membership then was, felt so bad that she finally told the church she did not know that it would be right for her to commune, as she could not see the absolute predestination of all things; but she expressed herself as willing that the brethren who could should have the liberty of their faith in it. That settled it. All heartily felt to bear with her, and no more was thought of it, that I know of; but it is not always so. An old minister in the course of his travels met brother L. L. Delano, late of Wood Co., Ohio, and said, "I want to warn you against that young man in Michigan [referring to me], for he has embraced that dangerous doctrine of predestination of all things." In correspondence with him on that subject, even after claiming that he did not fault brethren who could see it, he said, "If it is necessary to believe that God predestinated all the evil that ever did or ever will take place in the world, it must be confessed that I lack faith in God." These are substantially his words. He took no pains to reconcile his remark to brother Delano with his willingness for brethren to have their liberty. This was about twenty years ago.

I wish to say here that the apostle said, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." If brethren cannot see, it is not essential for them to say that they do see. It would be hypocrisy. If they say that they cannot see, and appear humble (as all the children of God should) at one place or to one person, and then speak positively opposite at another place and to other persons, this is hypocrisy, and is sure to offend. It cannot be otherwise. There can be no growth in grace, peace and love in a church

with such practices. The apostle says, Lay it aside. Sometimes I think that certain passages are quoted entirely out of place to show that predestination is the strong meat, and that experience and exhortation and admonition are the milk. Let us examine the testimony and see. Paul says (Rom. xiv. 1, 2), "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs." Not one word is said as to any doctrine whatever. It only had reference to the eating of meats and the keeping of days. See also 1 Corinthians viii., where no reference whatever is had to any doctrine. Let us trace the result of such logic as is used by those who apply the term in these places to the doctrine. It would result in New Schoolism in full. They all refer to these passages to prove that nearly all kinds of doctrine must be tolerated in their bodies. Here they have even one whom I have good evidence to believe is a Universalist. If "meat" means doctrine, then "For meat [doctrine] destroy not the work of God." But this will not do; for by so using it all doctrine must be discarded, as there is no reference to any particular doctrine in those connections, and may apply to one as well as another.

Dear child of God, no matter who you are, nor where you are, nor what you think of me, nor what you have said about me, let us try to look this matter up in reference to our experience. We must begin it in weakness, like new-born babes; and what is most applicable to us in such a case? Doctrine, of course. It must in some way meet our needs, even though we cannot understand it. What does a new-born babe know of the elements of sincere milk, or of meat either, as for that matter? But it does know that it desires and receives milk, as a necessary and gratifying nourishment. What was your first desire of God, your every thought, or expressed prayer? Was it not to know what God thought of you, what he wanted of you, and, in short, what his will was concerning you? You may not have thought about the word "predestination" when you wanted to know God's will about yourself; but it was in it, even if you did not know it, just as the necessary elements of nourishment were in the sincere milk that flowed from your mother's breast, and your lack of knowledge was being supplied by every word which you first learned to speak.

Now let us apply experience or admonition to a new-born babe, and ask, What power has it to even tell its experience, or profit by the telling of that of others, or what power to obey admonition or exhortation? Nay, it must first rely upon the tender mother's care; and the experience of older ones it cannot know. Even so no child of God, just born again, can possibly tell a large or

protracted experience. It has felt its power, and that was the will of God. "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—of the will of God. "Of his own will begat he us with the word of truth;" and that is what every child of God, new-born, desires to know, and that is what they are reconciled to. Now it will do to apply the preaching to them, to comfort them. They are weak, and God is able to provide for them. Does not that show his power? They feel ignorant. Preach to them that God knows how to care for them. They find that they cannot do as they wish to. Preach to them that God never fails. Is not that predestination, and just suited to comfort new-born babes in Christ? Yes, there is just where I feel to be yet; but I could not eat the preaching of duties until the power of God had prepared me for it. I could not feel that it was right for me to be baptized until God wrought the desire of obedience in my heart. Then I could obey; but not until I first felt that it was his will. His purpose then, was in that will. Does not this look just like Paul's preaching at Athens, where he first described his God and Savior? Did he hide the absolute decree of God? Hear him tell of that God of whom they were ignorant. He says, "Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Just take in all there is in that, dear babe in Christ. It cannot hurt you nor me. There is more in it than I can analyze now; but it has all things in it that can possibly constitute or relate to all nations of men. How infinite! how blessed! how fearful! And yet to feel that God doeth it, how consoling! for he doeth all things well. We pronounce it well by faith; but we must possess that faith before any preaching can do us good. So at Athens the people were divided: some believed, and clave to Paul. Now which is the sincere "milk of the word?" The doctrine; for it is first needed to comfort. Then experience; for it bears testimony of the doctrine. Then admonition; for it, together with obedience, fulfills the doctrine, and follows as declaring what experience has shown to be true.

Dear brethren, we who believe fully in the predestination of all things, does this not place doctrine as milk, experience as herbs, and admonition as meat? I do not feel to demand a confession of my faith on this division of thought; but I cannot compromise the doctrine so far as to have brethren tell me that I shall not preach it, nor allow them to deride it, without defending it.

The foregoing, imperfect as it is, was laid aside, as I feared to crowd too hastily into the SIGNS; but on returning yesterday from a visit among brethren and sisters in Michi-

gan, and in an adjoining county in this state, I felt to rejoice in some feeble sense of God's great mercy and changeless love. Though I have suffered much by evil-designing persons, who love not the truth, I have great reason for gratitude to God for such unmerited favors.

Where I attended meeting on Saturday and Sunday I found peace, love and fellowship abounding, and sat under the ministration of the gospel of our saving God with joy. Elder J. G. Ford, and a licentiate, brother B. F. Hutchinson, of Findley, were divinely blessed, I trust, with the gifts of edification for the church, and all enjoyed their ministry. May God sustain them both; brother Ford, in his declining years, with exalted strength, and our dear younger brother Hutchinson with humility and zeal. They are both sound and faithful.

As ever, in bonds,

A. B. BREES.

LEESBURGH, Va., March 20, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—The devil (I suppose it is he) has oftentimes of late made me almost believe that there is no such thing as the "divine nature," which we read about in the gospel, in me nor in any one else. I have done so much that I thought I never would do, and have told others that they ought not to do, and have seen and known of brethren doing what I once thought they never would do, I am so sick of man that I feel like spewing the whole generation out of my mouth. But such letters as I inclose you compel me to believe that there is in man something better than man; and I wish you to publish the letter, if in your judgment you think best. It does seem to me that this is the quiet, silent working of the Lord, and after all "Out of the mouths of babes and sucklings thou hast perfected praise." My experience teaches me that it is better to be governed by the spirit of the meek and lowly ones than by great and knowing ones, when there is no spirit in you to govern you; and if there is you will always find yourself in perfect fellowship with the meek and lowly.

Your brother, I hope,

E. V. WHITE.

MIDDLETOWN, N. Y., March 11, 1891.

ELDER WHITE—DEAR BROTHER:—I hope you will forgive me for thus addressing you, and taking the privilege to write to you. It seems impressed on my mind, and I dare not resist it, as it seems the fear of the Lord is with me, and I do not know why I feel so. It is the first time that I ever attempted to write any of my experience, so I will leave it with you to judge whether it is of the Lord or not.

At the close of your sermon here you said you hoped that we would carry those things home with us for meditation; and, dear brother, I for one hope that I had a refreshing

season in calling to mind the many ways in which the Lord leads his people about and instructs them. My little hope grew strong, and I was made to feel that I was one of that number that John saw, who came up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. In your sermon you showed the two lands, Egypt and the land of Canaan, or the two systems of religion, Christ and antichrist, which to my mind was most beautiful; for well do I remember the time when I was in the land of Egypt, and planted and watered with the foot, and how much trouble I had because my plants did not grow according to my work.

At the early age of thirteen years I joined the Methodist Church, and expected to work my way to heaven. I went to Sunday School, and attended all their meetings. I prayed three times a day, when I did not forget it. I read the Bible, committed to memory chapter after chapter, tried to do good in all things as far as I could see, and was proud because I could keep ahead of the rest. I could always remember more than my friends around me, and so I worked on and on. At my earliest recollection I had a great desire to be a christian, and to be a devoted follower of Christ and a beloved disciple; and as John was Christ's beloved disciple, I thought by my good works to attain to that degree. So you see, dear brother, how I tried to plant and water with the foot; but there came a time when I could not plant, neither could I water, for the very earth became to me as a furnace of fire, my springs were all dried, and I stood alone, as one on a housetop. I had often read in the Bible in those days that "Two women shall be grinding at the mill; the one shall be taken, and the other left." I verily thought the day had come to me, and I was left to all eternity; for God had forsaken me, my earthly hopes were all gone, and I could see none in heaven. I was plunged in a gulf of dark despair. I, a wretched sinner, was without one cheerful beam of hope, or spark of glimmering day. O how much I thought of Christ when he trod the wine-press alone, and of the people there was none with him, none to uphold, none to comfort, no, not one. This, dear brother, was my condition for weeks. I would lay me down at night and rise in the morning, until I became so weak and worn out that I was sick in bed, and caught at the least earthly thing for comfort; but it slipped. Dear brother, I sat down to die. Well do I remember (it is now twenty years ago, and your sermon brought it to my mind anew) all my works under the law, which was my school-master to Christ, or in other words, prepared me to enter the land of Canaan, if indeed I have. I hope it was the Lord that led me thus far; and one thing I could say, "Whereas I was once blind, I now see." The time came when I sat

down to die, and expected never to rise again alive. I do not know how long I sat in this way, but from a half-hour to an hour or more, when something said to me, "Come, let us go away." As I looked around no one was near; but I arose to my feet and walked out into the yard. Things seemed changed to my sight, and I wondered what was the matter. I heard the birds singing, and it seemed to me that they were praising the Lord. I looked at the ground, and every little plant seemed to grow for a purpose, and the Lord had predestinated it so. Though my afflictions were great, the Lord said, "My grace is sufficient for thee;" and I rejoiced in a loving Savior that a little while before I knew nothing about. Everything was prepared for me, for I did not do a thing to merit this salvation. I was going the other way. I began to wonder where it came from, and these words came into my mind with much comfort, "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." My poor soul began to wonder, Is this of the Spirit? has the Lord had pity and compassion on one so unworthy as me? for I had to say,

"Nothing in my hand I bring;
Simply to thy cross I cling."

At this point I began to think I was an Old School Baptist. At that time my father and mother came to my house (for I was then married), and I told my mother that I was an Old School Baptist. She replied that she did not care what her children were, if they were only good christians. I was a great mystery to them, as well as to myself; for father and mother were Methodists from my childhood, and I knew nothing of Old School Baptists, only by hearsay, although there was a church in Warwick, and I had lived there all my life. So day after day my mind traveled, although my affliction was great, and I was made to see that the Lord was with me. I began to talk with a dear sister of the church, and she invited me to go with her to the next church meeting. I said no; but one morning before the time came for the meeting, as I awoke these words came to me, "Prepare ye the way of the Lord, make his paths straight." This I told her of, and she said it was a command for me to go and tell the brethren what I hoped the Lord had done for me. I had a great love for them, and it did not take much to make me willing; so I went to the Warwick Church and told the brethren there, in my poor, weak way, what the Lord had done for my soul, and to my surprise they received me, and I was baptized the next day by Elder J. N. Badger. He then lived in Warwick; and, dear brother, as we walked into the water I thought, Being buried with Christ in baptism, to rise and walk in newness of life. O how beautiful to my mind it did

seem, though sorrow and sighing came from my heart, for my condition in life was such that I could see nothing to live for. From that time until the present I have many times gone down to the Red Sea, and was obliged to stand still, and wait to see the salvation of the Lord; and many times I ask myself the question,

"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?"

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas?"

This is some of my experience, which I give for the reason of the hope that is within me; but I feel that I have come short in expression of the real virtue. You remember your own and Elder Jenkins' very brief visit at our house. You remarked that the gospel was for the poor and needy. O how much Minnie and I regretted that your time was so short, for we felt the need of some word of comfort. I have not been able to attend meeting since last November on account of sickness in my family. We began to feel lonesome indeed. Once in a while some dear sister would drop in with some message of love, or Dr. Emory would speak a word of consolation, for he attended my children in their sickness. Those words came as the dew of heaven, helping me to bear my burden, which is heavy upon me. It is my desire that I may have been given me to bear with meekness what the Lord may send; but this vile nature of mine is very rebellious.

I now feel it time that I brought this epistle to a close, lest I weary you, or trespass on your time. Your unworthy sister in hope,

MARY E. HYATT.

WILLARD, Va., March 17, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose you a letter from sister Mary J. Cox, which I have her consent to submit to you for publication in the SIGNS if you see proper. She is a sister to Elder J. N. Badger, and is isolated from all her brethren, living at a long distance from any church or brethren of our faith; but her letter speaks for itself, breathing the Spirit of the meek and lowly Jesus.

As ever, your brother in hope,

A. B. FRANCIS.

SMITHVILLE, Va., Feb. 13, 1891.

DEAR BROTHER:—I beg that you will pardon the liberty I take in writing to you, but I have desired to do so ever since I read your letter in the SIGNS of December 17th. I have desired to tell you of the comfort it gave me, and of the full and heartfelt fellowship I feel for the great and comforting truth it contains, yet I hesitated to intrude my poor words upon you; but now, on reading your letter in the present number of the SIGNS (Feb. 11th), I find some passages which so deeply touch my own

heart that I cannot longer refrain from telling you of the warm love and fellowship of my poor heart for the sweet words of truth which our God has enabled you to speak for the comfort of the poor and afflicted. When you speak of your own experience for many months, of walking in darkness, and feeling that you were forsaken of your God, that he would return no more, when all the "beasts of the forest do creep forth," I felt my heart go out in love and fellowship, my brother; for you so aptly described my own experience for so many long and weary months, when I felt that I was shut up and out from all hope, or the blessed enjoyment of the presence of my God forever. O how dark and dreary were those days, with no ray of light, feeling that all my professions of love for the truth and the dear people of God were professions only, with no heartfelt knowledge of the truth nor real love for his people, and my heart so hard and full of sin and rebellion against the God whom I professed to love and serve. Who can describe the loneliness, dreariness and desolation of those days, weeks and months? When I read or know of any of God's dear, tried ones passing through such deep waters my heart warms with love and fellowship for them, and I long to take them by the hand and tell them of my love.

In these great and heartfelt trials where can a poor sinner find any comfort or hope but in the soul-comfort of truth of God's everlasting, predestinating and electing love? that "the Lord God omnipotent reigneth;" that he saw, yea, marked out every step that his dear, tried people must take; and that it is his loving hand which leads, guides and directs every step, all for their best good and his glory. They cannot have one trial that he does not appoint. My brother, if I could not rest on this rock I could find no resting place, no refuge from the storms and tempests of life. When in the darkest trials he says, "Be still, and know that I am God." Yes, a God of purpose, and not of chance. All things, whether they look to our poor, finite minds to be good or evil, are ordered by him who sees the end from the beginning. I do feel that if the absolute predestination of all things be not true, we have no God to trust in. If he did not see, order and mark out every step that his church should take in her travels through this sin-smitten world, then what have we to trust in? That was done before the foundations of the earth were laid. But thanks be to him, he is God, and besides him there is no other; and he "worketh all things after the counsel of his own will." The Scriptures abundantly prove this, and the experience of all God's dear people attest this great truth. This has ever been a distinguishing mark of Old Baptists, and I do wonder that any who profess to be of that despised few should

not believe it; but the Scriptures must be fulfilled, that of our own selves "shall men arise, speaking perverse things, to draw away disciples after them." These are truly "perilous times" for the church; but God is at the helm, and will guide her safely through. He has ever had and ever will have his witnesses for the truth, who fearlessly declare the whole truth, whether men will hear or forbear.

I know not why I write thus to you, my dear brother; I who so often fear that I know nothing of these things in deed and in truth, that all I do know is from the hearing of the ear, and have never been taught them by the Spirit, who alone can reveal them to the heart. I am so dead, so cold, my heart so hard and rebellious, so filled with the cares and vanities of this world. I know by bitter experience that "to be carnally minded is death." I would not have it so. I would know Jesus, and the power of his resurrection. I would that I could feel that life-giving power in my soul; but I am utterly powerless and helpless. My heart is so full of sin that I cannot raise even one cry for help, unless God by his grace gives me that desire, and subdues this selfish, corrupt nature by the power of his love and grace, which I need every hour, yea, every moment of my life, else I fall. Jesus' blood and righteousness is all my plea.

I am glad, dear brother, that you have had the privilege of visiting so many churches and dear brethren, and that the Lord has been with you, to comfort and bless you with a sense of his presence. How sweet and precious is a glimpse of the Sun of righteousness, when these dark clouds have been dispersed by the life-giving rays of that dear Sun. May the Lord sustain you and all the dear brethren, and enable you ever to contend earnestly for that faith which was once delivered unto the saints. When it is well with thee, then in your prayers remember your unworthy sister, if one at all,

MARY J. COX.

P. S.—Dear brother, since writing the foregoing I thought perhaps you would like to hear of sister Louise. She is now in Glasgow with her husband. He is publishing the *Glasgow Herald* there. She has a daughter nine months old. You may meet her next summer, as she expects to spend some part of the summer at Kenmore with her mother. As for myself, I am left alone in a wilderness, as it were. All my children are in Glasgow. My husband and myself live alone, with a young man who is employed in the office. All the society or preaching I have is through the dear SIGNS, except during the last few summers, when I have been permitted to visit my dear brother and friends in Loudoun and Fauquier. I know not whether I shall have that privilege the coming summer or not. I would like to go very much, and attend our association; but it is so

far and out of the way this year that I fear I shall not be able to attend. Remember me in love to all the dear brethren and sisters. My heart is with them, though so far separated in body. The dear Lord is over all, and is not confined to time nor place. If blessed with a sense of his love, prisons will palaces prove; and without that all is vain and empty, no matter what our surroundings may be.

I have enjoyed this last number of the SIGNS. Sometimes the dear Lord grants me this boon, and at other times I can see no beauty in it. Unless the Spirit sets the truth home to the heart all is vain. The flesh profiteth nothing—it is the Spirit that giveth life, is my daily experience.

May the Lord bless you and all the dear brethren, is the earnest prayer of your unworthy sister,

M. J. C.

SOUTHAMPTON, Pa., March 17, 1891.

DEAR BROTHER BEEBE:—Some things must be shared with the brethren, and this letter of our dear brother Anderson is one of them; therefore I send it to you to be published. I have asked him not to cease writing to me for fear I will publish. I will try to exercise as good judgment as I can; but this letter, except the part of it that I have erased, certainly belongs to all the brethren, and I must let them have it. Yours in hope,

SILAS H. DURAND.

DUTTON, Ark., Feb. 13, 1891.

DEAR BROTHER DURAND:—Your letter came last evening. While I was sorry to hear of your feeble health during your trip to Canada, I rejoiced in your joy at your church meeting. We had quite an enjoyable meeting on the fourth Sunday in last month, notwithstanding we have to hold our meetings in a school-house that is rather uncomfortable in winter. One member joined on Saturday. Another minister has moved into the neighborhood, and I hope now, if I stay here, to have a fellow-laborer.

I was aware of the feeling among the brethren and sisters caused by the publication of my letters to you. The many letters that I have received containing expressions of love, sympathy, fellowship and encouragement have tended to deprive our sore afflictions of much of their bitterness, and enabled us to feel, in some measure at least, that the dear Savior has been coming upon the dark waves with the comforting assurance, "Be of good cheer. It is I; be not afraid." The long years that I was a lone wanderer, utterly ignorant of the existence throughout the world of a single companion in tribulation, peculiarly fitted me for enjoying the fellowship of the brethren, notwithstanding it has always been marred to some extent by a pungent sense of my unworthiness; but how comes it that that letter of which I was so

much ashamed, and which seemed to expose my imperfections and the vileness of my nature to such a startling extent that none could ever fellowship me after reading it, should have brought such precious letters from the brethren all over the land?

The prospect of my visiting you sometimes seems very dark, and sometimes I tremble at the thought of undertaking it if nothing were in the way; but if the Lord will I hope to go. If it is his will he will open the way. The information contained in your letter will, I think, be of great service to me if I go. I tried, but failed, to get any satisfactory information from the agent here. I am seven miles from St. Paul. I think my wife continues to improve some.

With love to you all, not forgetting the dear little children, I remain your unworthy brother,

C. W. ANDERSON.

FEBRUARY 17.

I CANNOT rest satisfied without writing more. I think I know how you felt on Sunday of your meeting. I have sometimes wondered why one should thus die and be killed all the day long, to enable him to "stand in the temple and speak all the words of this life." But wine, "which cheereth God and man," to be set free from the matter in which it is bound, requires the decomposition of that material. I remember one time a brother from a distance visited our church meeting. A visiting minister was also in attendance. He tried to speak, but had no liberty. He took his seat, and called upon me. I tried to avoid speaking, feeling like you spoke of, and as if I really could not; but some of the brethren began to urge me to speak. My feelings were such that I could hardly get upon my feet. I began to try to talk as best I could, not knowing how I could possibly proceed. After awhile this subject was presented to me, "Whatsoever a man soweth, that shall he also reap." I spoke for some time with more than usual liberty. When I stopped speaking I noticed that the brethren were considerably affected. The brother above referred to seemed almost overjoyed, and could scarcely contain himself. After meeting was over he started home, was taken down with pneumonia, and died. The next time I saw him was when I was called to assist in laying his body in the tomb. He was a precious brother, and had never heard me try to speak until the time above referred to. The thought now occurred to me that if I had yielded to my rebellious feelings and lack of trust in my Maker I should never have had opportunity to speak a word of comfort to him. It deeply affected and made a lasting impression upon me, and the more from the fact that he had been living where he had heard no preaching for a long time, and was aiming on that account to move where there was a church. "Master, we have toiled all

night, and taken nothing; nevertheless at thy word I will let down the net." When Peter's net had inclosed a great multitude of fishes, sufficient to fill two ships, till they began to sink, he said, "Depart from me; for I am a sinful man, O Lord."

But perhaps you begin to wish that I could learn when to stop writing.

C. W. ANDERSON.

"TAKE heed unto thyself."—1 Tim. iv. 16.

DEAR BRETHREN BEEBE:—I feel impressed to give the readers of the SIGNS a few thoughts relative to the admonition or injunction named above. As a rule we are (I mean the ministry) very free in our expressions concerning our care for the doctrine and the welfare of the saints, which is not out of place, unless we are out of place in neglecting to obey the injunction. Now the apostle by this and many other sayings was teaching Timothy how he should behave himself in the house of God. He doubtless needed the instruction given, as inspiration makes no mistakes. And furthermore, the instruction given by Paul and others, under and by the inspiration of the Spirit of revelation, suffices for the church and her ministry through all her varied dispensations. The church is called a flock, and the ministry are called shepherds. They are to be examples (examples) to the flock over which the Holy Ghost has made them overseers; and they are also commanded to feed the flock. Then how necessary, in view of the varied surroundings and conditions of each individual member of the flock, that the overseer learn from the Scriptures and his own experience the needs thereof. There are many weak and sickly; there are some timid and fearful; and some even boisterous and uproarious. Now the preacher that does not take heed to himself cannot by doctrine, exhortation and reproof maintain an equilibrium sufficient to the good health of the flock. Hence the necessity of the preacher preparing for his work as Paul would have Timothy prepare. How is that? one might inquire. Paul tells him in one place to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and in another place, to give himself wholly to these things (things that pertain to the doctrine and order of the church); and yet another, to give himself to reading, to exhortation and to doctrine, and to continue in taking heed to himself and to the doctrine, in order to the salvation (keeping separate from the world and its poisonous isms) of himself and those that hear him. His character, or what it should be, is delineated in the preceding (third) chapter. He must be blameless. O think of it! Have I conducted myself in such a way as to stand before my congrega-

tion with a good conscience? Have I hammered at the hidden mystery in such way as to freeze the little ones almost to death? Have I almost forsaken the flock for the filth of the world? Have I reveled when coldness and leanness pervaded the flock? Have I hidden under a covert when the wolf was at the door? O preacher, consider your ways and your calling, and ask yourself the question, Have I even tried to discharge my duty? I imagine I hear one saying, Well, I desire to do my whole duty; but I cannot afford to beg, as that would be shameful. But let me tell you it is not necessary that you beg, except at the throne of grace, which you do. But do you preach like you beg? Think of this. Does not the apostle exhort and teach you to rightly divide the word of truth? Tell the members of the King's household their several duties in connection with the doctrine, and be patient in all your duties. Day and night continue to succeed each other, and we need not be surprised that some of our nights appear exceedingly dark, long and wearisome; but rest assured that joy cometh in the morning. While the church (gospel dispensation) was in her infancy, the preachers (at least some of them) suffered the loss of all things for the sake of the cause. Are we any better than they? One thing I know, Some of us at times grow very zealous in appearance, and feeling our dignity and ability, we open our artillery on the earth-works of the Arminians; and if we conclude that we have blown up their magazine, and overturned their fortification, and laid waste their city, what have we done? Look around and see for yourself? It is nothing but a huge pile of dirt, too obnoxious to look upon, and we turn away in disgust. But while all this is in progress, where is the food for the little ones? They have nothing to eat, unless they eat of this pile of dirt, and that makes them sick nigh unto death; and but for the mercy of the Lord, they would surely die. I am exceedingly glad of the mercy of the Lord, else I might have been a murderer. But the mercy of the Lord endures forever. Perhaps some of those stout-hearted fellows who love war and desolation at times (not all the time) will eat heartily of this pile of dirt, and appear to relish it well; but eventually they will vomit it up. Then, O where has our "able sermon" gone? It has turned to vomit. Now would it not be better that we take heed to ourselves, and apply our hearts to wisdom, and feed the flock? God himself will take vengeance upon the world of the ungodly. Should we see an enemy approaching the camp, it is our indispensable duty to give the alarm, and to defend the flock as God gives ability, and victory for us is sure; for God gives that also. Should it become necessary for the welfare of the flock to expose moneyed systems, let us do it

valiantly, in the meantime teaching the truth as to giving and receiving; and in a faithful discharge of this duty we will never have much to regret. Brethren grow (as it were) covetous; but the truth is, they are covetous. Can't we afford to tell them this, and more, that it is idolatry? If we cannot afford to do our duty, what can we expect but shame and reproach? Then we do not have to beg for temporal things. We ought never to think of such things. This begging belongs to the class who build earth-works, which Old Baptists shoot pop-guns at when they are idle. But we should not be idle. We should ever be taking heed to ourselves, by industry and economy at home, by labors for the good of the cause, which is dearer than our lives. We should at no time be entangled with the affairs of this life, so that we may serve the church instantly. We should ever be ready to our religious duty, and exhort the brethren to a full discharge of all their duties, and God will bless us. His promise is sure.

Brethren Beebe, I have spun this to much greater length than at first I intended; and I feel that much more could be written, and more ably, by others. I do not wish any brother to even imagine that we would assume to be dictatorial; but I trust that in love for the cause and the general welfare of the saints I was impressed to write. Now I hand it to you; it is at your discretion. I am, I hope, not hard to please, as respects the publication of what I write. I would be glad were I in a condition to subscribe for the SIGNS, but I am financially "let" for the present.

May grace, mercy and truth comfort and help you.

J. S. COLLINS.

ARLINGTON Tex., Jan. 4, 1891.

SANDUSKY, Ala., March 18, 1891.

DEAR BRETHREN EDITORS:—We have been shut in here with cold and rain, so that I have been permitted to be at meeting but twice since the new year came in; and part of the time I have been in a very dark, despondent state, and the SIGNS has been the better appreciated, as a visitor coming weekly, laden with the good news and glad tidings of great joy, being filled with palatable and wholesome doctrine, and edifying experience and exhortation. It affords me strength and comfort to read the rich communications and editorials. The communications of Elders Purington and Wagner are worth more than the subscription price of the SIGNS. The experience of brother Anderson, sent by brother Durand, is also worth the price of the paper. I do not refer to these three to disparage any one else. Brother Varnes' article in the SIGNS for February 25th contains profitable advice; but I do not think he fairly understands me, nor the situation of the Baptists here, and in some other

places I have heard from. As he so nearly quotes some of my words, I suppose I am the one he points to as agitating the "Mystery of iniquity." I would like to make myself understood; that what I have said concerning certain ones that have held up predestination and its advocates to contempt, and made war and divisions about it, does not apply in the least to those in Illinois or elsewhere that are keeping peace upon the subject. Those who say they cannot see the doctrine as we do here, and have made no war about it, would be received by us, and treated with due courtesy and brotherly kindness; and those who have gone out from us, and called us heretics, Sadducees and two-seeders, and other hard names, when they get weary of the course they have taken, and come back, and say they want peace and union, we are ready to take them in with a confession of their errors; but since they have gone out and left us, they occupy a position between the Predestinarian Baptists and the Arminians. They are not whole Predestinarians nor whole Arminians. I still think they occupy the corresponding place to those Ashdod children, and their speech in their discourses is precisely as I stated; and while they occupy their present position, and continue to manifest their enmity towards us, I cannot witness for them that they are genuine Old School Baptists. The course they have pursued has caused bitter sorrow to many, and has baffled the faith of many who are weak; but I feel to hope that we who remain upon the old platform can now go on in peace, and that we may recover from the shock it gave, and that there may be some ingathering of the little ones who stood off in awe and amazement while the conflict was going on. Many good brethren have regretted the sad affair, and remarked that it was a pity the opposing party would act so derogatory to their own as well our welfare; and in almost every prayer in our meetings the petition went up to God to visit Zion, and bring peace out of war, and order out of confusion, and grant to every erring one repentance unto life. I am satisfied that many private and secret prayers were made in behalf of the church in these parts and elsewhere. I suppose brother Varnes can understand from these hints that the situation is quite different here from what he says it is where he lives. I hope that peace may continue to abound there upon the subject of predestination, and that brethren may continue to prove true to brother Varnes. If they should ever oppose him, and tell him his doctrine had to be stopped, that it was God-dishonoring, and a disgrace to Primitive Baptists, that it is heresy, and two seedism, and that Mormonism is better than it; and if his brother preachers should set and nod to a Methodist preacher while he is

preaching, and then rise in the pulpit and do all they could to fire the minds of his congregation against his doctrine; then go off and misrepresent him among strangers, and feel around to learn if he would be recognized to set up nonfellowship; then the preacher and a member hold a private caucus, and the member take the streets of a town to denounce him, and proclaim his nonfellowship; then the preacher and his church rally to his support, and enter a protest of nonfellowship in their conference, and exclude those that oppose it; brother Varnes would by this time have his faith tried, and would feel like he wanted some body to pray in earnest. I hope that he may never have such an experience.

I will now come to a close, hoping that all who read the SIGNS may fairly understand that I do not censure any one for disbelief of predestination, if they have no hard names to call me and it, and do not declare nonfellowship for me and it. I am satisfied there are thousands of Baptists who comprehend but little of the doctrine, and it would be very unbecoming to cast reflections upon the innocent. I trust that none of the innocent will construe anything I have said as applicable to themselves; and I hope that they do not indorse the abrupt and wild course some have pursued in these parts, and in some other places. Desiring that peace and love may abound among all the household of faith, I close for the present.

P. J. POWELL.

MARCH 14, 1891.

DEAR BRETHREN:—I have often thought since I saw you that I would write you; but a feeling sense of my unworthiness and ignorance in spiritual things has deterred me from making the attempt; and I do not know that I should at this time, except as some relief to my own mind, hoping that if I fail to interest you, I will not fail to receive from you a word of comfort.

I have had a name among the Predestinarian Baptists over twenty years, and have, unworthy as I am, been blessed with many tokens of love and fellowship from brethren and sisters in the different churches in my own and sister associations. I am often made to wonder why it is. One thing I do know, that the love and fellowship of God's children has become to me my life. Take that from me and I should be most miserable. The matter I most desire to write about just now is to call your attention to one thing that to my mind is one of the things that is lacking in almost every Old Baptist Church of my acquaintance, and to ask you to write something in our family paper, that the pure minds of the brethren may be stirred up to discharge their duty, namely, the relative duty of pastors and churches, more especially the support of those in the ministry. We

have in all our churches good, thoughtful brethren that individually are ever ready to bear their part and give of their abundance toward helping the tried servants of our God. It has always seemed to me that while I would not hinder the private generosity of brethren, I think that a church should act together in the support of a pastor, and that each member should feel it not only his duty but a privilege to contribute his or her part. If I can give twenty-five cents it is as much my duty to do so as the one who can give as many dollars. No one will deny that a church should look after the temporal wants of their pastor. Now if there is no concert of action, and no member knows what another has done, how is the church to know whether her pastor is provided for or not? Again, what right has a brother or sister to expect one or a half dozen to bear what properly should fall on each, according as the Lord has prospered them? How often have I seen with a sad heart good brethren and sisters, after feasting upon the preaching of some dear brother, bid him good-by, with an invitation to come again, expressing their pleasure in hearing him, and yet never thought to give him a cent to help pay the expense of his trip. The comfort of a minister's family is as dear to him as to any of us, and I cannot feel that the brother or sister who neglects this plainly taught duty has any right to expect the blessing of God. Neither has any church the right to expect the blessing of God in having the services of a pastor, if she is neglectful in this respect. I do not consider that there is any one duty or command of our blessed Master more binding upon his children than another, so that the chastening rod is any surer to be visited upon them for the neglect of one more than another. The destitution of many churches to-day of the preached word is to my mind largely owing to their neglect in this respect. Our ministering brethren often suffer for the comforts of life, or their families do, and fear to say a word for fear of being accused of preaching for money. The brother who sees this neglect on the part of other brethren fears to say anything to them, for fear of hurting feelings, and thus the matter goes. It is a sad state of affairs when God's children are afraid to exhort one another to love and good works. I feel anxious that some brother who can write on these matters will do so. I am one of the little poor, and am not willing that my name should appear in print. My own failings and weaknesses are so manifest that I am not worthy nor capable of instructing any of my brethren. If your mind is so directed, please write upon the matter. Hoping to hear from you, and of seeing you again this year, I will close, with love to you and family, and to brother William.

Your brother, I hope,

J. W. W.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1891.

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.

SIN AGAINST THE HOLY GHOST.

"ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views, through the SIGNS OF THE TIMES, on the question, What is sin unto death? Is blasphemy against the Holy Ghost the same thing as the sin unto death? Does the child of God, after being born again, blaspheme? Did Ananais and Sapphira blaspheme? There is much discussion among the Baptists here, on this question. Please answer; and I hope to hear from others also, on this subject. Yours,

M. D. COX.

RIPLEY, Tenn., Feb. 20, 1890."

REPLY.

Although we would not dare to engage in a merely speculative discussion of the questions proposed by our correspondent, it is of much importance that the saints should correctly understand the subject so far as it is involved in their own individual experience. The adversary is ever ready to wrest even the words of inspiration, so as to make them appear as condemning the very ground of the confidence of every sinner whom God has given to hope in divine grace. When they are thus bewildered by the devices of Satan, the saints mistake the consolation of the gospel for condemnation to themselves. Natural reason will always indorse the accusations which are presented by the accuser of the saints, and in the letter of the Scriptures that reason will find every charge sustained; and in submission to the infinite justice of God, the saved sinner confesses that God is holy and righteous, even though the sentence of death must rest upon him. It is by faith alone that the grace of God is revealed as bringing salvation to them that were lost. No subject of that salvation can deny that he was lost in sin and in death, when that grace was revealed in him, by which he was made to hope in Jesus Christ for the remission of sins. There could be no grace in the saving of one who was not a sinner. The glorious grace of God is revealed in Jesus, in that in him every chosen vessel of divine mercy is a sinner whom the blood of Jesus Christ cleanseth from all sin. See 1 John i. 7.

"What is sin unto death?" The views of no mortal can be of any consequence to the sinner who would know the truth of God. The word of inspiration alone can be depended on as infallibly correct. In that word we are told that "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The consequence of transgression of the law given to Adam is seen in the universal reign of death over all who were involved

in sin by his one act of disobedience. Under that law death passed upon all men, for that all have sinned. The obedience of Adam was justly due to his Creator. The commandment which God gave to him did not bring him under obligation; that law only demanded the obedience which as a dependent creature it was right that he should render to his Maker. When the transgression of that law brought sin into the world, that sin was unto death. No other penalty was provided in that law. From the entrance of sin, there has been manifest the dominion of death. It cannot be of the transgression of that law the apostle speaks when he says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." Neither does the remaining portion of that verse refer to the sin against that law. "There is a sin unto death; I do not say that he shall pray for it."—1 John v. 16. When the subjects of redeeming grace are brought into the liberty of the gospel, they are no longer under the law of sin and death. Consequently it is not possible that they should sin against that law. Their allegiance is due to the perfect law of liberty in Christ Jesus; and in walking in obedience to the precepts which are written in their hearts by the Spirit of truth, they live in the answer of a good conscience toward God. But if they live after the flesh, they die to all experience of the assurance of hope in Christ. This must be understood as applicable alone to the present experience of life, or death, in the individual saints in their temporal state. It will not be necessary to remind the children of God that their Lord has given them eternal life, and they can never forfeit that gift, because that life is hid with Christ in God. Since the blood of Jesus cleanses them from all sin, it cannot be that there is a possibility of his work being defeated by any sin which can be committed by them. This is confirmed by the fact that the saints "are kept by the power of God unto salvation ready to be revealed in the last time." 1 Peter i. 5. Since their Savior has all power in earth and in heaven, it is certain that he will not be disappointed in his will that all his chosen people shall be with him where he is, that they may behold the glory of their triumphant Redeemer. His own complete atonement has satisfied infinite justice on the part of all for whom he gave himself a ransom. He was delivered for our offenses, and was raised again for our justification.—Rom. iv. 25. As it is evident that the saints are not under the law of sin and death, Paul may well challenge all accusers, saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us." As surely as God has raised up Jesus from the dead, so surely has Jesus forever satisfied in every particular the demands of justice against his people. So our Lord himself declares, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Hence, it is clear that no sinner who is cleansed by the blood of Jesus can perish under the power of death. On the other hand, there is no need of any particular sinful action to bring the condemnation of divine justice upon the sinful family of Adam, in whom they are all condemned and under death already. We do not understand the language quoted from John as being applicable to any other characters but such as he designates as "you that believe on the name of the Son of God;" and he says that he has written unto them, "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." This can be true only of those of whom Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." There is no eternal life anywhere else but in this gift of the sovereign grace of God. It is not consistent to understand any expression of Scripture as teaching that this language of our Lord is liable to prove untrue. Whether we shall receive the correct idea of the subject under consideration, or not, the eternal life of all the election of God in Christ Jesus is securely hid with Christ in God. By no possibility can the saints lose that life.

To these very characters, however, Paul writes, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. It is evident that it is in their present condition that they realize both the death and the life of which Paul speaks. This agrees with the personal experience of the saints. When enabled by divine grace to mortify the deeds of the body, and walk in the Spirit, there is an experience of life which is never realized when living after the flesh. The death which is in consequence of living after the flesh, is bitterly felt when the conscious child of God is made to mourn his departure from the pathway of obedience to his dear Lord. It is not that the terrible thunders of the written law of God are denounced against him with fiery condemnation; but when in his sin against the commandments of the Lord, the Spirit gives him to feel that Jesus looks on him, then with Peter, he weeps bitterly. This is death to the believer who loves his Lord. But

even in that depth of distress there is evidence that the love of Christ dwells in the heart of the transgressor, since the very goodness of God leads him to repentance.

The primary application of the text, 1 John v. 16, appears to refer to the relationship of the saints in the organized church. The law of Christ demands the obedience of every one who loves him. For every sin against his commandment our Lord has enjoined the penalty which must be suffered by the transgressor. In many cases the sin is covered by the manifestation of that repentance which Christ is exalted a Prince and a Savior to give to Israel. The saints are authorized to pray in such cases, and the Lord will give life for them that sin not unto death. But there is such sin as cannot be tolerated in the members of the church. From such transgressors the commandment of the Lord is imperative that the saints shall withdraw themselves, and not keep company with them, nor even eat with them. Such sin is unto death, in that it requires that the church shall withdraw from the transgressor; and since no confession could retain the fellowship of the church, there is no command that the saints shall pray for it. It is mere mockery of fellowship when one is held as a member of the church while he is not retained in the love of those who nominally count him a brother. So, it is manifestly hypocritical to pray for the retention of one as a brother when there is no love prompting such prayer. Whatever words or actions of any saint forbid the continuance of brotherly love toward him, they constitute a sin unto death, since they separate him from the love of the brethren. If such separation is the result of any conduct of a brother, that is sin unto death to him. If it is the pleasure of our Lord to give such repentance as shall retain the love of the brethren, there is nothing which can constitute a sin unto death, since there is no death where the love of Christ continues.

"Is blasphemy against the Holy Ghost the same thing as the sin unto death?" From what has been stated in reply to the first question of our brother, it will be seen that we regard the sin unto death as limited to those who have been brought into the living fellowship of the saints. Where our Lord declared the blasphemy against the Holy Ghost to be not forgiven, it was in connection with the refutation of the charge that he cast out devils by the prince of devils. After repelling that false accusation, he says, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall

not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32. In this fearful denunciation of blasphemy against the Holy Ghost, there is evident reference to those charges which he had just refuted. So Mark adds the explanation, that it was "Because they said, He hath an unclean spirit."—Mark iii. 30. There is no record that the truth of God ever was known to those Pharisees and scribes, whose accusation of Jesus was blasphemy against the Holy Ghost. Their own words condemned them as enemies against the perfect holiness which is revealed in Christ Jesus. In reviling the manifestation of the Spirit in Jesus, they blasphemed against the Holy Ghost. Their enmity against God was plainly exhibited in their railing against the divine power and grace which was displayed in the works of Jesus. That proved them to be destitute of the love of God and his righteousness. Yet in attributing to Beelzebub the power by which those works were wrought, those enemies were guilty of blasphemy against the Holy Ghost. Being already under condemnation and death, their awful sin but demonstrated the justice of that judgment of God.

Neither in the legal world, where Jesus was when he spoke these words, nor in the new world of his gospel kingdom, which then was to come, can there be any forgiveness of that sin which is against the Holy Ghost, and not against Jesus as the Son of man. There can be no sin or blasphemy of any of those for whom Jesus died, but that is against him as their Surety and Redeemer. So it is written, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. There can never be any abatement of the just condemnation which rests upon every sinner. Only as Jesus has borne the sins of his ransomed people in his own body on the tree, can they be justified by his infinite grace. As every sin of his chosen people was laid on him, and he has atoned for them, clearly all those sins are against him. "All manner of sin and blasphemy shall be forgiven unto men." If there were one sin from which the blood of Jesus Christ could fail to cleanse his saints, there is not one of his people who could hope in his salvation. Every one feels himself the chief of sinners, and therefore nothing less than the infinite grace of God can afford assurance to any of them.

(Concluded next week.)

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P O E T R Y .

THE LORD WILL PROVIDE.

SEE Abram walking up the hill
With Isaac fondling by him still,
And prattling in his ear.
At length the lovely child is bound,
The hand is stretch'd, the knife is found,
And then the Lord appears.

If thou art sprung from Abram's stock,
A sheep of Jesus' little flock,
For trials arm thy mind;
Temptations will beset thy feet,
A thousand dangers thou shalt meet,
A thousand struggles find.

As every trial passeth o'er,
Expect another full as sore,
Perhaps a sorer yet.
And when the clouds begin to rise,
They blacker grow and fill the skies,
And threaten ruin great.

Perhaps the Lord withholdeth his light,
And keeps his help far out of sight,
Thine utmost faith to try.
Yet this remember, O my friend,
When thou art brought to thy wits' end,
That Abram's God is nigh.

On danger's brink when thou art brought
In sad perplexity of thought,
Then Jesus draweth near.
He speaks a word divinely mild,
And cheers the poor, distressed child,
And scatters all his fear.

MARRIAGES.

At the residence of the bride's parents, near Macomb, Ill., March 4th, 1891, Mr. Edward M. Fuhr and Miss Harriet Vanmeter, her father, Elder I. N. Vanmeter, officiating.

OBITUARY NOTICES.

John Henry Bowen was born in Raritan Township, Henderson Co., Ill., Feb. 21st, 1864, and departed this life near where he was born Feb. 27th, 1891, aged 27 years and 6 days.

Brother Bowen made a profession of his faith in Jesus Christ in May, 1883, and was baptized by the writer in July following, in the fellowship of the Bethany Church of Regular Primitive Baptists. In March, 1885, he became a member of the New Hope Church by letter, and remained in her fellowship until his death. The deceased was only in his twentieth year when he put on Christ publicly; but he read his Bible much, and was soon confirmed and established in the doctrine of salvation by grace so thoroughly, and loved it so dearly, that it was his almost daily talk among his friends. He not only believed in the doctrine of grace, but was able to give the reason why, and was uncompromising with every conditional system of creature works.

The circumstances attending brother Bowen's death were unusual, and very shocking to his family and friends. When quite young he was united in marriage with a very young and beautiful girl, Miss Lucinda Jane Lovett, who had borne six children to him before his death, the last one, twenty-six days old, dying twenty-three days before its father's decease, and the mother, of course, left in grief; but her worst trial was yet to come. He and his brother, Lewis C. Bowen (also a church member), were out in an open field with a team and wagon, and had both shot their guns at some wild geese. Lewis left John standing near the team; and when he was about twenty-five yards away John called to him and said, "Come back here, Lew; I am dying." He spoke again, saying, "Come quick; I am dying." Before his brother reached him his gun dropped out of his hand, and he was about to fall. He said to his brother, "Put my cap on; my head is cold. Ease me down." After speaking a sentence of prayer he grasped his brother's hand, saying, "I am dying happy. Good-by, Lew." He spoke no more, but breathed a short time and was gone. It was a severe trial to the surviving brother, out in the open field, on the cold ground, to witness the dying struggles of a beloved brother alone. Brother Lewis called loudly, and soon had others on hand to convey the lifeless body to the house. But what a shock to his beloved wife, to his parents near by, to his children and friends!

I being quite a distance from home, did not get a despatch in time to reach the place of burial in the town of Terre Haute, Ill., and I met a large audience in a meeting-house in that place on the fifth Sunday in March, and tried to comfort the bereaved ones from Philippians i. 21. Elder Cyrus Humphrey was also present and took part in the services. May the Lord bless the bereaved.

At the request of the mother of the above deceased, I hastily pen a few thoughts in verse, which she wishes appended to the obituary:

"I'm dying happy, brother, and bid you now good-by;
Without a moment's warning I am thus called to die,
To leave a world of sorrow, of sin and pain and woe;
Through grace I am now ready to bid farewell and go."
Thus was he in a moment, an unexpected time,
He leaves his wife and children, and many a loving friend,

Called by his Lord and Master to leave this earthly clime.

No time allowed for saying a word to wife or child;
Yet as his Master called him, he left well reconciled.

Without a parting blessing, or time a word to send;

But O the heavenly comfort his dying words expressed:

"I'm dying happy, brother, and soon shall be at rest."

Thus passed away our brother, just in the prime of life,

Cut off from the embraces of friends and loving wife;

But we should all remember the victory of his faith:

"I'm dying happy, brother," and bowed his head in death.

When one is thus so quickly cut down just in his prime,

It solemnly reminds us "man knoweth not his time;"

But with a hope in Jesus, let death come when it may,

We also shall be ready to die and soar away.

I. N. VANMETER.

MACOMB, ILL.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Sidling Hill Church of Old School Baptists, in Fulton Co., Pa., to commence on Friday, May 1st, 1891.

We give a cordial invitation to all of our faith and order, and would be very glad if some of our ministering brethren could meet with us at that time, for we are lonely as to ministers. It is true that we are poor, and cannot offer any worldly inducements; but we know that God's faithful servants do not go for filthy lucre's sake, but of a ready mind.

Those coming by railroad will have to take the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, about the middle of the day, as the church is about twenty miles north of Hancock. Those who contemplate coming had better write to brother Dennis Mellott or brother Jacob F. Garland, whose post-office address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

RECEIVED FOR CHURCH HISTORY.

W. A. Z. Elkins 2, Elder F. P. Branscome 2, Joseph E. Anderson 2, Elder F. P. Branscome 2, Elder H. P. Curry 2, Wm. Gore 2.50, Sophia W. Dunning 2, Mrs. Cyris Ruthertord 5, I. W. Housel 2.50—Total, \$22.00.

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(ESTABLISHED 1832.)

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 15, 1891.

NO. 15.

CORRESPONDENCE.

OPELIKA, Ala., March 23, 1891.

ELDER G. BEEBE'S SONS:—Dear brethren in Christ, as I trust, and the household of faith, who love the doctrine of grace and salvation. It is on my mind now to write again for the SIGNS, that medium of correspondence by which we hope many of the dear children of God have been comforted and instructed in the things of his kingdom; who have been thereby comforted time and again, and who feel edified by reading the communications which come so regularly. There is a desire upon the part of some of the subscribers that I should write; and in compliance with their request, and a desire, as far as I am able, to comfort, I have, I trust, this mind to-day to write. I know that of myself I can do nothing. I trust I have realized the truth of Jesus' words, who said, "Without me ye can do nothing." "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." Having passed through the valley of Baca, and knowing what Lodebar means, and having been made to say, O my barrenness! my leanness! and having been in the dark, I trust I can sympathize with those who have such places in their pilgrimage to pass through. Indeed I have doubted time and again whether I ought to have ever gone to the church; and I feel so often to shrink in my feelings, when I think of what a preacher should be, and how far short I come of these things; and it is a mystery how and why the churches have ever sought or desired my services. Again and again have I felt like I would tell the brethren they were mistaken in me, and I was altogether unfit to preach in the holy name of Jesus; and as I have before said, I have tried to preach, and tried to quit, and could do neither. In all the Scriptures is there not a remedy for this? and is there not a word of comfort for those who are thus traveling through this valley of sorrows and wilderness of tears, who know what it is to eat their sorrowful meat, and to eat the bitter herbs? I trust there are words of consolation in the sacred volume designed for such pilgrims; and I would offer a few of them, which I trust have comforted me. While John was banished in the isle of Patmos for the word of God, he

saw many visions and revelations from God and his throne. One vision was, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: blessing, and glory, and wisdom, and honor, and power, and might be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 9-14. When such Scriptures are presented to us in our tribulation it enables us to bear it patiently; and especially when the Lord applies it, and sanctifies it to us. It is that wine which is well refined, and makes us forget our sorrow; for this is the wine of the kingdom, which makes the heart merry, in hope of that resurrection and that immortal bliss which awaits the redeemed of God who are here planted in the likeness of his death, and who daily go groaning, and waiting for the day of redemption. Paul would comfort the brethren with the grand thought, "If in this life only we have hope in Christ, we are of all men most miserable." The hope of the resurrection had been called in question, and Paul stood forth declaring the certainty of the resurrection of the saints of God. "If in this life only we have hope in Christ, we are of all men most miserable." But that assurance which Paul gives in his testimony is consolation from Christ. I have been able to draw comfort from the glorious doctrine of the resurrection. This is the promise of God, and we are assured that his promise will not fail. He who promised is immutable, and his word will not fail. Though heaven and earth pass away, yet his word must be fulfilled, and not one jot nor tittle shall pass till all is fulfilled. The law is cold,

and without mercy; but his gracious promise is warm with love, and cannot fail. He has promised his people a resurrection from the dead; and to the saint on the shores of time, and on the stormy banks of tribulation, the bright beyond is calm and serene. Cut off from sin, and every vestige of the hateful principle, he shall be holy, and shall pass into the society of the redeemed of God. I have thought that the joys of the redeemed were beyond the power of conception or comprehension in our mortal state. Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him. O how many figures and metaphors are used in the Scriptures to teach us something of those things which await us. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. Those whom John saw had passed through the same ordeal; like the wonderful witnesses for the truth whom Paul cited to the Hebrews, as "a cloud of witnesses," who had been stoned, and sawn asunder, and made to wander, in dens and caves in the earth; who had been destitute, tormented and afflicted; of whom Paul also said the world was not worthy. They had reached the goal of their faith, the end of their sufferings, the salvation of their souls; and before the throne of God and the Lamb, how they could ascribe salvation, and wisdom, and honor, and glory, to his great name who died and gave himself for them; who shed his precious blood, and unloosed the seven seals, and delivered them, who through fear of death were all their lifetime subject to bondage. How wonderful and full are the gracious promises of our God, covering the needs of his poor, afflicted people here in this vale of sorrow. The full and complete salvation which is in Christ Jesus was shown forth in this multitude; men who had fallen in Adam, and arisen in Christ; lost in sin, and then saved in glory; white robes, washed in that precious blood which sanctifies and cleanses from all sin. They were engaged in praises, even the praises of him who had redeemed them from all iniquity. They had risen above the tide of

tribulation, and had entered into the joy of their Lord and Redeemer. This was to comfort John, and to be passed on down to us as a word of comfort and an assurance of our redemption from sin. John was also commanded to write to the churches; and this is church property; and therefore the members of his body are entitled to the benefits thereof; and may the glorious Lord apply it to his poor, afflicted children here, who go bowed down, writing bitter things against themselves. I feel for them, and would, by the mercy and grace of God, remind the dear saints of these precious things in the mountain of his holiness, which is for the poor, tempest-tossed child here in this time world. We are sojourners here. As Jesus was, so are we in the world. He was a man of sorrows, and acquainted with grief. Paul also said, "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 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 who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." Jesus suffered for us, and we follow the Captain of our salvation, who was made perfect through sufferings. Do we expect to go to heaven on flowery beds of ease? Paul regarded the believer as a soldier; and the thought connected with a soldier is warfare, toil and suffering. Hence Paul exhorts Timothy to endure hardness as a good soldier. We are not leaders, but followers, in this great conflict. We are also assured of the victory, which is sure to come. We will finally overcome all doubts and fears, and even death itself. When we are called home to the city of peace, then the conflict will be ended, and the shouts of victory and triumph in the blood of the Lamb will be the glorious song.

These are a few thoughts which have occurred to me. The promise is that we shall reach the celestial city. The highest ecstasy here is but a foretaste of the everlasting bliss of the redeemed, where not a sigh shall be known, where a tear shall not be seen, where the wicked cease from troubling, where the weary

be at rest. We are said to be sojourners, as our fathers were. We seek a city which hath foundations, whose builder and maker is God. We read of the city, whose streets are of gold, and whose gates are of pearl; the clear crystal water, the river of the water of life, and the tree of life. Here in the church these things are manifest, as a foretaste of the true joy of the redeemed. But Paul says, "Now we see through a glass darkly" (dimly); but then we shall see clearly, and know as we are known. Blessed thought! Some have asked, "Shall we know each other there?" We shall be much wiser. Human knowledge shall vanish away, and the knowledge of divine things will supercede all human knowledge. In the grave all the Adamic relations will be dissolved, and we will arise in newness of life, even of divine life, and will not be known by earthly relations, but only by our relation to Christ; for we shall be like him; for we shall see him as he is. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Flesh is mortal. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We are taught by Paul, "It is sown a natural body; it is raised a spiritual body." That is enough. We are all agreed on that. It seems to settle the question in my mind that it is a spiritual body, wholly prepared and capacitated to enter that holy sphere where there is no sorrow, sickness, pain nor death. With the poet we sing,

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields, beyond the swelling flood,
Stand dress'd in living green;
So to the Jews old Canaan stood,
While Jordan roll'd between.

But timorous mortals start and shrink
To cross this narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

O! could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unobscured eyes:—

Could we but climb where Moses stood,
And view the landscape o'er;
Not Jordan's stream nor death's cold flood
Should fright us from the shore."

I will here close. I submit the above. If you think it will be of any service to the brethren, it is at your disposal. With love and desire that the blessings of the Lord may rest upon the household of faith, I am yours in hope,

W. LIVELY.

SPENCERVILLE, Ohio, Jan. 27, 1891.

DEAR BRETHREN BEEBE:—I feel to express my gratitude to you for kindly trusting me to the paper this year. I do not know that I feel as well for stopping it the last year; but I now feel that I would rather

have it once a month, even at two dollars, than any other that I know of. Let me be held responsible for this preference, if wrong. I once saw a quotation taken from a correspondence in the SIGNS to the effect that it was the SIGNS that claimed to be the best paper. If correspondents claim it, they need not blame the SIGNS nor its editors. I love the SIGNS best, because it speaks out most of my heart and experience; and yet I dare not claim that even it is perfect. I am glad, however, to see the apparent humility manifested by some writers who seem to be weak in the faith, but who do not, in the SIGNS at least, feel to fight the doctrine that they call strong meat. If that were the worst we had to feel, there would be but very little trouble among our brethren. I have been asked if I thought that "universal predestination" ought to be a test of fellowship. I cheerfully answered no; but it does not always stop there. There are those who cannot endure it, and denounce and condemn it. With those I have no fellowship. A sister in the Fairfield Church, Michigan, where my membership then was, felt so bad that she finally told the church she did not know that it would be right for her to commune, as she could not see the absolute predestination of all things; but she expressed herself as willing that the brethren who could should have the liberty of their faith in it. That settled it. All heartily felt to bear with her, and no more was said of it, that kn— it always so. An old minister in the course of his travels met brother L. L. Delano, late of Wood Co., Ohio, and said, "I want to warn you against that young man in Michigan [referring to me], for he has embraced that dangerous doctrine of predestination of all things." In correspondence with him on that subject, even after claiming that he did not fault brethren who could see it, he said, "If it is necessary to believe that God predestinated all the evil that ever did or ever will take place in the world, it must be confessed that I lack faith in God." These are substantially his words. He took no pains to reconcile his remark to brother Delano with his willingness for brethren to have their liberty. This was about twenty years ago.

I wish to say here that the apostle said, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." If brethren cannot see, it is not essential for them to say that they do see. It would be hypocrisy. If they say that they cannot see, and appear humble (as all the children of God should) at one place or to one person, and then speak positively opposite at another place and to other persons, this is hypocrisy, and is sure to offend. It cannot be otherwise. There can be no growth in grace, peace and love in a church

with such practices. The apostle says, Lay it aside. Sometimes I think that certain passages are quoted entirely out of place to show that predestination is the strong meat, and that experience and exhortation and admonition are the milk. Let us examine the testimony and see. Paul says (Rom. xiv. 1, 2), "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs." Not one word is said as to any doctrine whatever. It only had reference to the eating of meats and the keeping of days. See also 1 Corinthians viii., where no reference whatever is had to any doctrine. Let us trace the result of such logic as is used by those who apply the term in these places to the doctrine. It would result in New Schoolism in full. They all refer to these passages to prove that nearly all kinds of doctrine must be tolerated in their bodies. Here they have even one whom I have good evidence to believe is a Universalist. If "meat" means doctrine, then "For meat [doctrine] destroy not the work of God." But this will not do; for by so using it all doctrine must be discarded, as there is no reference to any particular doctrine in those connections, and may apply to one as well as another.

Dear child of God, no matter who you are, nor where you are, nor what you think of me, nor what you have said about me, let us try to look this matter up in reference to our experience. We must begin it in weakness, like new-born babes; and what is most applicable to us in such a case? Doctrine, of course. It must in some way meet our needs, even though we cannot understand it. What does a new-born babe know of the elements of sincere milk, or of meat either, as for that matter? But it does know that it desires and receives milk, as a necessary and gratifying nourishment. What was your first desire of God, your every thought, or expressed prayer? Was it not to know what God thought of you, what he wanted of you, and, in short, what his will was concerning you? You may not have thought about the word "predestination" when you wanted to know God's will about yourself; but it was in it, even if you did not know it, just as the necessary elements of nourishment were in the sincere milk that flowed from your mother's breast, and your lack of knowledge was being supplied by every word which you first learned to speak.

Now let us apply experience or admonition to a new-born babe, and ask, What power has it to even tell its experience, or profit by the telling of that of others, or what power to obey admonition or exhortation? Nay, it must first rely upon the tender mother's care; and the experience of older ones it cannot know. Even so no child of God, just born again, can possibly tell a large or

protracted experience. It has felt its power, and that was the will of God. "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—of the will of God. "Of his own will begat he us with the word of truth;" and that is what every child of God, new-born, desires to know, and that is what they are reconciled to. Now it will do to apply the preaching to them, to comfort them. They are weak, and God is able to provide for them. Does not that show his power? They feel ignorant. Preach to them that God knows how to care for them. They find that they cannot do as they wish to. Preach to them that God never fails. Is not that predestination, and just suited to comfort new-born babes in Christ? Yes, there is just where I feel to be yet; but I could not eat the preaching of duties until the power of God had prepared me for it. I could not feel that it was right for me to be baptized until God wrought the desire of obedience in my heart. Then I could obey; but not until I first felt that it was his will. His purpose then, was in that will. Does not this look just like Paul's preaching at Athens, where he first described his God and Savior? Did he hide the absolute decree of God? Hear him tell of that God of whom they were ignorant. He says, "Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Just take in all there is in that, dear babe in Christ. It cannot hurt you nor me. There is more in it than I can analyze now; but it has all things in it that can possibly constitute or relate to all nations of men. How infinite! how blessed! how fearful! And yet to feel that God doeth it, how consoling! for he doeth all things well. We pronounce it well by faith; but we must possess that faith before any preaching can do us good. So at Athens the people were divided: some believed, and clave to Paul. Now which is the sincere "milk of the word?" The doctrine; for it is first needed to comfort. Then experience; for it bears testimony of the doctrine. Then admonition; for it, together with obedience, fulfills the doctrine, and follows as declaring what experience has shown to be true.

Dear brethren, we who believe fully in the predestination of all things, does this not place doctrine as milk, experience as herbs, and admonition as meat? I do not feel to demand a confession of my faith on this division of thought; but I cannot compromise the doctrine so far as to have brethren tell me that I shall not preach it, nor allow them to deride it, without defending it.

The foregoing, imperfect as it is, was laid aside, as I feared to crowd too hastily into the SIGNS; but on returning yesterday from a visit among brethren and sisters in Michi-

gan, and in an adjoining county in this state, I felt to rejoice in some feeble sense of God's great mercy and changeless love. Though I have suffered much by evil-designing persons, who love not the truth, I have great reason for gratitude to God for such unmerited favors.

Where I attended meeting on Saturday and Sunday I found peace, love and fellowship abounding, and sat under the ministration of the gospel of our saving God with joy. Elder J. G. Ford, and a licentiate, brother B. F. Hutchinson, of Findley, were divinely blessed, I trust, with the gifts of edification for the church, and all enjoyed their ministry. May God sustain them both; brother Ford, in his declining years, with exalted strength, and our dear younger brother Hutchinson with humility and zeal. They are both sound and faithful.

As ever, in bonds,

A. B. BREES.

LEESBURGH, Va., March 20, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—The devil (I suppose it is he) has oftentimes of late made me almost believe that there is no such thing as the "divine nature," which we read about in the gospel, in me nor in any one else. I have done so much that I thought I never would do, and have told others that they ought not to do, and have seen and known of brethren doing what I once thought they never would do, I am so sick of man that I feel like spewing the whole generation out of my mouth. But such letters as I inclose you compel me to believe that there is in man something better than man; and I wish you to publish the letter, if in your judgment you think best. It does seem to me that this is the quiet, silent working of the Lord, and after all "Out of the mouths of babes and sucklings thou hast perfected praise." My experience teaches me that it is better to be governed by the spirit of the meek and lowly ones than by great and knowing ones, when there is no spirit in you to govern you; and if there is you will always find yourself in perfect fellowship with the meek and lowly.

Your brother, I hope,

E. V. WHITE.

MIDDLETOWN, N. Y., March 11, 1891.

ELDER WHITE—DEAR BROTHER:—I hope you will forgive me for thus addressing you, and taking the privilege to write to you. It seems impressed on my mind, and I dare not resist it, as it seems the fear of the Lord is with me, and I do not know why I feel so. It is the first time that I ever attempted to write any of my experience, so I will leave it with you to judge whether it is of the Lord or not.

At the close of your sermon here you said you hoped that we would carry those things home with us for meditation; and, dear brother, I for one hope that I had a refreshing

season in calling to mind the many ways in which the Lord leads his people about and instructs them. My little hope grew strong, and I was made to feel that I was one of that number that John saw, who came up out of great tribulation, and had washed their robes and made them white in the blood of the Lamb. In your sermon you showed the two lands, Egypt and the land of Canaan, or the two systems of religion, Christ and antichrist, which to my mind was most beautiful; for well do I remember the time when I was in the land of Egypt, and planted and watered with the foot, and how much trouble I had because my plants did not grow according to my work.

At the early age of thirteen years I joined the Methodist Church, and expected to work my way to heaven. I went to Sunday School, and attended all their meetings. I prayed three times a day, when I did not forget it. I read the Bible, committed to memory chapter after chapter, tried to do good in all things as far as I could see, and was proud because I could keep ahead of the rest. I could always remember more than my friends around me, and so I worked on and on. At my earliest recollection I had a great desire to be a christian, and to be a devoted follower of Christ and a beloved disciple; and as John was Christ's beloved disciple, I thought by my good works to attain to that degree. So you see, dear brother, how I tried to plant and water with the foot, but there came a time when I could not plant, neither could I water, for the very earth became to me as a furnace of fire, my springs were all dried, and I stood alone, as one on a housetop. I had often read in the Bible in those days that "Two women shall be grinding at the mill; the one shall be taken, and the other left." I verily thought the day had come to me, and I was left to all eternity; for God had forsaken me, my earthly hopes were all gone, and I could see none in heaven. I was plunged in a gulf of dark despair. I, a wretched sinner, was without one cheerful beam of hope, or spark of glimmering day. O how much I thought of Christ when he trod the wine-press alone, and of the people there was none with him, none to uphold, none to comfort, no, not one. This, dear brother, was my condition for weeks. I would lay me down at night and rise in the morning, until I became so weak and worn out that I was sick in bed, and caught at the least earthly thing for comfort; but it slipped. Dear brother, I sat down to die. Well do I remember (it is now twenty years ago, and your sermon brought it to my mind anew) all my works under the law, which was my school-master to Christ, or in other words, prepared me to enter the land of Canaan, if indeed I have. I hope it was the Lord that led me thus far; and one thing I could say, "Whereas I was once blind, I now see." The time came when I sat

down to die, and expected never to rise again alive. I do not know how long I sat in this way, but from a half-hour to an hour or more, when something said to me, "Come, let us go away." As I looked around no one was near; but I arose to my feet and walked out into the yard. Things seemed changed to my sight, and I wondered what was the matter. I heard the birds singing, and it seemed to me that they were praising the Lord. I looked at the ground, and every little plant seemed to grow for a purpose, and the Lord had predestinated it so. Though my afflictions were great, the Lord said, "My grace is sufficient for thee;" and I rejoiced in a loving Savior that a little while before I knew nothing about. Everything was prepared for me, for I did not do a thing to merit this salvation. I was going the other way. I began to wonder where it came from, and these words came into my mind with much comfort, "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." My poor soul began to wonder, Is this of the Spirit? has the Lord had pity and compassion on one so unworthy as me? for I had to say,

"Nothing in my hand I bring;
Simply to thy cross I cling."

At this point I began to think I was an Old School Baptist. At that time my father and mother came to my home (I was then married), and I told my mother that I was an Old School Baptist. She replied that she did not care what her children were, if they were only good christians. I was a great mystery to them, as well as to myself; for father and mother were Methodists from my childhood, and I knew nothing of Old School Baptists, only by hearsay, although there was a church in Warwick, and I had lived there all my life. So day after day my mind traveled, although my affliction was great, and I was made to see that the Lord was with me. I began to talk with a dear sister of the church, and she invited me to go with her to the next church meeting. I said no; but one morning before the time came for the meeting, as I awoke these words came to me, "Prepare ye the way of the Lord, make his paths straight." This I told her of, and she said it was a command for me to go and tell the brethren what I hoped the Lord had done for me. I had a great love for them, and it did not take much to make me willing; so I went to the Warwick Church and told the brethren there, in my poor, weak way, what the Lord had done for my soul, and to my surprise they received me, and I was baptized the next day by Elder J. N. Badger. He then lived in Warwick; and, dear brother, as we walked into the water I thought, Being buried with Christ in baptism, to rise and walk in newness of life. O how beautiful to my mind it did

seem, though sorrow and sighing came from my heart, for my condition in life was such that I could see nothing to live for. From that time until the present I have many times gone down to the Red Sea, and was obliged to stand still, and wait to see the salvation of the Lord; and many times I ask myself the question,

"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?"

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sail'd through bloody seas?"

This is some of my experience, which I give for the reason of the hope that is within me; but I feel that I have come short in expression of the real virtue. You remember your own and Elder Jenkins' very brief visit at our house. You remarked that the gospel was for the poor and needy. O how much Minnie and I regretted that your time was so short, for we felt the need of some word of comfort. I have not been able to attend meeting since last November on account of sickness in my family. We began to feel lonesome indeed. Once in a while some dear sister would drop in with some message of love, or Dr. Emory would speak a word of consolation, for he attended my children in their sickness. Those words came as the dew of heaven, helping me to bear my burden, which is heavy upon me. It is my desire that I may have grace given me to bear with meekness what the Lord may send; but this vile nature of mine is very rebellious.

I now feel it time that I brought this epistle to a close, lest I weary you, or trespass on your time. Your unworthy sister in hope,

MARY E. HYATT.

WILLARD, Va., March 17, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose you a letter from sister Mary J. Cox, which I have her consent to submit to you for publication in the SIGNS if you see proper. She is a sister to Elder J. N. Badger, and is isolated from all her brethren, living at a long distance from any church or brethren of our faith; but her letter speaks for itself, breathing the Spirit of the meek and lowly Jesus.

As ever, your brother in hope,

A. B. FRANCIS.

SMITHVILLE, Va., Feb. 13, 1891.

DEAR BROTHER:—I beg that you will pardon the liberty I take in writing to you, but I have desired to do so ever since I read your letter in the SIGNS of December 17th. I have desired to tell you of the comfort it gave me, and of the full and heartfelt fellowship I feel for the great and comforting truth it contains, yet I hesitated to intrude my poor words upon you; but now, on reading your letter in the present number of the SIGNS (Feb. 11th), I find some passages which so deeply touch my own

heart that I cannot longer refrain from telling you of the warm love and fellowship of my poor heart for the sweet words of truth which our God has enabled you to speak for the comfort of the poor and afflicted. When you speak of your own experience for many months, of walking in darkness, and feeling that you were forsaken of your God, that he would return no more, when all the "beasts of the forest do creep forth," I felt my heart go out in love and fellowship, my brother; for you so aptly described my own experience for so many long and weary months, when I felt that I was shut up and out from all hope, or the blessed enjoyment of the presence of my God forever. O how dark and dreary were those days, with no ray of light, feeling that all my professions of love for the truth and the dear people of God were professions only, with no heartfelt knowledge of the truth nor real love for his people, and my heart so hard and full of sin and rebellion against the God whom I professed to love and serve. Who can describe the loneliness, dreariness and desolation of those days, weeks and months? When I read or know of any of God's dear, tried ones passing through such deep waters my heart warms with love and fellowship for them, and I long to take them by the hand and tell them of my love.

In these great and heartfelt trials where can a poor sinner find any comfort or hope but in the soul-comforting truth of God's everlasting, predestinating and electing love? that "the Lord God omnipotent reigneth;" that he saw, yea, marked out every step that his dear, tried people must take; and that it is his loving hand which leads, guides and directs every step, all for their best good and his glory. They cannot have one trial that he does not appoint. My brother, if I could not rest on this rock I could find no resting place, no refuge from the storms and tempests of life. When in the darkest trials he says, "Be still, and know that I am God." Yes, a God of purpose, and not of chance. All things, whether they look to our poor, finite minds to be good or evil, are ordered by him who sees the end from the beginning. I do feel that if the absolute predestination of all things be not true, we have no God to trust in. If he did not see, order and mark out every step that his church should take in her travels through this sin-smitten world, then what have we to trust in? That was done before the foundations of the earth were laid. But thanks be to him, he is God, and besides him there is no other; and he "worketh all things after the counsel of his own will." The Scriptures abundantly prove this, and the experience of all God's dear people attest this great truth. This has ever been a distinguishing mark of Old Baptists, and I do wonder that any who profess to be of that despised few should

not believe it; but the Scriptures must be fulfilled, that of our own selves "shall men arise, speaking perverse things, to draw away disciples after them." These are truly "perilous times" for the church; but God is at the helm, and will guide her safely through. He has ever had and ever will have his witnesses for the truth, who fearlessly declare the whole truth, whether men will hear or forbear.

I know not why I write thus to you, my dear brother; I who so often fear that I know nothing of these things in deed and in truth, that all I do know is from the hearing of the ear, and have never been taught them by the Spirit, who alone can reveal them to the heart. I am so dead, so cold, my heart so hard and rebellious, so filled with the cares and vanities of this world. I know by bitter experience that "to be carnally minded is death." I would not have it so. I would know Jesus, and the power of his resurrection. I would that I could feel that life-giving power in my soul; but I am utterly powerless and helpless. My heart is so full of sin that I cannot raise even one cry for help, unless God by his grace gives me that desire, and subdues this selfish, corrupt nature by the power of his love and grace, which I need every hour, yea, every moment of my life, else I fall. Jesus' blood and righteousness is all my plea.

I am glad, dear brother, that you have had the privilege of visiting so many churches and dear brethren, and that the Lord has been with you, to comfort and bless you with a sense of his presence. How sweet and precious is a glimpse of the Sun of righteousness, when these dark clouds have been dispersed by the life-giving rays of that dear Sun. May the Lord sustain you and all the dear brethren, and enable you ever to contend earnestly for that faith which was once delivered unto the saints. When it is well with thee, then in your prayers remember your unworthy sister, if one at all,

MARY J. COX.

P. S.—Dear brother, since writing the foregoing I thought perhaps you would like to hear of sister Louise. She is now in Glasgow with her husband. He is publishing the *Glasgow Herald* there. She has a daughter nine months old. You may meet her next summer, as she expects to spend some part of the summer at Kenmore with her mother. As for myself, I am left alone in a wilderness, as it were. All my children are in Glasgow. My husband and myself live alone, with a young man who is employed in the office. All the society or preaching I have is through the dear SIGNS, except during the last few summers, when I have been permitted to visit my dear brother and friends in Loudoun and Fauquier. I know not whether I shall have that privilege the coming summer or not. I would like to go very much, and attend our association; but it is so

far and out of the way this year that I fear I shall not be able to attend. Remember me in love to all the dear brethren and sisters. My heart is with them, though so far separated in body. The dear Lord is over all, and is not confined to time nor place. If blessed with a sense of his love, prisons will palaces prove; and without that all is vain and empty, no matter what our surroundings may be.

I have enjoyed this last number of the SIGNS. Sometimes the dear Lord grants me this boon, and at other times I can see no beauty in it. Unless the Spirit sets the truth home to the heart all is vain. The flesh profiteth nothing—it is the Spirit that giveth life, is my daily experience.

May the Lord bless you and all the dear brethren, is the earnest prayer of your unworthy sister,

M. J. C.

SOUTHAMPTON, Pa., March 17, 1891.

DEAR BRETHREN BEEBE:—Some things must be shared with the brethren, and this letter of our dear brother Anderson is one of them; therefore I send it to you to be published. I have asked him not to cease writing to me for fear I will publish. I will try to exercise as good judgment as I can; but this letter, except the part of it that I have erased, certainly belongs to all the brethren, and I must let them have it. Yours in hope,

SILAS H. DURAND.

DUTTON, Ark., Feb. 13, 1891.

DEAR BROTHER DURAND:—Your letter came last evening. While I was sorry to hear of your feeble health during your trip to Canada, I rejoiced in your joy at your church meeting. We had quite an enjoyable meeting on the fourth Sunday in last month, notwithstanding we have to hold our meetings in a school-house that is rather uncomfortable in winter. One member joined on Saturday. Another minister has moved into the neighborhood, and I hope now, if I stay here, to have a fellow-laborer.

I was aware of the feeling among the brethren and sisters caused by the publication of my letters to you. The many letters that I have received containing expressions of love, sympathy, fellowship and encouragement have tended to deprive our sore afflictions of much of their bitterness, and enabled us to feel, in some measure at least, that the dear Savior has been coming upon the dark waves with the comforting assurance, "Be of good cheer. It is I; be not afraid." The long years that I was a lone wanderer, utterly ignorant of the existence throughout the world of a single companion in tribulation, peculiarly fitted me for enjoying the fellowship of the brethren, notwithstanding it has always been marred to some extent by a pungent sense of my unworthiness; but how comes it that that letter of which I was so

much ashamed, and which seemed to expose my imperfections and the vileness of my nature to such a startling extent that none could ever fellowship me after reading it, should have brought such precious letters from the brethren all over the land?

The prospect of my visiting you sometimes seems very dark, and sometimes I tremble at the thought of undertaking it if nothing were in the way; but if the Lord will I hope to go. If it is his will he will open the way. The information contained in your letter will, I think, be of great service to me if I go. I tried, but failed, to get any satisfactory information from the agent here. I am seven miles from St. Paul. I think my wife continues to improve some.

With love to you all, not forgetting the dear little children, I remain your unworthy brother,

C. W. ANDERSON.

FEBRUARY 17.

I CANNOT rest satisfied without writing more. I think I know how you felt on Sunday of your meeting. I have sometimes wondered why one should thus die and be killed all the day long, to enable him to "stand in the temple and speak all the words of this life." But wine, "which cheereth God and man," to be set free from the matter in which it is bound, requires the decomposition of that material. I remember one time a brother from a distance visited our church meeting. A visiting minister was also in attendance. He tried to speak, but had no liberty. He took his seat, and called upon me. I tried to avoid speaking, feeling like you spoke of, and as if I really could not; but some of the brethren began to urge me to speak. My feelings were such that I could hardly get upon my feet. I began to try to talk as best I could, not knowing how I could possibly proceed. After awhile this subject was presented to me, "Whatsoever a man soweth, that shall he also reap." I spoke for some time with more than usual liberty. When I stopped speaking I noticed that the brethren were considerably affected. The brother above referred to seemed almost overjoyed, and could scarcely contain himself. After meeting was over he started home, was taken down with pneumonia, and died. The next time I saw him was when I was called to assist in laying his body in the tomb. He was a precious brother, and had never heard me try to speak until the time above referred to. The thought now occurred to me that if I had yielded to my rebellious feelings and lack of trust in my Maker I should never have had opportunity to speak a word of comfort to him. It deeply affected and made a lasting impression upon me, and the more from the fact that he had been living where he had heard no preaching for a long time, and was aiming on that account to move where there was a church. "Master, we have toiled all

night, and taken nothing; nevertheless at thy word I will let down the net." When Peter's net had inclosed a great multitude of fishes, sufficient to fill two ships, till they began to sink, he said, "Depart from me; for I am a sinful man, O Lord."

But perhaps you begin to wish that I could learn when to stop writing.

C. W. ANDERSON.

"TAKE heed unto thyself."—1 Tim. iv. 16.

DEAR BRETHREN BEEBE:—I feel impressed to give the readers of the SIGNS a few thoughts relative to the admonition or injunction named above. As a rule we are (I mean the ministry) very free in our expressions concerning our care for the doctrine and the welfare of the saints, which is not out of place, unless we are out of place in neglecting to obey the injunction. Now the apostle by this and many other sayings was teaching Timothy how he should behave himself in the house of God. He doubtless needed the instruction given, as inspiration makes no mistakes. And furthermore, the instruction given by Paul and others, under and by the inspiration of the Spirit of revelation, suffices for the church and her ministry through all her varied dispensations. The church is called a flock, and the ministry are called shepherds. They are to be examples (examples) to the flock over which the Holy Ghost has made them overseers; and they are also commanded to feed the flock. Then how necessary, in view of the varied surroundings and conditions of each individual member of the flock, that the overseer learn from the Scriptures and his own experience the needs thereof. There are many weak and sickly; there are some timid and fearful; and some even boisterous and uproarious. Now the preacher that does not take heed to himself cannot by doctrine, exhortation and reproof maintain an equilibrium sufficient to the good health of the flock. Hence the necessity of the preacher preparing for his work as Paul would have Timothy prepare. How is that? one might inquire. Paul tells him in one place to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and in another place, to give himself wholly to these things (things that pertain to the doctrine and order of the church); and yet another, to give himself to reading, to exhortation and to doctrine, and to continue in taking heed to himself and to the doctrine, in order to the salvation (keeping separate from the world and its poisonous isms) of himself and those that hear him. His character, or what it should be, is delineated in the preceding (third) chapter. He must be blameless. O think of it! Have I conducted myself in such a way as to stand before my congrega-

tion with a good conscience? Have I hammered at the hidden mystery in such way as to freeze the little ones almost to death? Have I almost forsaken the flock for the filth of the world? Have I reveled when coldness and leanness pervaded the flock? Have I hidden under a covert when the wolf was at the door? O preacher, consider your ways and your calling, and ask yourself the question, Have I even tried to discharge my duty? I imagine I hear one saying, Well, I desire to do my whole duty; but I cannot afford to beg, as that would be shameful. But let me tell you it is not necessary that you beg, except at the throne of grace, which you do. But do you preach like you beg? Think of this. Does not the apostle exhort and teach you to rightly divide the word of truth? Tell the members of the King's household their several duties in connection with the doctrine, and be patient in all your duties. Day and night continue to succeed each other, and we need not be surprised that some of our nights appear exceedingly dark, long and wearisome; but rest assured that joy cometh in the morning. While the church (gospel dispensation) was in her infancy, the preachers (at least some of them) suffered the loss of all things for the sake of the cause. Are we any better than they? One thing I know, Some of us at times grow very zealous in appearance, and feeling our dignity and ability, we open our artillery on the earth-works of the Arminians; and if we conclude that we have blown up their magazine, and overturned their fortification, and laid waste their city, what have we done? Look around and see for yourself? It is nothing but a huge pile of dirt, too obnoxious to look upon, and we turn away in disgust. But while all this is in progress, where is the food for the little ones? They have nothing to eat, unless they eat of this pile of dirt, and that makes them sick nigh unto death; and but for the mercy of the Lord, they would surely die. I am exceedingly glad of the mercy of the Lord, else I might have been a murderer. But the mercy of the Lord endures forever. Perhaps some of those stout-hearted fellows who love war and desolation at times (not all the time) will eat heartily of this pile of dirt, and appear to relish it well; but eventually they will vomit it up. Then, O where has our "able sermon" gone? It has turned to vomit. Now would it not be better that we take heed to ourselves, and apply our hearts to wisdom, and feed the flock? God himself will take vengeance upon the world of the ungodly. Should we see an enemy approaching the camp, it is our indispensable duty to give the alarm, and to defend the flock as God gives ability, and victory for us is sure; for God gives that also. Should it become necessary for the welfare of the flock to expose moneyed systems, let us do it

valiantly, in the meantime teaching the truth as to giving and receiving; and in a faithful discharge of this duty we will never have much to regret. Brethren grow (as it were) covetous; but the truth is, they are covetous. Can't we afford to tell them this, and more, that it is idolatry? If we cannot afford to do our duty, what can we expect but shame and reproach? Then we do not have to beg for temporal things. We ought never to think of such things. This begging belongs to the class who build earth-works, which Old Baptists shoot pop-guns at when they are idle. But we should not be idle. We should ever be taking heed to ourselves, by industry and economy at home, by labors for the good of the cause, which is dearer than our lives. We should at no time be entangled with the affairs of this life, so that we may serve the church instantly. We should ever be ready to our religious duty, and exhort the brethren to a full discharge of all their duties, and God will bless us. His promise is sure.

Brethren Beebe, I have spun this to much greater length than at first I intended; and I feel that much more could be written, and more ably, by others. I do not wish any brother to even imagine that we would assume to be dictatorial; but I trust that in love for the cause and the general welfare of the saints I was impressed to write. Now I leave you; it is at your discretion. I am, I hope, not hard to please, as respects the publication of what I write. I would be glad were I in a condition to subscribe for the SIGNS, but I am financially "let" for the present.

May grace, mercy and truth comfort and help you.

J. S. COLLINS.

ARLINGTON Tex., Jan. 4, 1891.

SANDUSKY, Ala., March 18, 1891.

DEAR BRETHREN EDITORS:—We have been shut in here with cold and rain, so that I have been permitted to be at meeting but twice since the new year came in; and part of the time I have been in a very dark, despondent state, and the SIGNS has been the better appreciated, as a visitor coming weekly, laden with the good news and glad tidings of great joy, being filled with palatable and wholesome doctrine, and edifying experience and exhortation. It affords me strength and comfort to read the rich communications and editorials. The communications of Elders Purington and Wagner are worth more than the subscription price of the SIGNS. The experience of brother Anderson, sent by brother Durand, is also worth the price of the paper. I do not refer to these three to disparage any one else. Brother Varnes' article in the SIGNS for February 25th contains profitable advice; but I do not think he fairly understands me, nor the situation of the Baptists here, and in some other

places I have heard from. As he so nearly quotes some of my words, I suppose I am the one he points to as agitating the "Mystery of iniquity." I would like to make myself understood; that what I have said concerning certain ones that have held up predestination and its advocates to contempt, and made war and divisions about it, does not apply in the least to those in Illinois or elsewhere that are keeping peace upon the subject. Those who say they cannot see the doctrine as we do here, and have made no war about it, would be received by us, and treated with due courtesy and brotherly kindness; and those who have gone out from us, and called us heretics, Sadducees and two-seeders, and other hard names, when they get weary of the course they have taken, and come back, and say they want peace and union, we are ready to take them in with a confession of their errors; but since they have gone out and left us, they occupy a position between the Predestinarian Baptists and the Arminians. They are not whole Predestinarians nor whole Arminians. I still think they occupy the corresponding place to those Ashdod children, and their speech in their discourses is precisely as I stated; and while they occupy their present position, and continue to manifest their enmity towards us, I cannot witness for them that they are genuine Old School Baptists. The course they have pursued has caused bitter sorrow to many, and has baffled the faith of many of the weak; but I feel to hope that we who remain upon the old platform can now go on in peace, and that we may recover from the shock it gave, and that there may be some ingathering of the little ones who stood off in awe and amazement while the conflict was going on. Many good brethren have regretted the sad affair, and remarked that it was a pity the opposing party would act so derogatory to their own as well our welfare; and in almost every prayer in our meetings the petition went up to God to visit Zion, and bring peace out of war, and order out of confusion, and grant to every erring one repentance unto life. I am satisfied that many private and secret prayers were made in behalf of the church in these parts and elsewhere. I suppose brother Varnes can understand from these hints that the situation is quite different here from what he says it is where he lives. I hope that peace may continue to abound there upon the subject of predestination, and that brethren may continue to prove true to brother Varnes. If they should ever oppose him, and tell him his doctrine had to be stopped, that it was God-dishonoring, and a disgrace to Primitive Baptists, that it is heresy, and two seedism, and that Mormonism is better than it; and if his brother preachers should set and nod to a Methodist preacher while he is

preaching, and then rise in the pulpit and do all they could to fire the minds of his congregation against his doctrine; then go off and misrepresent him among strangers, and feel around to learn if he would be recognized to set up nonfellowship; then the preacher and a member hold a private caucus, and the member take the streets of a town to denounce him, and proclaim his nonfellowship; then the preacher and his church rally to his support, and enter a protest of nonfellowship in their conference, and exclude those that oppose it; brother Varnes would by this time have his faith tried, and would feel like he wanted some body to pray in earnest. I hope that he may never have such an experience.

I will now come to a close, hoping that all who read the SIGNS may fairly understand that I do not censure any one for disbelief of predestination, if they have no hard names to call me and it, and do not declare nonfellowship for me and it. I am satisfied there are thousands of Baptists who comprehend but little of the doctrine, and it would be very unbecoming to cast reflections upon the innocent. I trust that none of the innocent will construe anything I have said as applicable to themselves; and I hope that they do not indorse the abrupt and wild course some have pursued in these parts, and in some other places. Desiring that peace and love may abound among all the household of faith, I close for the present.

P. J. POWELL.

MARCH 14, 1891.

DEAR BRETHREN:—I have often thought since I saw you that I would write you; but a feeling sense of my unworthiness and ignorance in spiritual things has deterred me from making the attempt; and I do not know that I should at this time, except as some relief to my own mind, hoping that if I fail to interest you, I will not fail to receive from you a word of comfort.

I have had a name among the Predestinarian Baptists over twenty years, and have, unworthy as I am, been blessed with many tokens of love and fellowship from brethren and sisters in the different churches in my own and sister associations. I am often made to wonder why it is. One thing I do know, that the love and fellowship of God's children has become to me my life. Take that from me and I should be most miserable. The matter I most desire to write about just now is to call your attention to one thing that to my mind is one of the things that is lacking in almost every Old Baptist Church of my acquaintance, and to ask you to write something in our family paper, that the pure minds of the brethren may be stirred up to discharge their duty, namely, the relative duty of pastors and churches, more especially the support of those in the ministry. We

have in all our churches good, thoughtful brethren that individually are ever ready to bear their part and give of their abundance toward helping the tried servants of our God. It has always seemed to me that while I would not hinder the private generosity of brethren, I think that a church should act together in the support of a pastor, and that each member should feel it not only his duty but a privilege to contribute his or her part. If I can give twenty-five cents it is as much my duty to do so as the one who can give as many dollars. No one will deny that a church should look after the temporal wants of their pastor. Now if there is no concert of action, and no member knows what another has done, how is the church to know whether her pastor is provided for or not? Again, what right has a brother or sister to expect one or a half dozen to bear what properly should fall on each, according as the Lord has prospered them? How often have I seen with a sad heart good brethren and sisters, after feasting upon the preaching of some dear brother, bid him good-by, with an invitation to come again, expressing their pleasure in hearing him, and yet never thought to give him a cent to help pay the expense of his trip. The comfort of a minister's family is as dear to him as to any of us, and I cannot feel that the brother or sister who neglects this plainly taught duty has any right to expect the blessing of God. Neither is any church the right to expect the blessing of God in having the services of a pastor, if she is neglectful in this respect. I do not consider that there is any one duty or command of our blessed Master more binding upon his children than another, so that the chastening rod is any surer to be visited upon them for the neglect of one more than another. The destitution of many churches to-day of the preached word is to my mind largely owing to their neglect in this respect. Our ministering brethren often suffer for the comforts of life, or their families do, and fear to say a word for fear of being accused of preaching for money. The brother who sees this neglect on the part of other brethren fears to say anything to them, for fear of hurting feelings, and thus the matter goes. It is a sad state of affairs when God's children are afraid to exhort one another to love and good works. I feel anxious that some brother who can write on these matters will do so. I am one of the little poor, and am not willing that my name should appear in print. My own failings and weaknesses are so manifest that I am not worthy nor capable of instructing any of my brethren. If your mind is so directed, please write upon the matter. Hoping to hear from you, and of seeing you again this year, I will close, with love to you and family, and to brother William.

Your brother, I hope,

J. W. W.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1891.

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.

SIN AGAINST THE HOLY GHOST.

"ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views, through the SIGNS OF THE TIMES, on the question, What is sin unto death? Is blasphemy against the Holy Ghost the same thing as the sin unto death? Does the child of God, after being born again, blaspheme? Did Ananias and Sapphira blaspheme? There is much discussion among the Baptists here, on this question. Please answer; and I hope to hear from others also, on this subject. Yours,

M. D. COX.

RIPLEY, Tenn., Feb. 20, 1890."

R E P L Y .

Although we would not dare to engage in a merely speculative discussion of the questions proposed by our correspondent, it is of much importance that the saints should correctly understand the subject so far as it is involved in their own individual experience. The adversary is ever ready to wrest even the words of inspiration, so as to make them appear as condemning the very ground of the confidence of every sinner whom God has given to hope in divine grace. When they are thus bewildered by the devices of Satan, the saints mistake the consolation of the gospel for condemnation to themselves. Natural reason will always indorse the accusations which are presented by the accuser of the saints, and in the letter of the Scriptures that reason will find every charge sustained; and in submission to the infinite justice of God, the saved sinner confesses that God is holy and righteous, even though the sentence of death must rest upon him. It is by faith alone that the grace of God is revealed as bringing salvation to them that were lost. No subject of that salvation can deny that he was lost in sin and in death, when that grace was revealed in him, by which he was made to hope in Jesus Christ for the remission of sins. There could be no grace in the saving of one who was not a sinner. The glorious grace of God is revealed in Jesus, in that in him every chosen vessel of divine mercy is a sinner whom the blood of Jesus Christ cleanseth from all sin. See 1 John i. 7.

"What is sin unto death?" The views of no mortal can be of any consequence to the sinner who would know the truth of God. The word of inspiration alone can be depended on as infallibly correct. In that word we are told that "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The consequence of transgression of the law given to Adam is seen in the universal reign of death over all who were involved

in sin by his one act of disobedience. Under that law death passed upon all men, for that all have sinned. The obedience of Adam was justly due to his Creator. The commandment which God gave to him did not bring him under obligation; that law only demanded the obedience which as a dependent creature it was right that he should render to his Maker. When the transgression of that law brought sin into the world, that sin was unto death. No other penalty was provided in that law. From the entrance of sin, there has been manifest the dominion of death. It cannot be of the transgression of that law the apostle speaks when he says, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." Neither does the remaining portion of that verse refer to the sin against that law. "There is a sin unto death; I do not say that he shall pray for it."—1 John v. 16. When the subjects of redeeming grace are brought into the liberty of the gospel, they are no longer under the law of sin and death. Consequently it is not possible that they should sin against that law. Their allegiance is due to the perfect law of liberty in Christ Jesus; and in walking in obedience to the precepts which are written in their hearts by the Spirit of truth, they live in the answer of a good conscience toward God. But if they live after the flesh, they die to all experience of the assurance of hope in Christ. This must be understood as applicable alone to the present experience of life, or death, in the individual saints in their temporal state. It will not be necessary to remind the children of God that their Lord has given them eternal life, and they can never forfeit that gift, because that life is hid with Christ in God. Since the blood of Jesus cleanses them from all sin, it cannot be that there is a possibility of his work being defeated by any sin which can be committed by them. This is confirmed by the fact that the saints "are kept by the power of God unto salvation ready to be revealed in the last time." 1 Peter i. 5. Since their Savior has all power in earth and in heaven, it is certain that he will not be disappointed in his will that all his chosen people shall be with him where he is, that they may behold the glory of their triumphant Redeemer. His own complete atonement has satisfied infinite justice on the part of all for whom he gave himself a ransom. He was delivered for our offenses, and was raised again for our justification.—Rom. iv. 25. As it is evident that the saints are not under the law of sin and death, Paul may well challenge all accusers, saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us." As surely as God has raised up Jesus from the dead, so surely has Jesus forever satisfied in every particular the demands of justice against his people. So our Lord himself declares, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Hence, it is clear that no sinner who is cleansed by the blood of Jesus can perish under the power of death. On the other hand, there is no need of any particular sinful action to bring the condemnation of divine justice upon the sinful family of Adam, in whom they are all condemned and under death already. We do not understand the language quoted from John as being applicable to any other characters but such as he designates as "you that believe on the name of the Son of God;" and he says that he has written unto them, "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." This can be true only of those of whom Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." There is no eternal life anywhere else but in this gift of the sovereign grace of God. It is not consistent to understand any expression of Scripture as teaching that this language of our Lord is liable to prove untrue. Whether we shall receive the correct idea of the subject under consideration, or not, the eternal life of all the election of God in Christ Jesus is securely hid with Christ in God. By no possibility can the saints lose that life.

To these very characters, however, Paul writes, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 12, 13. It is evident that it is in their present condition that they realize both the death and the life of which Paul speaks. This agrees with the personal experience of the saints. When enabled by divine grace to mortify the deeds of the body, and walk in the Spirit, there is an experience of life which is never realized when living after the flesh. The death which is in consequence of living after the flesh, is bitterly felt when the conscious child of God is made to mourn his departure from the pathway of obedience to his dear Lord. It is not that the terrible thunders of the written law of God are denounced against him with fiery condemnation; but when in his sin against the commandments of the Lord, the Spirit gives him to feel that Jesus looks on him, then with Peter, he weeps bitterly. This is death to the believer who loves his Lord. But

even in that depth of distress there is evidence that the love of Christ dwells in the heart of the transgressor, since the very goodness of God leads him to repentance.

The primary application of the text, 1 John v. 16, appears to refer to the relationship of the saints in the organized church. The law of Christ demands the obedience of every one who loves him. For every sin against his commandment our Lord has enjoined the penalty which must be suffered by the transgressor. In many cases the sin is covered by the manifestation of that repentance which Christ is exalted a Prince and a Savior to give to Israel. The saints are authorized to pray in such cases, and the Lord will give life for them that sin not unto death. But there is such sin as cannot be tolerated in the members of the church. From such transgressors the commandment of the Lord is imperative that the saints shall withdraw themselves, and not keep company with them, nor even eat with them. Such sin is unto death, in that it requires that the church shall withdraw from the transgressor; and since no confession could retain the fellowship of the church, there is no command that the saints shall pray for it. It is mere mockery of fellowship when one is held as a member of the church while he is not retained in the love of those who nominally count him a brother. So, it is manifestly hypocritical to pray for the retention of one as a brother when there is no love prompting such prayer. Whatever words or actions of any saint forbid the continuance of brotherly love toward him, they constitute a sin unto death, since they separate him from the love of the brethren. If such separation is the result of any conduct of a brother, that is sin unto death to him. If it is the pleasure of our Lord to give such repentance as shall retain the love of the brethren, there is nothing which can constitute a sin unto death, since there is no death where the love of Christ continues.

"Is blasphemy against the Holy Ghost the same thing as the sin unto death?" From what has been stated in reply to the first question of our brother, it will be seen that we regard the sin unto death as limited to those who have been brought into the living fellowship of the saints. Where our Lord declared the blasphemy against the Holy Ghost to be not forgiven, it was in connection with the refutation of the charge that he cast out devils by the prince of devils. After repelling that false accusation, he says, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall

not be forgiven him, neither in this world, neither in the world to come."—Matt. xii. 31, 32. In this fearful denunciation of blasphemy against the Holy Ghost, there is evident reference to those charges which he had just refuted. So Mark adds the explanation, that it was "Because they said, He hath an unclean spirit."—Mark iii. 30. There is no record that the truth of God ever was known to those Pharisees and scribes, whose accusation of Jesus was blasphemy against the Holy Ghost. Their own words condemned them as enemies against the perfect holiness which is revealed in Christ Jesus. In reviling the manifestation of the Spirit in Jesus, they blasphemed against the Holy Ghost. Their enmity against God was plainly exhibited in their railing against the divine power and grace which was displayed in the works of Jesus. That proved them to be destitute of the love of God and his righteousness. Yet in attributing to Beelzebub the power by which those works were wrought, those enemies were guilty of blasphemy against the Holy Ghost. Being already under condemnation and death, their awful sin but demonstrated the justice of that judgment of God.

Neither in the legal world, where Jesus was when he spoke these words, nor in the new world of his gospel kingdom, which then was to come, can there be any forgiveness of sin which is against the Holy Ghost, and not against Jesus as the Son of man. There can be no sin or blasphemy of any of those for whom Jesus died, but that is against him as their Surety and Redeemer. So it is written, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. There can never be any abatement of the just condemnation which rests upon every sinner. Only as Jesus has borne the sins of his ransomed people in his own body on the tree, can they be justified by his infinite grace. As every sin of his chosen people was laid on him, and he has atoned for them, clearly all those sins are against him. "All manner of sin and blasphemy shall be forgiven unto men." If there were one sin from which the blood of Jesus Christ could fail to cleanse his saints, there is not one of his people who could hope in his salvation. Every one feels himself the chief of sinners, and therefore nothing less than the infinite grace of God can afford assurance to any of them.

(Concluded next week.)

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P O E T R Y .

THE LORD WILL PROVIDE.

SEE Abram walking up the hill
With Isaac fondling by him still,
And prattling in his ear.
At length the lovely child is bound,
The hand is stretch'd, the knife is found,
And then the Lord appears.

If thou art sprung from Abram's stock,
A sheep of Jesus' little flock,
For trials arm thy mind;
Temptations will beset thy feet,
A thousand dangers thou shalt meet,
A thousand struggles find.

As every trial passeth o'er,
Expect another full as sore,
Perhaps a sorer yet.
And when the clouds begin to rise,
They blacker grow and fill the skies,
And threaten ruin great.

Perhaps the Lord withholds his light,
And keeps his help far out of sight,
Thine utmost faith to try.
Yet this remember, O my friend,
When thou art brought to thy wits' end,
That Abram's God is nigh.

On danger's brink when thou art brought
In sad perplexity of thought,
Then Jesus draweth near.
He speaks a word divinely mild,
And cheers the poor, distressed child,
And scatters all his fear.

MARRIAGES.

At the residence of the bride's parents, near Macomb, Ill., March 4th, 1891, Mr. Edward M. Fuhr and Miss Harriet Vanmeter, her father, Elder I. N. Vanmeter, officiating.

OBITUARY NOTICES.

John Henry Bowen was born in Raritan Township, Henderson Co., Ill., Feb. 21st, 1864, and departed this life near where he was born Feb. 27th, 1891, aged 27 years and 6 days.

Brother Bowen made a profession of his faith in Jesus Christ in May, 1883, and was baptized by the writer in July following, in the fellowship of the Bethany Church of Regular Primitive Baptists. In March, 1885, he became a member of the New Hope Church by letter, and remained in her fellowship until his death. The deceased was only in his twentieth year when he put on Christ publicly; but he read his Bible much, and was soon confirmed and established in the doctrine of salvation by grace so thoroughly, and loved it so dearly, that it was his almost daily talk among his friends. He not only believed in the doctrine of grace, but was able to give the reason why, and was uncompromising with every conditional system of creature works.

The circumstances attending brother Bowen's death were unusual, and very shocking to his family and friends. When quite young he was united in marriage with a very young and beautiful girl, Miss Lucinda Jane Lovett, who had borne six children to him before his death, the last one, twenty-six days old, dying twenty-three days before its father's decease, and the mother, of course, left in grief; but her worst trial was yet to come. He and his brother, Lewis C. Bowen (also a church member), were out in an open field with a team and wagon, and had both shot their guns at some wild geese. Lewis left John standing near the team; and when he was about twenty-five yards away John called to him and said, "Come back here, Lew; I am dying." He spoke again, saying, "Come quick; I am dying." Before his brother reached him his gun dropped out of his hand, and he was about to fall. He said to his brother, "Put my cap on; my head is cold. Ease me down." After speaking a sentence of prayer he grasped his brother's hand, saying, "I am dying happy. Good-by, Lew." He spoke no more, but breathed a short time and was gone. It was a severe trial to the surviving brother, out in the open field, on the cold ground, to witness the dying struggles of a beloved brother alone. Brother Lewis called loudly, and soon had others on hand to convey the lifeless body to the house. But what a shock to his beloved wife, to his parents near by, to his children and friends!

I being quite a distance from home, did not get a despatch in time to reach the place of burial in the town of Terre Haute, Ill., and I met a large audience in a meeting-house in that place on the fifth Sunday in March, and tried to comfort the bereaved ones from Philippians i. 21. Elder Cyrus Humphrey was also present and took part in the services. May the Lord bless the bereaved.

At the request of the mother of the above deceased, I hastily pen a few thoughts in verse, which she wishes appended to the obituary:

"I'm dying happy, brother, and bid you now good-by;

Without a moment's warning I am thus called to die,

To leave a world of sorrow, of sin and pain and woe;

Through grace I am now ready to bid farewell and go."

Thus was he in a moment, an unexpected time,

He leaves his wife and children, and many a loving friend,

Called by his Lord and Master to leave this earthly clime.

No time allowed for saying a word to wife or child;

Yet as his Master called him, he left well reconciled.

Without a parting blessing, or time a word to send;

But O the heavenly comfort his dying words expressed:

"I'm dying happy, brother, and soon shall be at rest."

Thus passed away our brother, just in the prime of life,

Cut off from the embraces of friends and loving wife;

But we should all remember the victory of his faith:

"I'm dying happy, brother," and bowed his head in death.

When one is thus so quickly cut down just in his prime,

It solemnly reminds us "man knoweth not his time;"

But with a hope in Jesus, let death come when it may,

We also shall be ready to die and soar away.

I. N. VANMETER.

MACOMB, ILL.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Sidling Hill Church of Old School Baptists, in Fulton Co., Pa., to commence on Friday, May 1st, 1891.

We give a cordial invitation to all of our faith and order, and would be very glad if some of our ministering brethren could meet with us at that time, for we are lonely as to ministers. It is true that we are poor, and cannot offer any worldly inducements; but we know that God's faithful servants do not go for filthy lucre's sake, but of a ready mind.

Those coming by railroad will need to take the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, about the middle of the day, as the church is about twenty miles north of Hancock. Those who contemplate coming had better write to brother Dennis Mellott or brother Jacob F. Garland, whose post-office address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

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W. A. Z. Elkins 2, Elder F. P. Branscome 2, Joseph E. Anderson 2, Elder F. P. Branscome 2, Elder H. P. Curry 2, Wm. Gore 2.50, Sophia W. Dunning 2, Mrs. Cyris Rutherford 5, I. W. Housel 2.50—Total, \$22.00.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 22, 1891.

NO. 16.

POETRY.

THE VOICE OF THE SON OF GOD.

Psalm lxxvi. 16.

COME, ye that fear the Lord,
And lend a listening ear;
We'll sing the wonders of the Word
That makes the dead to hear.
Bound in the thrall of sin,
Unconscious in this tomb,
Unmindful of decay within,
And of our dreadful doom.
In death we still had lain
But for the voice of one
That called us into life again—
The life of God's dear Son.
All things that we had done
That voice brought plain to view;
And Sinai's thunder now begun,
Did seem to pierce us through.
That mountain all on fire,
The trumpet long and loud,
Spoke words that mortals cannot bear
From out the angry cloud.
For refuge we had fled,
But knew not where to go,
Till the same voice that wakes the dead
Our trembling souls did show.
Through water and through fire
We came to land of wealth,
And in mount Zion our desire
Found grace and saving health.
O may we never roam,
But ever here rejoice
In him who called and brought us home
By his almighty voice.

C. W. ANDERSON.

DUTTON, Ark., March 6, 1891.

CORRESPONDENCE.

LEESBURGH, Va., March 27, 1891.

DEAR BRETHREN EDITORS:—I noticed in the SIGNS OF THE TIMES, some numbers back, a request for my views on the following words (if not mistaken; for I have misplaced the paper): "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. 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. 1-3. This is what Paul says to his "brethren" about Israel. By every one in whom is grace, will grace be manifested. They are created for this purpose, unto good works, which God hath before ordained that they should walk in them. Therefore it is impossible for one in whom is grace to fail in manifesting that grace. There can be no doubt but that the grace of God dwelt in Paul. Because we believe this, we scrutinize what Paul says, and attach importance

according to our faith in the authority by which he spoke. Being fully persuaded by divine authority and the Spirit of our God, Paul spoke; and by the same Spirit only can be understood what he did speak. My heart's desire and prayer to God is that he will give me the Spirit, by which I may be able to explain Paul's meaning, to the spiritual edification and comfort of "E." and all lovers of the truth.

It is my understanding that the Israel for whom Paul prayed should be saved, was not Israel who hath attained unto righteousness which is of faith, but Israel who, attempting to attain unto righteousness by the works of the law, stumbled at that stumblingstone. If my conclusion is right, this brings up a very important question.

It appears to me the apostle was not speaking about the righteousness wrought out by the blessed Redeemer, when he suffered upon the cross for all those given to him by the Father before they were believers; for of them the apostle says, "If we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. ii. 15. Of this "we" he says in the eleventh verse preceding, "If we be dead with him [Christ], we shall also live with him." Therefore it seems evident that we who were dead with him shall live with him, whether we believe or believe not. But there is a salvation in believing, and a righteousness by faith. It is this righteousness the apostle had under consideration. There are those as did "Israel," who believe righteousness can be attained unto by works. Such, though ignorantly it may be, are denying Christ. For the salvation of such, it seems to me, the heart of Paul was filled with holy desire and prayer. He seems to be especially concerned for these. In the chapter preceding he says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The apostle prefixes what he says of his own feelings toward his brethren, his kinsmen according to the flesh, with the most solemn declaration of the truth of the same, "I lie not," and tells in whom it is true. "I say the truth in Christ." My assertion, opinion or feeling, expressed or otherwise, contrary to this of the apostle Paul,

must be in the flesh, and not in Christ, unless it can be shown that Paul was not in the Spirit; and if that could be proved, then would Christ be denied indeed; for he too, as Paul, was willing to lay down his life for his brethren according to the flesh, though they be rebellious and unbelieving. "Greater love hath no man than this, that a man lay down his life for his friends." Yes, "for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The strongest evidence any man can give of his devotion is his willingness to lay down his life, and no man will do that except for a friend. But such is the power of the Spirit of Christ in man as to make him willing to die for his enemy; but only those enemies for whom he believes Christ died. I ask, my brother, when you are compelled to condemn a brother would you not rather that you be wrong in condemning, than that the brother should deserve the condemnation?

There is such a brilliant display of this kind of zeal, willing to lay down their life for themselves and friends, in these times by some, would it not be well for us to notice how much they are willing to sacrifice for their enemies, or those who oppose them? I cannot believe that this kind and devoted feeling on the part of Paul toward his brethren prevented him in the least from telling them in the plainest manner possible the whole truth of God. But surely with such feelings in him toward them, Paul could never give up his labors to save them from the error of their way. See in all this ninth chapter how faithfully he declared unto them the whole counsel of God. Paul did not try to make proselytes unto himself, to build up a party for himself, but with meekness and patience instructed those who had a zeal, but not according to knowledge. Men, to gain favor and make capital for themselves, will "with feigned words make merchandise" of you; but the man of God, moved by the Spirit of God, cannot do this; no, though it cost him his life. That he is (or should be) willing to give for his brethren, though they be not his friends; but not one jot or tittle of the truth should he yield. To contend for the faith is enjoined upon us; but how can it be said of a man who forsakes and turns his back upon his brethren, that he is contending earnestly for the faith?

Who is he to contend with but his brethren? and who among his brethren? They who agree, or they who disagree with him? What some call contending for the faith, I call downright rebellion against the faith. But I trust we love that kind of contending manifested by Paul; such as this, "My heart's desire and prayer to God for Israel is that they might be saved." Paul says of the Israel he is talking about, that they are his kinsmen according to the flesh, but calls them "brethren;" but he says of them that they have a zeal of God, but not according to knowledge, and that they were trying to attain unto righteousness by the deeds or works of the law. Now here is the important question: If some of our brethren should believe what we know to be wrong, how are we to treat them? Issue a manifesto, declaring them to be clean gone to the devil, and that all they who would not go with them must separate themselves from them? No, this is not the way the apostle felt toward them, but he would wish myself accursed from Christ for your sakes. My heart's desire and prayer to God is that you might be saved. Such a desire in the hearts of our brethren at this time would open the prison doors to them that are bound, bind up the broken-hearted, restore peace and gladness in all the bounds of Israel, and fill her with thanksgiving and the voice of melody. I can but believe that every heaven-born soul desires this as sincerely and earnestly as did Paul. We are all taught alike. Our experience must be like Paul's or we cannot be Christ's.

To my mind those for whom Paul entertained such a deep and abiding solicitude were Israelites indeed, but such as saw men as trees walking; from whose eyes the scales had not yet fallen; to whom "blindness in part (not altogether)" "is happened." But they were Israelites notwithstanding; and being Israelites, they must and would be saved; for "all Israel shall be saved." "As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." To Peter directly, yet to such, it appears to me, our Savior addressed the words, "Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." The Father's house is where he dwells; the church, which is his body, the fullness of him that filleth all in all. In the

church, which is his body (not simply the organized body of gospel believers, but the whole body of Jesus), are many mansions, in which all dwell who were chosen in him before the foundation of the world; no matter in what age, or in what dispensation, they lived or died; whether they believed in him as the God Almighty, the Creator of all things, or God Jehovah, self-existing, or God Omnipotent, the Creator, Preserver, Savior, Redeemer, All in all; they all have a place in Christ. Neither Abraham, Isaac or Jacob (and certainly none during their day and generation) knew him by his name Jehovah.—Ex. vi. 3. Farther on he was revealed as the self-existent God, and the help of his people. Still farther on he was revealed to John on the isle of Patmos as Lord God Almighty, which art, and wast, and art to come.—Rev. xi. 17. And in Rev. xix. 6, John says, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord God Omnipotent reigneth." The voices that John heard would indicate that it would require many mansions to hold them. First, the voice was a great multitude; then as many waters; then of mighty thunders. The voice grew louder and louder, until it filled the whole earth with his praise. There is no voice like the voice of mighty thundering. It shakes all things that can be shaken. And the voice was, "The Lord God Omnipotent reigneth." In no other dispensation, and by none other, did God speak in such thundering tones as by Jesus Christ, saying, "This is my beloved Son; hear ye him." Even the dead shall hear this voice. He had power given him over all flesh, good and bad. As Lord God Omnipotent he reigns. Such a revelation of God's word and purpose was never before made. It is nothing short of the fullness of the Godhead bodily. It would not be surprising if we did not find the word predestination in the Old Testament, nor those who believed in it. But we are sorry to see some of our brethren at this time do not believe the Lord God Omnipotent reigneth absolutely over all things. He who does not believe this, comes short in his faith of the glory of the revelation of God in Christ Jesus. But if we deny these, and those who go about to establish their own righteousness, a mansion in Christ, would we not vacate many mansions which are in Christ? Comparatively, I think, there would be very few left and occupied. Christ would be deprived of many for whom he died. Abraham, Isaac and Jacob, Moses, and those in his day, to say nothing of those before Abraham, would have no mansion prepared for them. There would be no holy faith, no saving hope, no godly love, for them to dwell in if Christ is only a Savior to those who have attained to a perfect knowledge of all things in the

doctrine and order of God's house. I believe but few will be saved, as is written. But if this idea be true, Elias would have been deprived of the little consolation that was left him, "I am left alone," for the devil would have gotten him also. But evidently this was not Paul's way of thinking; for he says, "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Neither did Christ cast them away simply because they were not sound in the doctrine or practice, or came up to the standard that was in him; nor did any of the apostles; nor did they teach any man to cast his people away whom God foreknew, no matter how weak they were in the faith. But Paul did teach, "We then that are strong ought to bear the infirmities of the weak, and not please ourselves." He did not teach to be partaker of their infirmities, but bear their infirmities. O that brethren would do this! There is a beautiful harmony in the voice of all who wrote as they were moved by the Holy Ghost. John did not say, Try them if they be sound in the doctrine, and if they "have resolved to walk in the gospel line;" but, "Try the spirits." It is by the spirit in a man we are to judge, and not by the knowledge in the head. Those who are poor in spirit; those who mourn; those who are meek; those who hunger and thirst after righteousness; those who are merciful; these we are to esteem our brethren. We are even to pray for those who are ignorant of God's righteousness, and are going about to establish their own righteousness; who are, I think, generally revilers and persecutors of gospel believers. But we are not to revile and persecute them. If we do so what better are we than they? Can we do it and have the true spirit of prayer in our hearts, the spirit of Jesus, who commanded to pray for our enemies? When he was reviled, he reviled not again, when he suffered, he threatened not. Those who have the Spirit are admonished to walk in the Spirit. This Paul did when he prayed for the salvation of Israel, who had a zeal, but not according to knowledge. He did not forget the time when he "was zealous toward God" as those Jews were who were then persecuting him; and at that time he "persecuted this way unto the death, binding and delivering into prison both men and women;" and that he was on a journey to carry out this very persecution that was in his heart, when there shone from heaven a great light round about him, and he fell to the ground, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" If there is one mean trait in a man more despicable than another it is ingratitude. Paul was not ungrateful. It was his heart's desire to show unto others that grace which saved him when

ignorantly he persecuted God's people. The grace in his heart did not teach him to refuse forgiveness to the man who owed him only a hundred pence, when he had been forgiven ten thousand talents which he owed. Dear old soldier, how we love thee! and how much we would love to be just such a man of grace as thee! We would rather take thee as our pattern, than all the young persecuting Sauls the world contains!

We cannot see that there was any more grace or knowledge in the decree of Nebuchadnezzar that every people, nation and language who should speak anything amiss against the God of Shadrach, Meshach and Abednego should be cut to pieces, and their houses to be made a dung-hill, than there was in his decree that they should heat the furnace one seven times more than it was wont to be heated; and that the most mighty men that were in his army should bind Shadrach, Meshach and Abednego, and cast them into the burning fiery furnace. In the one case he would subject the true worshipers of God to the most cruel death for being true worshipers, and in the other he would subject the false worshipers to the same for being false worshipers. One was as wicked as the other. We should no more vent our anger on the false worshiper than on the true. God controls and directs both. It was God who softened and hardened Pharaoh's heart, and in him God showed his power to do either or both. The Scriptures teach, "Wait on the Lord." The true believer waits because he believes the Lord knows best when to come, how to come, and what to do when he does come. A confident expectation produces a steadfast waiting. Undertaking for ourselves shows want of belief in God's promises.

There is but one way decreed by God how man shall obtain knowledge, and that is by eating. Man's way is by teaching, studying, reading and searching. Experience is not only the best, but the only teacher whereby we gain knowledge. God told Adam (and surely God is a good teacher), "In the day that thou eatest thereof thou shalt surely die." But Adam did not know it was true until he did eat. He knew God had said so (and we are afraid that is about the extent of the knowledge of many), but he did not know it for himself until he did eat. When he ate of the tree of the knowledge of good and evil, when he partook of good and evil, then he received the knowledge, and knew for himself that what God had said was true. He then "became as one of us of us, to know good and evil." He knew too much now to stay in the garden; for he had the privilege granted him while in the garden of eating of the tree of life. And God did not intend that man should, after his fall, obtain eternal life through his own works. Had he done so, he would

never have denied him the only chance he ever had. God did predestinate man to eat of the tree of life, but not by his works; and man must eat of the tree of life before he can have the knowledge of life. We must be actual partakers of life before we know for ourselves the blessedness of life. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." These are the words of our blessed Redeemer. So we see God's original plan of obtaining knowledge is the same yesterday to-day and forever.

I cannot understand what some of our brethren say about teaching children, and having them to read the good books our good brethren have published. Such an idea must have its origin in an expectation; and if I know anything about it, it is an expectation sure to prove delusive. This kind of knowledge does not come in that way.

These Israelites of whom Paul speaks had a zeal of God, but not according to knowledge. Perhaps they had eaten of the tree of the knowledge of good and evil. They had an experience of good and evil. They had eaten of the goodness of the law, and of its curses. They desired righteousness, and were striving for it, but could only strive according to the knowledge they had. Many poor children are in this condition. All have been there. Paul, exercised by that holy grace in his heart, could but pity them; for he could not forget his Jewish religion, and how that beyond measure he persecuted the church of God.—Gal. i. 13. Yet he knew these poor, striving, laboring creatures could never attain to righteousness in this way; for this way was blocked and guarded, and the only way was in submitting themselves unto the righteousness of God. But a man cannot submit to anything and everything. Knowledge brings submission. If I know that the amputation of my arm or leg is best, I will submit that it should be done. But I must know that first, or I will not submit. The only way to obtain this knowledge which shall produce submission is by eating the flesh and drinking the blood of the Son of man. Knowledge thus received prepares the heart to submit itself to the righteousness of God. "The preparation of the heart in man and the answer of the tongue is from the Lord." It takes great preparation to prepare man for great things. Great are the works of righteousness to be wrought out by him, and great is the work that works that righteousness in him. "How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee."—Psa. lxxvi. 3. Terrible indeed is the work, and no power short of the power of God can prepare our heart, full of enemies, to submit itself to the righteousness of God. Though we have faith, that faith must be ex-

exercised in terrible trials, afflictions and persecutions before we are prepared to submit ourselves to the righteousness of God, and to follow our blessed Redeemer whithersoever he leadeth. Peter found this true, as every other one has whose strength has been made perfect in weakness. Yes, we must eat, we must partake of the trials and afflictions of our dear Redeemer, before we can have fellowship with them. Until we do, how can we submit ourselves unto Jesus? But there is such a halo of glory, such a sweetness and blessedness of feeling, in the submission that makes us say with Paul, "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 he 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." O the poverty of spirit, the rags of filth to be worn, the downittings and uprisings, the disappointments, the mortifications, the shame and reproach, to bring one into the knowledge of the truth of the apostle's words! Can man desire them for himself? I think not. My experience is, I thank God for them; yet I would not have my own child to submit to them—such humiliations! No; rather would I say, Shoot the life out of the man that would dare bring them upon you! O how glad I am there is an omnipotent God, who rules the devils and makes them submissive to his will.

Now, my dear brethren, I have written so much and said so little, I am afraid if you publish it it will only be for the love you have for me. May God give you grace to speak the truth to friend and foe, and tell your brethren their faults.

Your brother, I hope,

E. V. WHITE.

"I WILL give to Jerusalem one that bringeth good tidings."—Isaiah xli. 27.

On one occasion Paul 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. This same spirit is in the people of God to-day. When the saints visit one another, or assemble themselves together, if we are in the Spirit shall we not be found inquiring and observing how each other is faring in the things of the kingdom of our Lord Jesus Christ? Sometimes we have to behold, or, like Nehemiah, hear tidings of such things that make our hearts sad. We mourn for Jerusalem (Isa. lxvi. 10), over the abominations done in the city (Ezek. ix. 4), and find our hearts stirred by the reigning grace of God to pray to the God of heaven.—Neh. i. 4; ii. 1-3. But O when we witness the manifold grace of God (Acts xi. 23), the order and stead-

fastness of the dear children of our God in the doctrine and commandments of Christ, we are filled with sacred delight, and in grateful thanksgiving we bow before the Lord our God. The apostle Paul, speaking of the church of the Thessalonians, says, "When Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?"—1 Thess. iii. 6-10. To what extent "the same earnest care" and bowels of mercies toward the saints of God prevails to-day in the midst of the churches the Lord only knows. Though dark and painful features may be visible in some of the churches of our dear Redeemer, yet I feel that in many hearts the spirit of love is manifested toward each other, and in many hearts Jehovah has put the spirit of prayer to pray for the peace of Jerusalem. While much exercised in my mind some time ago over the present condition of Zion I found considerable comfort in my soul (from the Holy Spirit, as I believe) in the words at the beginning of this communication, "I will give to Jerusalem one that bringeth good tidings." Jesus is the one who bringeth good tidings unto Jerusalem. He says, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek"—Isa. lxi. 1. How beautiful upon the mountains are the feet of Jesus, our dear Savior, "that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah lii. 7-10. Truly these are comforting tidings in all ages, to be verified by the children of Zion.

The narration of the manifestations of Jehovah's love to his people is surpassingly glorious. Take a view of our base original. When wrapped in sin and miseries, dead in trespasses and sins, by nature the children of wrath, even as others. Our first father sinned, and we have all gone astray from the womb. "Thus saith the Lord God unto Jerusalem;

Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite."—Ezek. xvi. 3. Then O how amazing and glorious is the grace of Jehovah to his elect! According to the flesh they are all vile transgressors of the law, and rebels against their God. What tidings could be expected by them but evil tidings? Our offenses have reached up to the heavens, and all our ways are a provocation of Jehovah's anger. The law declares the condemnation of transgressors; not a syllable of good news to sinners can be found written therein. Not a note of glad tidings can be heard; but tribulation and anguish, and curses in awful trumpet, it utters in the quickened sinner's heart, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." When we were brought by the Holy Spirit to know our condition as condemned transgressors we soon found ourselves in a woeful plight. All the tidings that we could hear from the Lord while we were under the law were such as witnessed against us, and heralded the judgment of God in our just condemnation. Death was passed upon us, for we had sinned. What could we do to better our lot? Could all the wisdom and powers of the flesh alleviate our miseries, or in any degree extricate our souls from our guilt? It was by bitter and soul-humbling lessons that we were taught our helplessness. How lost we were in sin, and beyond all creature help! But at length we arrived, through days of darkness, anguish and sore travail, to the time when we cast our idols of silver and gold to the moles and the bats (Isa. ii. 20); for nothing that we had done, or had been looking up to and worshiping, expecting salvation to proceed from it, had procured us the least advantage, but had rather impoverished and brought us low. We found to our grief that we had spent our money for that which is not bread, and our labor for that which satisfieth not.—Isa. lv. 2. How oft in our remembrances, dear children of God, we review "the times" that passed over us (1 Chron. xxix. 30) during the early stages of our soul's experience, after it pleased God to quicken us. In the light of life, under the leading of the Spirit of God, we learned what vile sinners we were. Do we not yet remember our affliction, the wormwood and the gall? Who but the Lord of hosts, our glorious Redeemer, could have brought salvation to such sinful worms? When thus brought by sovereign grace to view the depths of our misery we are prepared to know our need of and to appreciate the riches of Jehovah's grace. We speak of God's grace as free and sovereign grace, and such it is. Though carnal men revile the thought of a sovereign God, and will own no other God than such a one as bows to and is obedient to their own fleshly will, yet the quickened soul feels

under the teaching of the Lord that only that grace of God which flows in the most sovereign manner can bring salvation to the chief of sinners. If our eternal salvation were dependent upon the least particle of righteousness to be performed by us, then we must sink down in endless despair and perish in our sins. But saith God, "I will give to Jerusalem one that bringeth good tidings." When the time to favor Zion is come, "the set time," the predestinated time (Psalm cii. 13), then is fulfilled the word of the Lord. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. ix. 9; John xii. 14, 15.

The Son of God is the one who bringeth good tidings. He comes traveling in the greatness of his strength, mighty to save. He is laden with good tidings. He proclaims unto Zion, "Thy God reigneth." Ah, says the heart of the distressed daughter of Jerusalem, I thought it was the devil who reigned, my sins that reigned, that sin and Satan were supreme; but now what tidings are these that my sin-stricken heart hears? "Thy God reigneth." "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isaiah lii. 7-10. Our Lord Jesus Christ bringeth good tidings. He declares to his people the Father's eternal love and purpose. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. To the poor and the needy, the sin-oppressed, he brings tidings of the rich and abundant mercy of God. He himself hath come in the flesh. He was made sin for us, bore our sins, carried our sorrows, and hath redeemed us from all iniquity, from the curse of the law, and unto God, by his own precious blood. He comes, as the Captain of our salvation, from the field of battle, telling of his triumphs. He hath trodden the wine-press alone; he hath trampled the life out of all our enemies; his own arm hath brought salvation unto him. He hath vanquished, by the blood of his cross, all the mighty host of our sins. Not one is able to rise up and condemn us; for Christ hath died, yea, rather is risen again, and cometh bringing good tidings. The law is magnified and made honorable. The curse he endured, and hath delivered us. He hath purged away our guilt, and hath justified us by his blood. He hath reconciled us unto God, hath made peace for us, and in the body of his flesh through death he hath presented us to God the Father holy, unblamable, and unreprouvable in his sight, a glorious

church, not having spot, or wrinkle, or any such thing, but holy and without blemish. He bringeth good tidings, saying, "I have redeemed thee; thou art mine." "Thou art all fair, my love; there is no spot in thee."

The high priest under the law, having made reconciliation for the sins of Israel, came forth from within the veil and blessed the people. O what unspeakably good tidings does Jesus, our great High Priest, bring! All is finished; salvation's work is done. He hath made atonement. Christ hath reconciled us unto God; and tidings of pardoning love and justifying righteousness he brings and proclaims by the Holy Ghost in the hearts of the daughters of Zion. He "bringeth good tidings." No uncertain tidings, but sure tidings, sure mercies. All is settled. We have a sure refuge. All the tidings which Jesus brings come from God, who is without variableness or shadow of turning; who from everlasting purposed in himself, and hath brought to pass, and who bringeth to pass the counsel of his own will, saying, "My counsel shall stand, and I will do all my pleasure." Then the tidings are good, flowing from such a source. The blessed gospel of the grace of God proclaims glorious things indeed. Bread for the hungry, clothing for the naked, mercy for sinners, pardon for the guilty, deliverance for the captive, the opening of the prison-house, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. To the poor, the sick, the halt, the maimed and the blind, tidings of good things Jesus brings. Though in sore straits we have been, our Beloved speaks and says unto us, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Though numerous hosts of mighty foes encompass the city of God, though besieged on every hand, though fears prevail within, yet when our Redeemer comes, when by precious faith we behold him traveling in the greatness of his strength, mighty to save, then how beautiful upon the mountains are the feet of our Beloved, who bringeth good tidings. Yes, when his comforting voice is heard in our souls, publishing salvation, saying unto us, "Thy God reigneth," then in joyous strains we break forth into singing, and sing the praises of our Lord. "For the Lord hath comforted his people, he hath redeemed Jerusalem." Through seas of tribulation lies the path wherein the heirs of salvation must go; but he who bringeth good tidings says, "Be of good cheer; I have overcome the world." Christ Jesus

is our forerunner, and has entered within the veil. There, through his sovereign grace, we shall arrive. All the family of God shall safely be brought home to glory. The Captain of our salvation shall say, "Behold, I and the children which God hath given me." Not one will be missing. You, poor, trembling, fearing, halting one, will be there. All those who are "less than the least of all saints" will be found among the number of the redeemed. Not a hoof shall be left behind.—Ex. x. 26. Sometimes when the city has been low in a low place (Isaiah xxxii. 19), then hope of deliverance from our conflicts and trials has well nigh been swallowed up; but when our Lord Jesus Christ is revealed unto our souls again, and bringeth good tidings, telling us that he will be a wall of fire round about, and the glory in the midst of us, then our strength is renewed as the eagles. Out of weakness we are made strong. "For the King of Israel, even the Lord, is in the midst of Zion." While our Lord is felt to be with us we have no thoughts of yielding up the city to the foe; but in times of unbelief what are we doing? Why, in our terror we begin building towers, and defenses, and bulwarks, and battlements that are not the Lord's; mere creature doings and expediences; and a time of bitter grief will be ours when we prove how defenseless are all our devised defenses, when our battlements are demolished, and the enemy comes in like a flood. It is by soul-humblings lessons that we are being continually taught that "salvation is of the Lord."

How dark, O how dark, the aspect of our own personal affairs appears at times! Every circumstance, every event, every voice, every providence, seems only to herald evil tidings, till wearied, disheartened, we fall down, and our soul fainteth within us. Then we remember the Lord (Jonah ii. 7); we remember his wonders of old, his wonderful compassion, how he remembered us in our low estate, brought us up out of the horrible pit and miry clay, set our feet upon a rock, established our goings, and put a new song in our mouth. His manifold remembrances of us come into review before us; his loving-kindnesses and marvelous long-suffering. Truly it is of his mercy that we are not consumed. We remember (the Holy Ghost, the Remembrancer, brings to our remembrance—John xiv. 26) how immutable is the character of our God; that in all the attributes of his being he is without variableness or shadow of turning. Under the gracious work of the Holy Spirit in our hearts hope springs up, and there is a looking unto the Lord alone. Let us read together the second chapter of Jonah. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction 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 the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. 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 the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

This is a wonderful narrative, an inimitable portrait of the deep and sore afflictions, chastenings and tribulation, the predestinated lot of those who are called unto the fellowship of the sufferings of Christ. May the gracious Lord reconcile us to all his providences, favor us with that mind to endure all things, to wait ever upon him, to walk in his ways, bring forth fruit to the praise of his name, is the heart's desire of one who is, I hope, your brother in the afflictions of the gospel,

FRED. W. KEENE.

SUTHERLANDS' CORNERS, Ontario.

JESUS DIED.

It has never entered into the finite mind what these words imply. There is to the child of God something far beyond the mere expression, "Jesus died." When in the experience of those who have realized their lost condition, and felt the need of salvation, they are led to the feet of Jesus, to plead for mercy, they there learn by experience that Jesus died to "save his people from their sins." Here the question arises, Did he die for me? We may read in the Scriptures that he died to save his people from their sins, but unless brought to the end of the earth we cannot know nor hope that he died for us; and when we are brought to hope that he did, the question comes up, Why? This is a searching question, and causes more anxious thought and concern than anything connected with our experience. Why should he die for me? Why should I, a poor, sinful creature, hope? Yet sometimes a little hope springs up which gives some little assurance that he even died for me; but it is no lasting assurance. While this little hope, as we call it, is more precious than all this world's wealth, and there is nothing that we would be willing to take in exchange for it, yet the question comes up in many forms, Why? Why should I be thought worthy of so great a sacrifice? The answer by faith is given,

Because I was chosen in Christ before the foundation of the world. "God is love," and always loved his people, and chose them before they had done good or evil. "As in Adam all die, even so in Christ shall all be made alive." "But not as the offense; so also is the free gift." That is, all that die in Adam shall not be made alive in Christ. Only those who were chosen in Christ can possibly be made alive in him; and if we were chosen in him we most assuredly will be saved in him. Yes, says the little one, I know that all for whom he died will be saved, but did he die for me? If he did, why am I so prone to sin, to wander in mind, and even to forget the God that bought me, or redeemed me with his blood (life)? Why do I feel so lifeless, so little zeal in the cause of Christ, as I ought to have? Dear little child of God, you thought when first you felt God's pardoning love, and he revealed himself to you as the chiefest among ten thousand, and the one altogether lovely, that you were freed from sin; but how soon the depravity of your nature showed itself in such force as to almost overwhelm you in the flood. No wonder that you then became anxious about yourself. You found that you were still a sinner, but not without hope. In Adam all died, or came under the dominion of sin. Sinners, not because they have done evil, but do evil because of sin. Some people are much afraid of making God "the author of sin," when they cannot make nor unmake anything that he has created and made, either good or evil. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." All the sons and daughters of Adam are sinners when born, yes, conceived in sin and shapen in iniquity; and the chosen of God, though sinners, are children of God. Here is the great mystery, sinner-man and God-man; God and man; God manifest in the flesh. This is a mystery to the child of God. How can I be a child of God and yet be a sinner, so sinful? Those who are dead in trespasses and in sins cannot know anything about this, neither do they desire to. "The dead know not anything," as every child of God well knows by experience. Paul talked about having two minds; and I presume that all of like precious faith realize the same, and know something about a warfare. "If children, then heirs." Christ being the only begotten of the Father, how can any others be his children? How could he die to save or redeem them from their sins if they were not his? All the children of God, the whole church of God, the bride, the Lamb's wife, were chosen and begotten in him, and as much a part of him as was Eve a part of Adam. "Bone of his bones, and flesh of his flesh." Therefore they are a part of him, chosen or adopted in him; and this is all the adoption I know anything about. (Of course I do not know

much.) In time we receive the evidence or spirit of it. The spirit of anything must be something that existed before. Dear child of God, you were chosen of God before you were born of the flesh, and in your experience you receive the evidence of it, or a revelation of the promise of salvation. Everything in connection with the salvation of the children of God was finished when Jesus cried upon the cross, "It is finished;" and all that were included in that adoption are already saved, and will be made manifest in due time. This is the experience of every child of God; and yet there is this anxious thought, Did he die for me? Yes, he died for you, and for every one whose mind is exercised on this all-important subject; and one of the best evidences of a child of God is the anxiety he manifests in regard to his interest in these things. Therefore for all who were chosen in him he died; and they will be saved with an everlasting salvation, because he changes not. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." This is the lot of all God's people; and we should rather rejoice in tribulation, because the end is hope. Sometimes when the light is withheld I am ready to give up in despair, and conclude that all is lost; but when I get to the end of myself hope springs up, and a little light is let in, or rather I lose sight of myself for a little while, and can rest in the promise of God, "I will never leave thee nor forsake thee."

Yours in hope,
MILTON DANCE.
GITTINGS, Md.

BRONSON, Kansas, Feb. 22, 1891.

DEAR BRETHREN BEEBE:—If it is not asking too much, we would like to have your views on the subject of ministers visiting other churches. Some have said that ministers should not visit other churches without being invited, and their expenses paid. Now, to some this may seem of little importance, but to me it is of much importance; for I am never able to go to meeting, and cannot have preaching here at our home, for sometimes I am not able to listen to talking very long at a time. When any of the brethren do come who can talk and explain the Scriptures, it does me very much good. I have often been strengthened and refreshed in spirit thereby, and made to rejoice and praise God for such comfort and consolation. I am always glad to see any of the brethren and sisters; but we live so far from them that I seldom get to see any of them, and I do long for the company of those whom I love for the truth's sake. We read of the apostles visiting the churches without being invited. Paul said to 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." But when there arose a

contention between them, so that they departed one from the other, Paul chose Silas and departed, and went through Syria and Cilicia, confirming the churches. There are others besides myself who desire your views on this subject.

MARY E. GIBSON.

REPLY.—In reply to the inquiry of our correspondent we can say nothing which will have any more authority than the words of any other member of the church of Christ. There is a sense in which the services of the ministry are always desired in every church; but the case suggested by our inquirer appears to refer rather to the practice of some whose labors are not appreciated by the church to which they belong, who impose themselves upon other churches. Such unsolicited visitors do not commonly select lonely ones like our correspondent, but rather seek places where their gifts may be manifested in larger assemblies. If they confined their visits, like Paul and Barabas, to the fields of their own former labors, most of them would not have far to travel. The Spirit of Christ calls some to hear every one whom he calls to preach. The ways of our God are equal. The law of Christ in regard to the case is plainly recorded in the New Testament.—See 1 Cor. ix. 1-14. If God has sent a message by one whom he has called to preach, the power of God will open the way for the delivery of that message, though it require that a fish shall carry the preacher to the place where he is sent. The preacher who can sell his services for money is not serving Christ; and the church who is willing to have the services of a minister of the gospel without sharing in sustaining his temporal burdens is not led by the Spirit which inspired the scriptural injunctions to which we have referred. It may be from a selfish feeling of pride, but we have ever felt unwilling to send an unsolicited appointment; and if making a voluntary visit to any church we never feel that they are required to bear the burden of our expenses. Our practice, however, is not a rule for the government of others; the law of Christ is recorded by the apostles.—ED.

JERSEY SHORE, Pa., Jan. 25, 1891.

DEAR BRETHREN BEEBE:—Inclosed is a letter written by a highly esteemed sister living in a far distant state. It was written to the church at Cammel, Pa., of which she is a member. It was not written for publication, but it is so full of good matter that we do not feel like withholding it from the readers of our dear family paper. At the request of the brethren I send it to you, deferring it to your judgment to publish or not.

Your unworthy sister,
M. W.

WELCH, Spokane Co., Wash.

DEAR BRETHREN AND SISTERS:—I have felt for some time like

writing to you all; but realizing my weakness and ignorance, and also feeling sensibly my unworthiness, it is with great hesitation I take my pen in hand to do so; but feeling constrained, I hope the dear Lord may direct my thoughts and guide my pen; for unless I am guided by his holy Spirit it will be of no interest to those who are born of the Spirit. We are commanded to speak often one to another; and as the dear Lord in his infinite wisdom has predestinated that I should be separated so far from my dear kindred (as I hope) in Christ, I desire to have you know that I still hold you in sweet remembrance. Yes, I have you all in my heart, and hope that I love you with a pure heart fervently. How often I think of the many times we have met together and held sweet communion one with another, and how our hearts have burned within us while listening to the blessed gospel proclaimed in its fulness by our dear pastor, whom you still have with you, and by others who shun not to declare the whole counsel of God. Yes, dear brethren, you still have that sweet privilege, while I for some wise purpose am removed far from you and all I hold dear. It is the place where I first heard the gospel preached.

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

But the dear Lord is not confined to any one place, but is everywhere, and will care for his own wherever their lot may be cast. He is all-wise, and knows what is best for his children. I feel sometimes like murmuring, and then the thought comes to me, What am I, that the Lord is mindful of me? What have I that I have not received? I feel that it is of the Lord's mercies I am not consumed; for I feel that I am the most vile, wretched, miserable creature on the face of the earth; and wonder how my brethren could ever have had any fellowship for me so vile as I am. But the Lord hath perfected forever them that are sanctified; he hath made them meet to be partakers with the saints in light; and although they feel to be the chief of sinners, they can never come into condemnation; for Christ died for them; and although they feel ignorant and sinful, he is their wisdom, their righteousness, their sanctification, their redemption, their all in all. They shall by the power of God be kept, through faith unto salvation, ready to be revealed in the last time; and he will bring them off conquerors, yes, more than conquerors, through him who loved them. He says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Yes, dear brethren, the Lord hath saved them, and called them with an holy calling. I feel like saying, Forget not the assembling of yourselves together, as the

manner of some is. I always remember your meeting days; and if not there in body, I hope I am there in the Spirit. May the Lord bless you all consistent with his will, and his name shall have all the praise, world without end. Amen.

From your very unworthy sister,
MRS. M. J. FACKENTHALL.

FORSYTH, Ga., Feb. 10, 1891.

BRETHREN BEEBE:—I do not wish to become conspicuous, nor to burden the SIGNS with my imperfect scribbles; but as I am sending you a remittance I just want to say a few words to you, expressing my approval of the doctrine it advocates. Since it has become a weekly I like it better than ever, and I do hope the brethren will enable you to continue it weekly. I do believe that it contends for the truth as it is in Jesus, and that the doctrine and discipline set forth is the same that has long been contended for by Primitive Baptists, and what Jesus and his apostles taught while here upon the earth. The editors and correspondents all speaking out so plainly, without swerving, or without regard to what men may say, makes it truly a sound Primitive Baptist paper.

I want to say to brother A. B. Francis that his article in the SIGNS of December 17th, on the sovereignty and predestination of God, is of itself worth a year's subscription. Oh how I did drink it down as I read it! It was so full, and set forth the doctrine so plainly, which (until late years) I thought all Primitive Baptists believed, but of late some seem ready to deny or swerve from its truth; and yet to deny God's sovereign will, predestination and power is to fall into the Arminian net and a chance system of salvation. That God is a Sovereign, having all power in heaven and in earth, works and none can hinder, saw the end from the beginning, does all his pleasure, and yet some things turn up or happen that he cannot so well prevent, and therefore permits them, why, it is absurd, and gives man more power than God. Men sometimes think they have a great deal of power, and sometimes try to use it for a purpose; but if they find that they are unable to accomplish the desired end they are willing to permit or submit to something else. Pilate claimed that he had power to release to the wicked Jews either Christ or Barabbas, and wanted to release Christ; but when he saw that they intended to have Christ to be crucified he permitted it, and released the murderer; but it was Pilate's permit, and God's predestination. Pilate had no power only what God had given him, and so God's purpose was carried out in the whole matter; yet they had by wicked hands taken, crucified and slain him. Suppose for a moment that Pilate had released Christ, and that Barabbas had been crucified; what would have become of God's purpose and predestination in the salvation

of his people? I leave it for those who oppose to answer.

But I have said more than I intended to. I only wanted to express my approval of the SIGNS as a sound Baptist paper. We have no use for new-fangled things now. God has all power, and will use it for his own glory.

Dispose of this as you think best.
Ever yours,

D. G. MCCOWEN.

Mt. Sterling, Ky., March 18, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—This day I am eighty-nine years old, and I thought I would try to write you a few lines. The last time I wrote to you I sent you a new subscriber, and thought it would be the last that I would ever write to you; but the other day an old friend called to see me, and requested me to send his name to you as a new subscriber to the SIGNS OF THE TIMES. Your paper has always been a great comfort to me. I think I have never read more able letters in all my life than those which have been in your paper this past winter. Dear brethren Beebe, my desire and prayer is that the Lord may give you strength and wisdom from on high, and that you may continue to feed the poor and afflicted people with the good things of the kingdom of our blessed Redeemer. I know that I have but a few more days to spend on this earth, and my earnest prayer is that God will be with me in death, and when all is over take me to dwell with him forevermore.

This letter looks very little and miserable. It is not worth putting in print; but you can do just as you please with it, and all will be right. Hoping to be remembered by all my friends, I am your old sister in hope of eternal life,

NANCY JONES.

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EDITORIAL.

MIDDLETOWN, N. Y., APRIL 22, 1891.

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G. BEEBE'S SONS.

SIN AGAINST THE HOLY GHOST.

(Concluded from last number.)

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Will you please give your views through the SIGNS OF THE TIMES on the question, What is sin unto death? Is blasphemy against the Holy Ghost the same thing as the sin unto death? Does the child of God, after being born again, blaspheme? Did Ananias and Sapphira blaspheme? There is much discussion among the Baptists here, on this question. Please answer; and I hope to hear from others also on this subject. Yours,

M. D. COX.

RIPLEY, Tenn., Feb. 20, 1890.

R E P L Y .

"Does the child of God, after being born again, blaspheme?" In consequence of the indefiniteness of words, it is not possible to answer this question so that cavilers may not misconstrue our expression. In the personal experience of each saint the answer is revealed by the Spirit which leads them into all truth. Yet when they would tell this mystery to a fellow-pilgrim they are conscious of their utter failure to find expression in human language. If their carnal mind attempts to explain this unspeakable truth, the result is very likely to be the practical illustration that the law of sin is yet in their members. The intolerance and anger which often attend discussions even among the saints, painfully demonstrate that sin yet works in them. Under the guidance of that evil principle the saint is frequently betrayed into forgetfulness of his dependence upon grace to help in time of need. When looking to himself for wisdom and strength there is no power but infinite grace that can put a limit to the folly and sin into which the believer may run. It was after Paul was manifested as an apostle of Jesus Christ that he confessed that in his flesh dwelt no good thing. All the great grace bestowed upon him did not deliver him from the body of this death. While with the mind he himself served the law of God, yet with the flesh he served the law of sin. It will hardly be denied that Paul was manifestly born again before he wrote to the saints at Rome; yet he had not yet triumphed over the power of that law of sin. Many times the saint is deeply troubled because that he cannot do the things which he would, and he is equally powerless to refrain from doing the things which he would not. This was the experience of the apostles and prophets, and it is doubtless in measure the experience of all who are taught of God. Peter was born again, as we understand the expression, before the terrible sifting in

which he denied his Lord. So far as his action then could do it he certainly did blaspheme. That sin was forgiven unto Peter by his Redeemer, but it was laid on Jesus, so that debt was fully paid to the justice of God. Thus there is no forgiveness of sin except that Jesus has satisfied the infinite holiness of God in its expiation. All sin and all blasphemy is against the Holy Ghost, unless the atoning blood of Jesus Christ has washed away the sin. We dare not limit the efficacy of the precious blood of the Son of God; our only hope of life is in the power of divine grace to cleanse from all sin every one for whom that blood was poured forth on the tree of Calvary. Undoubtedly those saints had been born again whom Paul declares that he punished oft in every synagogue, and "compelled them to blaspheme."—Acts xxvi. 11. Since it is clearly testified by an inspired apostle, "For I know that in me (that is, in my flesh) dwelleth no good thing," it will not be claimed by any subject of grace that he has attained a higher degree of righteousness than the apostle could find in himself. Yet he confesses that he did not find how to perform the good which he would; and complained that he did the evil which he would not. But for the present help of the grace of God, there is no evil thing which is too revolting for the saint to be found captivated by it. So far as their own actions and words are concerned, every saint has to acknowledge that they all bear witness to the corruption of that carnal mind in which they originate. If the sin of blasphemy were not included in the list of corruptions which are found in the flesh of the saints, then they would not be entitled to claim with Paul to be the chief of sinners. Certainly that one unpardonable sin must be more vile than any other. But if there is one sin from which the blood of Jesus does not cleanse his people, where is the saint who would not feel that he was guilty of that dreadful sin? The blackness of utter despair would enshroud every conscious sinner if that were the truth.

Much confusion has been developed in the attempt to discriminate between the sinner who is the subject of salvation and the "child of God." It is not desirable to add to this darkness by attempting to be wise in this matter beyond the revelation which God has given. While it is certainly true that "If we say that we have no sin, we deceive ourselves, and the truth is not in us," it is also true, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God,

and eternal life."—1 John i. 8; v. 18-20. The whole testimony of inspiration witnesses that the subjects of the saving grace of God as revealed in Jesus Christ are sinners, who were by nature the children of wrath even as others. It is the very reason given by the angel for the name of our Lord, "Thou shalt call his name JESUS; for he shall save his people from their sins." They are his people when dead in sins; they are his people when under the power of darkness; and they are his people when he has translated them into the kingdom of the Son of God. This wonderful truth is hidden from finite comprehension in the unsearchable depth of the infinite wisdom and knowledge of God. Yet it is clearly revealed in the experience of every sinner who has been brought to hope in Christ for salvation from his sins.

The very same man who persecuted the saints is the man who prayed, and to whom the Lord showed how great things he must suffer for the sake of Jesus' name. Even when he was breathing slaughter against the saints, Saul was a chosen vessel unto the Lord to bear his name before the Gentiles, and kings, and the children of Israel. His mad zeal in opposing the truth of the gospel, and in the murder of the martyr Stephen, was not sin against the Holy Ghost. No more awful crime could be committed than he was guilty of; for in all that he did he was persecuting the Lord Jesus. Yet he was cleansed from all sin by the blood of that same Jesus whom he persecuted. He labored more abundantly than they all in his apostolic ministry, yet he says, "Not I, but the grace of God which was with me." It was not another man who persecuted the church of God; it was Paul himself who felt that he was not meet to be called an apostle, and assigns that fact as the evidence of his unworthiness.—See 1 Cor. xv. 9, 10. When any saint yields his members servants to sin he gives evidence that the principle of evil still rules in his natural mind. In his daily experience the child of God feels the working of the law of sin in his members; and if left to depend upon his own strength, he knows that there is no depth of iniquity to which he may not go. There would be no assurance upon which such a conscious sinner could rest if any word or deed of his could bring him under the condemnation of sin beyond the redeeming power of the blood of Christ. By that blood all the sins of all his people are washed away. Since Jesus bore all the transgressions of all his redeemed people in his own body on the tree, it seems evident that all of their sins were and are against him as the Surety, who must be responsible for them in the inflexible judgment of divine justice. When they are overcome by the evil powers of their corrupt nature, so that they even deny their allegiance to their Lord, their blasphemy is against him. They cannot

blaspheme against the Holy Ghost, because Jesus is their Mediator, and stands between them and the demands of infinite justice. So he says, "The reproaches of them that reproached thee are fallen upon me."—Psa. lxxix. 9. While the inspired record shows that there is no depth of transgression too far for the child of God to wander in living after the flesh, yet Jesus as their Redeemer and Intercessor bears all their sins and blasphemies. Outside of his grace there is no possibility that any sin or blasphemy can ever be forgiven. "For there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

"Did Ananias and Sapphira blaspheme?" Of the literal history of the characters named we can know nothing beyond what is recorded in the fifth chapter of the Acts of the Apostles. It is not stated there that they blasphemed. Peter charged that Satan had filled their hearts to lie to the Holy Ghost. The thought that their falsehood could be concealed certainly implied a denial of the infinite knowledge of God; and in that sense their lying might be called blasphemy. Evidently they did not follow the direction of the Spirit of Christ in attempting to serve their carnal covetousness while pretending to give up all their possessions to the disposal of the apostles. Their example is a fearful admonition to the saints in all times and places. With regard to their eternal state it is not revealed whether they were subjects of salvation; of course, the natural judgment of men would at once decide that they were not. The Judge of all the earth can determine that point in reference to them as well as to all his creatures. He has not committed to mortals the responsibility of deciding this question either for themselves or for their fellow-mortals. The inspired record determines with whom the church of Christ is to walk in fellowship here in time. According to the commandment of our Lord the saints are not to hold in fellowship, nor eat with certain characters, among whom are enumerated such as are "covetous." This direction would surely require that they should withdraw from those shrewd financiers, who supposed that they could gain something by a false report to the apostles concerning the money which they had received. While in this case the transgressors were at once literally stricken dead, they are an example of the consequence of the same principle which was in them, as it is exhibited in some of the saints in later times. They may retain a nominal life in the visible church, while seeking first the things of this world, but they are dead even while they have a name to live. Sowing to the flesh they must of the flesh reap corruption. It is not a matter of future judgment with the saints. They must all appear before the judgment seat of Christ day and night through all their so-

journal here in time, and constantly receive at his righteous decision the things done in the body, each according to that he hath done, whether it be good or bad.—2 Cor. v. 10. To a living child of God it is not necessary that the terrors of hell should be presented to scare him into obedience to the commandments of Jesus. The love of God shed abroad in the heart of the saint works in him the earnest desire to follow in the pathway of obedience to the perfect law of love. When this heavenly love rules in the saints they will be less concerned to find a name for the sin of Ananias and Sapphira, than to avoid falling under captivity to the same selfish principle. Whether it be called blasphemy or covetousness, it is equally deadly to spiritual comfort in the present experience of the saints. The alluring attractions of this world's wealth and honors have been offered to many of the saints since they were rejected by our Lord; and sometimes, it is possible that the example of Jesus has been forgotten, and the tempted saints have made the mistake of imitating Ananias and Sapphira in attempting to serve God and mammon.

In regard to such cases of manifest wickedness, as they are left on record for our learning, it is much the safer course for the saints to carefully and prayerfully avoid the errors, than to seek to investigate them. In gratifying a carnal curiosity there is a possibility of becoming involved in the corruption which we would examine. May the grace of our Lord Jesus Christ keep his saints in the love of God, and deliver them from every false way; and may the subjects of salvation endeavor to keep the unity of the Spirit in the bond of peace for the love of the dear Redeemer's name. Amen.

EXTRAORDINARY OFFER!

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

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MARRIAGES.

At Petersburg, Del., April 2d, 1891, by Elder E. Rittenhouse, Mr. Harry P. Green, of New Castle Co., Del., and Miss Anna C., daughter of Richard C. Frasher, of the former place.

By Elder F. A. Chick, at the Ebenezer Old School Baptist meeting-house in Baltimore, Md., on Wednesday, April 15th, 1891, Mr. Joseph W. Smith, of Westminster, Md., and Margert Lamotte, of Glen Falls, Md.

OBITUARY NOTICES.

DIED—In Acton, Maine, March 15th, 1891, **Almead Jane Grant**, wife of Horatio Grant, after a long and painful illness.

Hard indeed it was to leave a kind husband and loving family of children, three sons and two daughters. In June, 1869, our brother and the departed sister were united in the holy bonds of matrimony, and four years later (1873) she was baptized in full fellowship with the Old School Baptist Church at Oak Woods, North Berwick, by our esteemed Elder Wm. Quint. From that time forward she lived as she died, in full faith of her vows, and was an exemplary and devoted wife and mother. Two years ago she and her husband were among the brethren and sisters who attended the meeting in June at Hopewell, N. J. Patient under affliction, she manifested to us that true christian spirit of our divine Master.

A FRIEND.

Mary Emma Beal, daughter of Wm. M. and Sarah L. Hite, departed this life April 3d, 1891, aged 26 years, 6 months and 5 days.

She was married to Mr. Harland Beal Oct. 10th, 1889. She leaves her husband and infant child, little Glen Cora, father and mother, three brothers and two sisters, with many precious friends and associates, to mingle their sorrows and sympathies. She bore all her suffering with much patience, while she had all the tender care and kindness that could be rendered by nurses and physicians. At the appointed time of her change the Lord called her away. She gave great and precious evidence of a hope in the mercy of God, who was her only trust. She often spoke of the realities of her conversion, which give full and satisfactory evidence that she had been taught of the Lord, whom to know is life eternal. She was a tender and obedient daughter, gentle, and much loved by her brothers and sisters and very many kind friends. She was tender and affectionate to her husband, and fully filled the sphere of life in which she was placed.

The writer was called upon to deliver a funeral discourse on Sunday, April 5th, to a large congregation of friends, neighbors and relatives. The text used on the occasion was 1 Cor. xv. 43, 44; after which

the remains were interred in the cemetery at Jamestown, to await the voice of the Archangel and the trump of God, when the dead in Christ shall be raised first. Then they which are alive and remain unto the coming of the Lord shall be caught up together with them, to meet the Lord in the air; and so shall they ever be with the Lord.

"We shall sleep, but not forever,
We shall rest beneath the trees;
We shall wake to live forever
In the land where Jesus is."

EARL V. MABRY.

DIED—At his residence in Prince William Co., Va., March 7th, 1891, brother **D. T. Arrington**, at the age of nearly 80 years; as he was born in the same county in which he died May 25th, 1811.

Another faithful and precious soldier of the cross has left us. Brother Arrington was a much-loved and esteemed member of the Bethlehem Church, in Prince William Co., near Manassas. He was baptized in the Missouri River, Missouri, in 1835, by Elder Williams. On his return to Virginia he at first united with the Occoquan Church, at "Bacon Race," and subsequently removed his membership to the Bethlehem Church, which church he served as Clerk for many years, until age and infirmity constrained him to resign the office. I can truly say of brother Arrington that he was a man highly respected and esteemed in the world as a man and citizen, of unimpeachable integrity, and character above reproach, and a beloved and faithful husband, father and friend. In the church he was one of those precious souls that all who love the image of Jesus as it is reflected in his humble followers must love. It is not in praise nor flattery that I write this; but what is there upon this earth that is so attractive and lovable as a sincere follower of the meek and lowly Jesus, whose walk, both in the church and in the world, is in strict accord with his profession? Such was our dear brother. He loved the truth, and showed that he loved it, and was firmly established in it. That grace in which he trusted sustained him to the last. He suffered much, but we believe that he is now at rest.

May the widow's God and Husband and the Father of the fatherless be with and comfort those whom he has left to mourn their loss. May he help and encourage the little band of disciples who sadly miss their departed brother.

J. N. BADGER.

ALDIE, Va., April 10, 1891.

ENTERED into rest Feb. 18th, 1890, our mother, **Mrs. Mary Willard**, widow of Deacon James V. Willard, aged 77 years.

Although almost one year has rolled around since our dear mother was called hence, the task is no easier to relate to you our sad bereavement. Truly a mother in Israel has been called home; and while we remember the "fullness of joy," and rejoice that all this is hers, there is a void in our hearts and home that only mother's voice and mother's face could fill. For almost a half-century she had walked with the Lord's people in holy fear and meekness, faithful in all things. Retiring in manner and speech, her voice was seldom heard in conference; but her wise counsel and sweet submission to the will of God in her many bereavements spoke more eloquently than words, and caused us to exclaim, "Lo, here is one who walketh with God." What can we say of her as a mother? Words are inadequate. Kind, gentle, patient, ever forgetful of self in her love for others, surely her children rise up and call her blessed.

Her death was due to erysipelas of the brain. During ten days of suffering, in which the same uncomplaining, Christ-like spirit was manifested, she realized

the power and sweetness of the expression, "I shall be satisfied, when I awake, with thy likeness," which she so often repeated.

ALSO,

Mary Willard Cornell, daughter of Samuel D. and Louisa Cornell, passed away, after a brief illness, Sept. 15th, 1890, aged 15 years.

The subject of this notice was an unusually bright and attractive girl, and in her death the parents have sustained an irreparable loss. After two weeks of intense fever her mind wandered, and for one week she talked almost constantly day and night. In her delirium she seemed to be traveling with the Savior. She repeated many passages from the Scriptures that we did not know the child had memorized. Once, in very distinct tones, she said, "The chosen people of God. I am one of the chosen people of God." Again, she said, "The Lord is in his holy temple, and says, Suffer the little children to come unto me." These, with like expressions, passed her lips from time to time until the fever left her, when, with a heart weakened by disease, she succumbed, and passed away as sweetly and quietly as a babe.

Only those who have passed through like troubles understand the anguish of these parents in losing their only daughter. May they be enabled to look with thankful hearts to the kind Father, who in love and mercy laid the rod upon them. "Few the starry summers o'er her life had flown, Ere the angels called her to the dim unknown."

JOSEPHINE W. TREGO.

DEAR BRETHREN BEEBE:—In connection with the above tribute, which was prepared by sister Trego, the youngest daughter, I wish to say that sister Willard was truly a mother in Israel, and her loss has been, and is yet, deeply felt by the church here, of which she had been so long a consistent and dearly loved member. She left seven daughters, four of whom are members of this church, and one son, who is one of the Deacons. Not only the dear sister with whom her home had been for many years, but all the rest of her children, whose homes and hearts were often cheered by her presence, feel their loss to be a great bereavement; but the first sentence of the notice which I now send expresses what we feel to have been a happy and blessed change for her, and what it is a comfort to think of— "Entered into rest."

Of the dear child, a notice of whose departure is also sent, the only daughter of one of the daughters of our dear sister of whom I have been speaking, I want to say that the expressions made during her sickness, when her mind was disordered, appeared to me remarkable manifestations of the Spirit's work. It was the Spirit that spoke through her, and not the wanderings of the natural mind, when she said so solemnly and sweetly, "I am one of the chosen;" and again, "God is love." The natural mind of any christian, however learned, understands no more of spiritual things than that of the infant, or of the one whose reason is dethroned. The understanding by which any know the dear Savior is given by himself (1 John v. 20); and the Spirit brings the natural powers under its control. The sweet thought and hope of salvation is the only consolation to the dear, sadly afflicted mother and father of this dear child for their loss. I hope and think that they have known something of the patriarch's solemn trust and resignation when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Three sons are left to them, who sadly feel the loss of a dearly loved sister.

There was a large attendance of mourning relatives and sympathizing friends on

the occasion of each funeral, who listened with solemn and profound attention to the preaching of the gospel.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, Md., to begin on Wednesday before the fourth Sunday in May (20th), 1891, and continue three days.

THE Delaware Old School Baptist Association is appointed to be held with the London Tract Church, Chester Co., Pa., to begin on Wednesday before the fifth Sunday in May (27th), 1891, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the Abington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THREE DAYS MEETINGS.

A THREE days meeting will be held with the Sidling Hill Church of Old School Baptists, in Fulton Co., Pa., to commence on Friday, May 1st, 1891.

We give a cordial invitation to all of our faith and order, and would be very glad if some of our ministering brethren could meet with us at that time, for we are lonely as to ministers. It is true that we are poor, and cannot offer any worldly inducements; but we know that God's faithful servants do not go for filthy lucre's sake, but of a ready mind.

Those coming by railroad will have to take the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, about the middle of the day, as the church is about twenty miles north of Hancock. Those who contemplate coming had better write to brother Dennis Mellott or brother Jacob F. Garland, whose post-office address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 17.

CORRESPONDENCE.

BLANCO, Texas, March 1, 1891.

BRETHREN BEEBE:—As a ready way to acquire a knowledge of gospel truth is to consider the consequence of the opposite errors, I will refer to some of the consequences of limited predestination. I suppose all who believe in God at all will admit that he does nothing without design (as this is seen in all his works), and that he effects what he designed; for to say he acts without design, is to impeach his wisdom and degrade him below his rational creatures, who always act with design. If we say he ever fails to effect his design, we assail his omnipotence; but as he is infinite in both of those perfections, we conclude he must design what he effects, and effects what he designs; and therefore his purposes are actions decreed, and his actions are purposes executed. This I lay down as an indubitable axiom, and unless it can be overthrown, it necessarily follows that if all of God's works are embraced in his design, and the execution of his design, as stated above, and yet there are things transpiring that he neither decreed nor executes, and of course has nothing whatever to do with such things (as the axiom declares that what God designed he effects, and what he effects he designed), then all that is not embraced must be ascribed to another god or power; and thus we introduce the Manichean system of two gods; one the author of light and all good, the other the author of darkness and all evil. This system seems to suppose that each of those rival gods are entirely independent of each other, and each act in their respective spheres, and according to the axiom; that is, as the god of light and all good designed what he effects, and effects what he designs; so the Manichean god designed what he effects, and effects what he designed; and between the two we have a full development as to the acts of finite, intelligent beings, both morally good and evil; and it seems that the difference between this and the limited predestination plan is very thin; for if all things are not embraced in what God designed and effects, we must necessarily refer such things as are not embraced to some other power, or to the Manichean god. Now although this tenet teems from first to last with absurdity, infidelity and atheism, yet its terms are plain, and

we can understand it; and if those who oppose unlimited predestination disclaim this tenet, then how all things (embracing all the acts of finite creatures, whether morally good or evil) are developed, and yet God has nothing to do with the latter in any sense, is more than human thought can grasp. But some say, as to wicked acts, God neither produced nor caused them himself, nor by others, but just permitted them. That is, he neither designed they should, nor that they should not exist. If so, such acts must be referred to the Manichean god, unless it be supposed such acts exist without a cause; but this is contrary to the laws of nature in every department of nature's kingdom; and what are the laws of nature but the incessant operations of divine providence in accomplishing God's purposes? Again, to suppose anything exists without a cause, is to destroy all intelligible ideas of God's government over his creatures, to dethrone him, to mock both reason and revelation, and hoist chance, accident or contingency on the throne; and how can persons having such lax views, as regards God's government of the world, believe in a divine providence at all? I will now, in a concise way, compare the two systems (that is, of limited and unlimited predestination) with portions of the divine standard. The apostle Paul, in Romans viii. 28, says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." The question arises here, How came the apostle in possession of such assured knowledge, unless by the same medium that he knew all things worked together for good to them that love God, he also knew all things were under the control and direction of God, and that he so ordered them that all conduce to the good of those who love him? For it would be very erroneous to suppose the apostle here taught that although all things work together for good to them that love God, yet there are some things (such as the acts of wicked agents) that God had nothing to do with as to their existence, but that he merely overruled such wicked acts and made them subserve his purpose in conducting to the good of them that love him. But the apostle's words will not admit of such a flimsy interpretation, as that God is dependent upon his poor, erring creatures, and avails

himself of their acts, made ready to his hand, and renders them subservient to his purpose. So we see there is perfect coincidence of the apostle's teaching and the axiom stated; that is, that God designed what he effects, and effects what he designed. But the opposite theory falls far short of the rule, and lays behind. Again, in Ephesians i. 11, the apostle says, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." We learn from this text that all his will and counsel embraced in eternity, before time; he works out in time; and if so, whatever transpires or is developed in time, from the creation of the world from the indivisible atom of matter, to the highest angel, together with all the actions of intelligent creatures, were embraced in his will and counsel; so if, as is contended, there are some or many things occurring that God neither appointed nor effects, they certainly take issue with the inspired word of God; and to make their theory seem plausible, they must have recourse to the Manichean god; for they cannot draw upon the court of heaven for proof of their theory. Then how patly the apostle's teaching here coincides with both the axiom, God designed what he effects, and effects what he designed; and even so how patly the opposite theory conflicts with both the axiom and the apostle's teaching. I will now refer to Job's case, a due consideration of the circumstances of which should silence the objections of the most captious opposers of God's absolute sovereignty over his creatures. Job says, "But he [God] is in one mind, and who [that is, none] can turn him? and what his soul desireth, even that he doth: for he performeth the thing that is appointed for me; and many such things are with him." The plain import of the above language seems to be that the eternal mind of God conceived and embraced the whole plan of events, from the beginning to the end of time, with the means or agencies necessary to their development, by the use of which means or agencies he accomplishes his purposes of creation; for, as Job says, "He performeth the thing that is appointed for me;" and if he performeth the thing appointed for Job, so he does for every other person; and what his soul desireth (or he willed), even that (and no more) he doeth; and so, if there is anything not embraced

in what he desired or willed, either as to existence or action, it follows that such things exist outside of or independent of his design or will. But if nothing exists or acts outside of or independent of his design or will, then the doctrine of unlimited predestination is fully sustained upon a scriptural basis. And as God performs what he appoints, and no more (divine providence and divine appointment being perfect unisons), the opposers of the doctrine of unlimited predestination will have to cease opposition, or flee for refuge to the Manichean god, or to fancied chance, fortune, contingency or accident. As God is in one mind, and none can turn him, so we conclude that the developments of time are merely unfolding the counsels of eternity. How absurd then to suppose, that those counsels, either in whole or in part, are conditioned upon the transactions of time, which (for consistency's sake) must be supposed by those who believe in limited predestination.

I will now refer to some of the circumstances connected with Job's heavy afflictions, which we will find a fair illustration and pointed proof of every position taken above. I do not deem it necessary to quote more from the look of Job here than will be necessary to my purpose; but if brethren feel interested, they can read the whole narrative. In Job i. 8, the Lord said unto Satan, "Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Then Satan answered the Lord and said, "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Now, the language as to Job being perfect and upright is to be understood in a limited sense, as applying to the rectitude of his character as compared with others; for he was not perfect and upright in the sense that God is; yet this is the highest meed of praise ever conferred on mortal man; so that his heavy trials cannot be ascribed to

his immoral conduct; for according to the inspired word, both as to rectitude of character and possession of wealth, Job was the greatest man of all the east. It should be noted here that in what Satan says about the Lord hedging in Job, and blessing him with immense wealth, he was much more orthodox (at least as to the rulings of divine providence in conferring and withholding temporal blessings) than many of our modern teachers. Satan being licensed to touch Job's property, we find that the Sabeans slew the servants, and fell upon the oxen and the asses, and took them away; and the fire from heaven burned up the sheep and the servants; and the Chaldeans fell upon the camels, and carried them away, and slew the servants. His sons and daughters were eating and drinking wine in their eldest brother's house, and wind from the wilderness smote the four corners of the house, and it fell upon the young men, and they were all dead. "Then Job arose and rent his mantle, and shaved his head, and fell down on the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Satan having failed in this device to disconcert Job, resorted to another; for after a repetition of the same, Job's upright character by his Maker, Satan answered the Lord and said, "Skin for skin; yea, all that a man hath will he give for his life. But put forth thine hand, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thy hand; but save his life. So went Satan from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. And he [Job] took him a potsherd to scrape himself withal, and sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die. But he said unto her, Thou speaketh as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." We observe that although Satan (as well as all other creatures) acted from first to last as under the control and in subordination to the will of God, yet he possessed a personal enmity that prompted him to desire the destruction of the good old patriarch. And in view of Job's holiness of life and rectitude of character, together with the calamities sent upon him, and his great agony and intense suffering, yet he ascribes it all to the sovereign will and pleasure of his Maker. I ask, Can a more pointed case in the whole compass of language, either human or divine, be presented in demonstration of God's

absolute supremacy, dominion and control of all things? We must keep in view the spotless character of Job, and the wickedness of those who were the instruments of his great calamities; for we see that the wicked Sabeans and Chaldeans enriched themselves with the spoils of their depredations upon the property of this good old patriarch; the fire from heaven destroyed his sheep; he was in great agony of suffering from sore boils; from head to foot; to all of which the suffering saint said, "Naked came I into the world, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." To his wife he said, "Thou speaketh as one of the foolish women speaketh. What? shall we receive good at the hand of the Lord, and shall we not receive evil?" "He is in one mind, and who can turn him? and what his soul desireth [or he wills], even that he doeth [and no more is done]; for he performeth the thing that is appointed for me." Who can candidly and prayerfully consider Job's case, and yet say that God's appointments or predestination is limited? As Job says, the Lord performed the thing that was appointed for him; and if he performs the thing appointed for every other person, that makes a sum total of all things to which rational creatures are related; so the limited predestinarian, it seems, must either take issue with Job or yield the point. But some may say that those wicked Sabeans and Chaldeans were already inclined to depredate and rob Job of his wealth, and it was only necessary to withhold his restraining power, and through their greed for gain they dispossessed Job of his property. But this artifice will not avail them; for Job said the Lord did it. And when we say, as some do in similar cases to this of Job's, that it is not consistent with God's holy character to act thus, we charge God foolishly; which God said Job did not do, but tacitly confessed that it was God's sovereign right to send those heavy calamities upon him. So we see that God both appointed and sent those heavy afflictions upon Job. Then, again, how striking the coincidence in every phase of Job's case and the axiom with which I started out; that is, the Lord designed what he effects, and effects what he designed. But those believing in limited predestination are in principle at war with both Job and the axiom; for, to be consistent, they must say Job was mistaken; for it was Satan and the wicked Sabeans and Chaldeans that deprived him of his wealth, and brought his bodily sufferings upon him. So when the two theories are presented in contrast (as compared with the divine standard), they that run, it seems, may read and understand. Though I have suffered the loss of property by wicked agents, and in that sense have fellowship with Job,

yet I cannot say that I manifested the same humble, placid and christian resignation to the divine disposals as he did; for when a person is defrauded of competence acquired by the slow process of honest toil, he can but feel nonplussed or vexed.

But after all, it may be said of the above writing that it is vain speculation, or at best metaphysical disquisition on an abstract question, and that predestination is not so important any way, as it is used in word only three times by the inspired penmen. But as the inspired word neither acquires nor loses notoriety or importance by the frequency or scantiness of its use, the question should be with all lovers of God and his word, Is the doctrine taught at all? If it is, it is in accord with the whole tenor of Scripture teaching, and therefore forms an important part of the gospel system, and sustains such mutual relationship with it that (as leaven) it pervades the whole lump, and may be said to be the bond that binds, cements, or holds together the whole system, from the first plan of it, as conceived in infinite wisdom, to its final and complete consummation in glory. If so, it ought to be proclaimed or preached, not by peccemeals, nor in a mincing or timid way, as though we apprehended disastrous consequences flowing from it; but it should be preached fearlessly, freely and fully, as far as understood. As an ambassador of the high court of heaven, the servant (as one who must give an account) should declare the whole message of his Sovereign with which he is entrusted, without reserve or evasion, and not exercise a captious spirit or judgment as to whether any part of the counsel should be suppressed, or what part disclosed, as being necessary for the comfort and edification of the brethren; but he should declare the mind of his Sovereign, as far as apprehended, and he will take care of consequences. And I feel assured that this view of the absolute sovereignty and unlimited dominion of God, embraced by a steady or unyielding faith, is the only thing that will afford solid comfort to the wayward pilgrim amidst the trying vicissitudes of life, while on his passage thither.

Your brother, I hope, in gospel bonds,

JAMES WAGNER.

RESURRECTION.

DEEP and momentous as this subject is, my mind will not rest until I have relieved it by writing a few thoughts on it, though I realize that I cannot do justice to a theme so sublime. Let us turn our minds to Paul's language for a passage to start from: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you."—Rom. viii. 11. To whom is Paul writing? Is it to sin-

ners dead in trespasses and sins, who in due time are to be raised from dead works, to walk in newness of life? Let us go to the first chapter and see to whom his epistle is addressed. "To all that be in Rome, beloved of God, called to be saints." Then it cannot be that he is speaking of their resurrection from sin and dead works, as the words under consideration plainly state. "But if the Spirit of him that raised up Jesus from the dead dwell in you [present tense], he that raised up Christ from the dead shall also quicken your mortal bodies [future tense] by his Spirit." So then it is living characters spoken to, and that which is to be done for them is in the future; and that is, to "quicken your mortal bodies." Again, he tells them, "And not only they, but ourselves also [Paul included with the rest], which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." It is because "the body is dead because of sin," that causes the great mourning and sorrow among the saints of God. It is because they are so often led astray, and go after the things that pertain to this body, that causes them to feel their poverty and leanness toward God. It is because the flesh lusteth against the Spirit, that the saints long to be free from this world of sin and sorrow. Yea, it is because of this body of sin and death that they groan within themselves, waiting for the adoption, to wit, the redemption of the body. What is it to be redeemed from? "I will ransom them from the power of the grave; I will redeem them from death." "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."—1 Cor. xv. 12-15. Awfully solemn and sublime are these authentic passages, left on record for the comfort and consolation of God's poor, feeble ones, whose faith is sometimes so mystified; and because I cannot see how and why God works I am prone to say, like Thomas, If I cannot see, feel and know, I cannot believe.

But, brethren, from the Scriptures just quoted how plainly it is shown what is destroyed. If you destroy the glorious doctrine of the resurrection what have we to hope for? What have we to trust in? Nothing, absolutely nothing. The disciples of old, after they had seen Jesus nailed to the cross, heard his agonizing cry, "I thirst," seen the sponge dipped in vinegar mingled with gall and put to the precious lips of the dear Savior, seen the blood and water flow from his pierced side, seen him taken

from the cross and securely placed in the tomb, all their hope and trust, all their faith and confidence, was buried there; and one said, "I go a fishing." Well might they, if that were the last of Jesus' body. If the resurrection is not a truth we are in the same situation with them, and Jesus still lies in Joseph's tomb; for "if there be no resurrection of the dead, then is Christ not risen." But Peter triumphantly breaks out and exclaims, "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. It is clearly proven from the Scripture quoted that Christ rose from the dead; and not only so, but we have positive proof that at the time of his resurrection the bodies of many of the saints arose, and went into the holy city, and appeared unto many. "But now is Christ risen from the dead, and become the first fruits of them that slept." Yes, brethren, the first ripe fruit has been offered before the Lord and accepted of him. It is safely secured in the heavenly garner, without blight or mildew; and what does that imply? Why, that secures the whole harvest. As he rose from the dead and ascended into heaven, so will every one of his dear little ones. He is our pattern and our example. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The grave still holds a victory over the saints, and death to many still has an awful sting.

Volumes might still be written, but for fear of taking up too much space I must forbear. I hold no feeling of ill-will toward those whose views may differ from mine. I have tried to prove that this doctrine is in harmony with God's eternal truth.

While in the midst of writing the mail brought a letter from Elder Speirs on the same subject, which I inclose. It was not written for publication, but I think it too good to hide under a bushel.

Yours in hope of a glorious resurrection,

SARAH A. GARRETT.

DUNKERTON, Iowa, Sept. 20, 1890.

HEDRICK, Iowa, Sept. 9, 1890.

MRS. SARAH A. GARRETT—DEAR SISTER IN CHRIST:—Yours of the 6th instant came to hand a few hours ago, and was gladly received. I baptized our daughter on the fourth Sunday in August, who came from the west to visit us.

You speak of your fears and doubts, and of your weakness and nothingness. My dear sister, I can but say, "Surely thou also art one

of them; for thy speech bewrayeth thee."—Matt. xxvi. 73. Yours is the language of the heavenly family. They all have one language, and all have been taught by the same Spirit, and have all learned in the same school. Our school-book says that the nations of the earth are but as the small dust of the balance, and as a drop of the bucket; yea, less than nothing, and vanity, in the sight of God. You would exalt me as a giant. Now do not talk in that way any more, dear sister; for I am not even a good dwarf. Let us compare. Our book says that the nations are less than nothing. If so, what is one? If the nations were sixty millions we would have to find the sixty-millionth part of nothing to find my giantship; yea, less than that, and vanity added. But some would say, How can that be? How can anything be less than nothing? Let us illustrate. Suppose I were in possession of one thousand dollars' worth of property, and in debt two thousand dollars; how much would I be worth—one thousand dollars? No; I would lack one thousand dollars of being worth anything. I would be worth nothing, yea, less than nothing, and vanity. I am a vain man; and if it were not for the intercession of the Mediator, who is unchangeable, who was set up from everlasting, it would be worse than that, for I would be ten thousand talents in debt, with not one farthing to pay. Then who am I? A sinner by nature, a sinner by practice, a sinner by omission, a sinner by commission, and one of the least of saints, if one at all; and if I am saved I must be a sinner saved by grace alone.

You ask for my views, dear sister, on the subject of the resurrection. It is so vast and copious a subject that I cannot cover it, but I will pen a few reflections. We believe there was such a person born into the world as the child Jesus, that he grew to be a man of flesh and bones, and that aside from the Godhead which dwelt in him he was flesh and bones. We believe that is the man who was baptized, who fulfilled the law for us, who paid our enormous debt, who was betrayed, who was tried before Pilate, and of whom Pilate said, "Take ye him, and crucify him; for I find no fault in him." Pause and reflect a moment. Did the world ever hear such a sentence with such a confession following—"I find no fault in him?" Is not this the man that was nailed to the rugged wood, that was speared in the side, that bowed his head and gave up the ghost, that was taken down from the cross, and was laid in the tomb? Now what became of him? Was it not the same man all the time? Surely it was. Listen to the angel: "Why seek ye the living among the dead? He is not here, but is risen." "Behold the place where they laid him." Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren,

and say unto them, I ascend unto my Father and your Father, and to my God and your God." Then what did they report? Why, that Jesus is risen. What did the disciples see on their way to Emmaus? Why, a man. What was it that appeared in the house while the doors were shut? Jesus said, "Handle me and see; for a spirit hath not flesh and bones, as ye see me have." "Then saith he to Thomas, Reach hither thy finger; and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Behold his ascension. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Tell me, dear sister, is it the same man all the time, or is it another? Is it real, or is it fictitious? It is all real. It is the same man all the time. If it was not a real flesh and bone man resurrection, then it was a sham, and one of the most abominable impositions that ever was palmed off upon the human family; but, dear sister, it is real, all real, from first to last. Destroy the reality of the resurrection and my Jesus is gone, my hope is gone, and my all is gone. Jesus is our pattern. If the resurrection of the Head is real, the resurrection of all the members of his body will be just as real. Not mortal, but immortal; not blood life, but spirit life.

My dear sister, my pen falters and language fails; so adieu for the present. In hope of a glorious, an immortal resurrection,

R. SPEIRS.

REISTERSTOWN, Md., April 11, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Even among the most orderly churches, where pastor and members are most careful and most anxious to take no step hastily, and desire to do all things decently and in order, and where the word of God is most prayerfully studied, and the direction of the Spirit most humbly sought, there will from time to time arise questions which perplex and disturb the minds of all, and which, if dealt with under a fleshly spirit of pride or self-seeking, will lead to strife, debate, and often alienation and division among those who are really of one household and children of the one common Father. There are also very often circumstances arising out of the usual order of things, which may lead to a difference of opinion, and finally to strife and confusion. It should be remembered that the church is not a piece of wood or stone, to be hewn or chipped into a dead form (beautiful though that form may be), which form cannot bend nor sway, but must remain cold and rigid as steel in whatever shape it is made; but it is a living body, which can move and sway and bend within the limits of the life and power which God has given her, even as can our natural bodies. Neither do the Scriptures contain a set of dead, iron-bound

rules and forms, within which the church is inclosed as in a straight-jacket; but they contain a revelation of the will of God, in perfect harmony with the same will revealed in the hearts of all who love God. This law of love written in our hearts leads to a desire to do all that is pleasing to God, and that will make for peace and prosperity in Zion. For instance, the Bible does not say how often nor upon what days we shall meet for worship; how often the supper shall be attended to in the churches; where nor when the churches shall meet to transact business; whether special houses of worship shall be built, or whether we shall meet in an upper or lower room; they do not prescribe the order of worship, whether we shall always sing, pray or preach when we meet; they do not say how the necessary funds of the church shall be raised; how nor in what way the pastor of the church shall be supported; where the ordinance of baptism shall be administered, whether in a pond, stream of running water, lake, ocean, or whether in a natural or artificial collection of water; by whom it shall be administered, whether the pastor of the church, or some brother who may be desired by the candidate because the ministry of that brother has been blessed to that candidate. These and many other things are not settled by rule, but are left to the spiritually enlightened judgment of the church, moved by the love of God in their hearts. These are questions of convenience and expediency, which may all come under the rule, "Let all things be done decently and in order." Let a church pursue any course which may seem to her wisest and best in regard to any of these things; and she should not be subjected to animadversion and censure by any other church which may judge it wise to pursue any other course. In such things "circumstances alter cases;" and each church is the best judge of her own circumstances. I think that I have no right to suppose myself more wise than my brother in that which personally concerns him; and so no church should claim superiority of wisdom over another. Suspicion and jealousy, and a disposition to fault others, and to attribute unsoundness and wrong motives to another brother or church, is always from the flesh, and delights Satan and grieves the Holy Spirit. A thousand mistakes in judgment by a church are not half so bad as is a disposition to charge a brother with wrong motives when he has erred from the way.

These general remarks lead me to consider one special matter which was in my mind when I began to write. The question has been suggested in my hearing in past years whether it is wrong for a person desiring baptism to offer himself to a church some distance from his home when there is a church nearer his home. Lately, in conversation with

a dear brother in the ministry, the same question was discussed again. Now here I want to say that this seems to me to come under the remarks made above. I do not think that with regard to this matter also any set rule has been laid down. Circumstances here alter cases also. Sometimes it is more convenient for one to attend the meetings of a church ten miles away than another only five miles away. I want to mention an instance in my own ministry, without calling names. If any concerned read this I trust they will pardon my reference to it. A member of the congregation of one of the churches which I am serving, and who for a long time had been held in dear fellowship by us all, was attending an association in another state, and remained over the following Sunday. Before I left the association she came to me and said that she felt like being baptized before returning home by the pastor of the church where she was visiting, and asked me if I would think it wrong in any way. My reply and my feeling was that it would not be wrong, and I should only be too glad to know that she had at length followed her Lord in baptism. Accordingly she was baptized there, and afterward brought her letter and was gladly received by the church at her home. Nothing but selfish carnality could have led any of us to do otherwise than rejoice that one of the little ones had come home at last. I add that the ministry of the pastor of the church where our sister was baptized had in former years been greatly blessed to her.

I have known of instances like this. For instance, some children of God are visiting or attending a meeting at some distance from home. At the meeting their love is animated and grows warm, their hope is revived, and they feel moved to tell the brethren there what great things the Lord has done for them, and to confess his name in baptism. What is to hinder, if they say, "See, here is water; what doth hinder me to be baptized?" I answer that no Bible hindrance stands in the way. No other should be considered. If the church near where they live finds fault, the church is in a wrong spirit, and not they. Their home church, if actuated by love to the cause of Christ and to the little ones of his kingdom, will be rejoiced when they hear the glad news, and with impatience wait to greet them as brethren in the Lord. The churches are not parties, but one body. The joy of one is the joy of all. I can, I believe, say in truth that I always rejoice when I learn that saints are gathered home among any of the churches. If I am deceived, and this is not my feeling, may God forgive me, and give me a better mind. Suppose a citizen of Ephesus had been visiting Colosse, and there had come to know the Lord and believe in him; does any one think that if he had come asking baptism there Paul would

have said, "Wait; go to Ephesus, and there put on Christ?" God's will is the only rule. Surely he does not stir up the love of his children, and cause the way to be opened for them to confess him in baptism, when it would violate any outward law of Zion for them to do so. Would not the church at Ephesus, when they returned and reported what had been done, rejoice with them, and sing praises to God that one more among them had been brought into the visible fold and numbered by the one Shepherd? Philip did not seem to think, when he baptized the eunuch, that his absence from home made any difference; and Lydia was not told to go home to Thyatira, but was baptized at Philippi by Paul, or under his direction. These things seem to me conclusive in regard to this matter; and so I conclude that if the pastor or church at home feels aggrieved, there is something wrong in that pastor or church.

I will add that if any enmity or ill-will toward the brethren at home actuates a candidate in going away to seek baptism, then this is wrong in that one, and to be baptized would not to them be the answer of a good conscience; or if one has been rejected by his home church, and goes elsewhere, concealing this fact, this also would show a wrong or deceitful spirit in such an one. Still further, every church should be cautious in receiving strangers among them; and if such strangers are what they should be they will desire that all shall be open as day concerning them. God's humble little ones are only too fearful of deceiving the church of God, and so they court the closest examination.

But these things are outside of the question which I chiefly desired to discuss, and I will not pursue them further. May God give us all a humble, sincere mind, and a single eye to the glory of God, is my prayer.

I remain, as ever, your brother in Christ,

F. A. CHICK.

HURRICANE BRANCH, Tenn., Feb. 12, 1891.

ELDER GILBERT BEEBE'S SONS—
DEAR BRETHREN IN CHRIST:—
Having some very serious thoughts upon the subject of protracted meetings, the way I have seen them run, and the purpose for which it appears they are run, and having come to the conclusion from reading the Scriptures and from past experience that some things said and done in those meetings have not the seal of divine testimony, I thought I would write a few lines to the Old School Baptist fraternity, if you, dear editors, see fit to give them a place in that ever blessed medium of correspondence, the SIGNS OF THE TIMES; and if any poor child of God is enabled to glean a word of comfort from what I may write, give God all the glory, for it belongs to him; and if any brother or sister sees I am in error, in love to God and his cause, and in the spirit of meekness,

point it out to me, and pray God that he may enable me to see it and turn from it. Now it is recorded in the book of God, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Dear children of God, I wish you to keep in memory the above named Scripture, and consider that it is the language of him that cannot lie, by an inspired apostle; and he says it is profitable for doctrine, for reproof, &c. I have been where the Methodists and Missionaries were holding protracted meetings, and have heard plenty of old wives' fables, and human sympathy stirred up to a high pitch, and attempts made to scare men, women and children to heaven; but they do not get to heaven by being scared, nor by the fear of torment. It is "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. xvi. 6. I have understood that the Baptists of the Primitive order hold to and have contended for, from the days of the apostle to the present time, the God-honoring and soul-cheering doctrine of election and predestination, according to the foreknowledge of God; and that another fundamental principle of their doctrine is the fall of Adam, and the imputation of his sin to his posterity; so that even the chosen people of God are unable to recover themselves, either in part or whole, from the fallen state they are in by reason of sin; that until born again all mankind are "carnal, sold under sin;" and "to be carnally minded is death." "Dead in trespasses and sins."—Eph. ii. 1. The only way of escape for poor, dead sinners from the wrath to come is through the finished work of the Redeemer. Jesus bore the sins of his chosen people in his own body on the tree, and put them away by the sacrifice of himself. The third day, according to the Scriptures, he rose from the dead, entered not into holy places made with hands, but into heaven itself, having obtained eternal redemption for us; and direct from heaven, by his Spirit, he quickens the subjects of divine grace into life, leads them about and instructs them, shows them the exceeding sinfulness of sin, gives them the gift of repentance, reveals in and to them what Jesus, their elder Brother, has done for them, without the aid of humanly devised means or money. This is what I have been contending for, as best I could, in a public way, for about ten years. How can it be possible, my dear brethren and sisters, that we can in truth claim to be Primitive Baptists of the apostolic faith, and join hands and form a league with those Babel-builders around us? May we all take warning, and remember the legs of the lame, and

the Scripture quoted in the beginning of this article. When I look in the Scriptures and begin to trace the primitive saints I have never been able to see where any of them claimed to be instruments in the hands of God in the eternal salvation of sinners. I do not read of their organizing any Sunday Schools as helps to the church of Christ, nor holding protracted meetings for the conversion of their children, neighbors, and neighbors' children, nor erecting mourners' benches; nor do I read of any of the apostles saying, Now, sinners, if any of you wish us preachers or the church to pray for you, come up and take these front seats. I have seen some of these things practiced, not altogether by the Methodists and the Missionaries, who organize their boards and conventions, but by some who have been hatched out of some of the old eggs left by the Missionaries, as Elder P. J. Powell says in a recent number of the SIGNS. The line is drawn here, and those railers and kickers have done it. "They went out from us, that it might be made manifest they were not all of us;" and they have proved themselves to be the people that could not endure sound doctrine (2 Tim. iv. 3), and have declared nonfellowship against the doctrine of God's predestination of all things; declaring that such doctrine is damnable heresy. But before they went out and set up their declaration of nonfellowship, some of them claimed to be believers in the doctrine of predestination, saying at the same time that it would not do to preach it in protracted meetings; and before the separation, when they would be holding a meeting, and one came in whom they knew to be a Predestinarian, they would be very careful not to invite him to preach. I speak that I do know, and testify that I have seen. They are now holding their protracted meetings, preaching means and instrumentalities, saying, "The sinner is not as dead as you might suppose. He is not so dead but what he can hear and receive the gospel." One article of Old Baptist faith is total depravity, which is sustained by the word of the Lord. Then if the sinner is dead in sin, he is not alive in righteousness, neither can he be, unless he is quickened by the Spirit of almighty God. Then, dear brethren and sisters in Christ, I have come to the conclusion that all those protracted meetings, held for the purpose of quickening and awakening dead sinners, are of the flesh, and prompted by the carnal mind. God will bring in the trophies of his grace at his own appointed time. So when we meet together, dear children of God, let our object be to worship our Redeemer, who has done such "great things for us, whereof we are glad." Now I do not object to using the language of Peter on the day of Pentecost, when the people of God are worshiping God, if any poor

character is quickened by the Spirit of God, and cries out as they did on that occasion.—Acts ii. 37, 38. We will do well to wait the set time that God has to visit Zion; for he has said, "At this time will I come, and Sarah shall have a son." But if Hagar is not left alone, Ishmaelites will be born, and the works of the law made manifest. So, children of the free woman (which are the children of grace), obey the divine commandment to "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.

Then, brethren and sisters, one and all, may the great Head of the church and Savior of the body grant grace sufficient to enable us all to take the Scriptures as the only man of our counsel; for they, being given by inspiration of God, 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. Let us not preach anything nor practice anything that we have not a "Thus saith the Lord" for.

I have not written to stir up controversy, but to relieve my mind, and in order to let the brethren know that I stand opposed to protracted meetings run by the production of the flesh, for the purpose of saving dead sinners. I love to be with the brethren and sisters when the Spirit of God moves them to praise his great and high name. "Little children, keep yourselves from idols."

I must bring this scribble to a close. Brethren editors, if you see proper to publish this, please correct all mistakes. May you long be spared to wield "The sword of the Lord and of Gideon." I like the SIGNS. It comes to me laden with the good news from a far country. I often feel like if I could meet with all who write for its columns I could take them all in my arms and say, God bless you. But I am looking forward to the time when all the people of God will meet, never to part.

Yours in hope of the resurrection,
JAMES C. WALTON.

SOUTHAMPTON, Pa., April 6, 1891.

DEAR BRETHREN BEEBE:—I send you a letter from Miss Susie C. Parker, which you are at liberty to publish in the SIGNS if you think best. I sent it to sister Mary Parker to read, who returned the money sent for her photograph, with expressions of tender sympathy for the sufferer. How many there are suffering great pain—many whose sufferings are not known beyond their personal acquaintances; and how many who are helpless in body, and yet whose sufferings of mind are still greater. How it awakens our deep sympathies when these cases of pain and anguish are brought to our attention. It is well to look at them, to even seek them out, to meditate

upon the affliction and misery that are in the world, that the generous and sympathetic principles of our hearts may be exercised in efforts to render such help and comfort as we may be able. "No man [christian] liveth to himself alone." "It is better to go to the house of mourning than the house of feasting." Our dear sister, Mary Parker, whose condition physically is sad and afflictive beyond any I know, has been blessed with spiritual blessings in Christ Jesus, and has been endowed with a gift to express both the sufferings and the controlling power of the blessings clearly and forcibly. These communications of hers have gone far and wide, and have comforted many whose afflictions have been known to few, if any, besides themselves, and have called forth responses from many tried souls, burdened and pressed down in like manner, such as brother Jenkins, brother James Trask, and others. One man, writing for her photograph, says, "I also am afflicted. I have not walked for forty-five years."

In reply to my expressed wish to send her letter to the SIGNS Susie Parker says, "You have my consent to do as you please with the letter that I sent you. I had no thought when writing it that it would be published, or I would have written more fully concerning my helplessness and suffering. I will send you a photograph of myself with this. I have to do my writing and sewing in a reclining position. I write when lying on my left side, with my paper on the low stand, much lower than my bed, which you can see. I have to lie as you see me all the time. If I am raised up it brings on smothering, from which I suffer so much. A great deal of the time I can hardly sleep at all on account of those suffocating spells. * * * When I receive the SIGNS I always look to see if Mary Parker has written. I love so well to read her communications; and when I cannot rest at night I often think of her."

How comforting it is to know that the dear Savior, who was afflicted in all the afflictions of his people, and who bore all their sicknesses and sorrows, and all their sins, now cares for them more tenderly than any mother could, and the angel of his presence saves them. Your brother,
SILAS H. DURAND.

KALONA, Iowa, Feb., 1891.

MR. SILAS H. DURAND—DEAR SIR:—I am a reader of the SIGNS OF THE TIMES, and read your letter in the number of February 11th. I would like to procure one of Mary Parker's photographs, and will inclose the money in this letter, for which you will please send one. I have read her good letters in the SIGNS for about six or seven years, I think, and my heart goes out in much sympathy to her in her sad affliction; but from the tone of her letters I think when she is done with earth that her sufferings will be over.

How sweet will be the rest when there is no more pain and no more sleepless nights.

I know how to sympathize with dear Mary Parker, as I am a great sufferer myself. I have now lain on my bed for nearly twelve years; and for more than eight years, I have not been able to sit up, nor even to be raised up, and a great deal of the time my sufferings are almost more than I can bear. I cannot describe them to you. I can rest but little at any time, and especially at night. I was born and raised in Hampshire Co., Va., and am a daughter of Robert and Abigail Parker. My mother joined the Old School Baptist Church in Virginia before I was born, and was baptized by Elder John Arnold. That was more than fifty years ago. I am now fifty-one years old. When we moved west the church gave mother a letter, but she never used it, as there are no Old School Baptists in this part of the country. She never joined any other church, as she could not believe as they did, but lived a true christian life; and on May 5th, 1880, the Lord called her home to live with him forever. Father died in 1873, a christian man, but he never joined any church. He never met with a change until he was seventy years old, and for six years he lived in doubts and fears. He said he would like to be baptized, but was afraid that he was not fit for the place; but two weeks before he died he became satisfied, and sent for a minister, an old gentleman, telling him that he would like to be baptized. They set a day to take him to the river, but that same night he was taken very sick, and lived only a few days.

I pass a great deal of my time in writing, and occasionally in sewing. I make little articles and sell them, although I suffer a great deal while doing this work; but what little I can earn is quite a help to me. I have no home of my own. I am with my brother-in-law. I have two sisters with me, but they are nearly worn out. Both are older than I am, but they do all they can for me. I have often thought I would like to read one of dear Mary Parker's books; and if I can pay for one when more are printed I will send for one. I love to read the SIGNS. I receive a great deal of reading matter, but much of it is no satisfaction to me. O how can people believe such doctrine as is scattered over the world, such as "faith cures" and "christian science?" I am tired and worn out with seeing their books and papers, and nearly every mail brings me something of the kind. I enjoy your communications in the SIGNS, and hope you will be spared, if it is God's will, to write many more. They are a great satisfaction to all who cannot have the privilege of hearing preaching.

I will close. I only expected to write a few lines when I began, but I see I have written quite a lengthy letter.

SUSIE C. PARKER.

KELLER, Texas.]]

G. BEEBE'S SONS:—After reading the first number of the SIGNS OF THE TIMES for the year 1891 I feel to thank God and take courage. I will now try to tell the brethren and sisters some of my travel, or experience. I feel to say, as did Paul, "By the grace of God I am what I am." I will make this relation as short as I well can.

I do not recollect any time in my life when I did not believe the Bible, for my father and mother taught me that it was the record of truth. I believed that I could get religion whenever I wanted it, for so I had been taught; but I did not want it until I had gotten everything else that I wanted to make me happy in this world. Then I thought I would pray and ask God to have mercy on me; and I verily believed that he would do so. I continued in that belief until I was about twenty-one years old. I certainly enjoyed the things of this world as much as any other man did. While on my way from California to Ray County, Missouri, not having seen land for some twenty days, I was playing a game of cards to pass away the time, when all at once the thought entered my mind, If you were called to die would it be well with you? Right then and there I felt that I was a great sinner, yes, a lost sinner. My cry was, "Lord, have mercy on me, a poor sinner." Then I had a will to be saved, but I found that I lacked the power which I had thought I possessed. From that time on, for about two years, I shall never be able to tell what were my feelings. I would go to the woods to try to pray, but, alas! my prayers seemed to rise no higher than my head. I well remember, while riding some eight miles, leaving the road and going to the woods some five times to try to pray; but, alas! it was all in vain. When I would lie down at night I felt afraid to fall asleep, lest I should die and go to hell; for it appeared to me that the very pangs of hell hovered around me. Sometimes I would go to camp-meeting, and would see my friends getting religion, as they termed it; but I did not want to get to the mourners' bench, nor did I want any one to know what was the matter with me. Sometimes I would go into wild company to try to drive trouble from me; but when I got by myself I would feel worse, if possible, than before. One night, after spending nearly two years in more trouble than tongue can express, I was sitting alone and lamenting my lost condition, when I thought I would try once more to pray. I fell on my knees, but do not recollect what I said; but all at once my burden left me, and I felt that I loved everybody. All nature appeared to be praising God. I thought my trouble was over forever; but, alas! after a short time doubts and fears arose in my mind, and they continue to this day with me.

Dear brethren and sisters, I have been with you some thirty-nine years, and I feel that if I am ever saved I will be a sinner saved by grace.

J. F. DALE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 29, 1891.

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.

PRESSING TOWARD THE MARK.

"BRETHREN, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 13, 14.

By request of an aged brother, who is deprived of the company of the brethren, we desire, if the Lord will, to write for his encouragement some cheering gospel truth in connection with this text. Such truth is contained in this inspired record, whether it is our privilege to present it to his comfort or not. Not even the language of inspiration can be profitable to the saints except as it is opened to their understanding by the Spirit of truth, whom the world cannot receive, neither knoweth him. When that blessed Comforter takes of these things of Jesus and shows them to his disciples, they are enabled to understand the Scriptures as no natural instruction could explain them. In this divine teaching not only does the glory of Jesus appear as the complete Savior of his people from their sins, but the manifestation of that truth gives infallible testimony that every one who is thus taught is born of God. Thus wonderfully is the teaching of this Spirit identified with the teaching of the Lord himself, who taught as one having authority, and not as the scribes. In this teaching the Shepherd of the sheep calleth his own sheep by name, and leadeth them out.

"Brethren, I count not myself to have apprehended." In addressing those Philippians as brethren, Paul did not reckon that relationship according to the flesh; for he does not refer to their fleshly birth, but to their being born of God. It was only in this spiritual sense that Paul, who was a Jew, could claim fraternal unity with those Gentiles. By that natural sign which is designated as "the concision," Paul was separated from those whom he here calls brethren; and in that sense he could not recognize them as brethren; but they were his brethren in the anti-typical circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. In this true circumcision all the subjects of salvation in Christ are brethren of the apostles and of all the patriarchs and prophets. As far as heavenly things excel the things of earth, so far the divine bond of fraternity excels the nearest and most tender natural ties of kindred and affection. Moved by this brotherly love Paul cheerfully

resigned the great advantages which were his by nature. From his exalted position as a Pharisee he was brought to rejoice in the fellowship of those conscious sinners, whose hope was alone in the sovereign grace of God, as it is revealed in Jesus Christ. To such brethren he addresses this letter, and only such can receive the truth recorded in our text.

In order to properly understand the statement of the apostle, which he here addresses to his brethren, it is necessary to observe the preceding context. Even in the apostolic age there were those found among the churches who were teaching that the saints must not rely alone upon the grace of God for salvation, but that they must render that grace effectual by obedience to the law of Moses. It is in refutation of the doctrine of such Judaizing teachers that Paul cites his own experience. In his case nothing was lacking to justify confidence in the flesh, if compliance with legal requirements could authorize such confidence. "If any other man thinketh he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Certainly it is impossible that any man in the present day can attain to such righteousness by his own works, as Paul could rightfully assert that he had secured; yet for the excellency of the knowledge of Christ Jesus he gladly suffered the loss of all his superior advantages, and in truth confessed himself the chief of sinners. With all his attainments of legal righteousness, Paul counted not himself to have apprehended that righteousness by which he could stand justified in the sight of God. He had not attained to that perfection to which he aspired; and therefore he could not count himself to have apprehended that for which he was apprehended of Christ Jesus.

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." It is upon this portion of the text that our venerable brother specially desires our views. It is certain that Paul does not mean to say that he forgets the things which he has experienced in time past, as we speak of forgetting events which we have once known. So far was he from forgetting his afflictions and trials, that he frequently recalls them in his exhortations to the saints, presenting himself as an example of suffering for devotion to the doctrine of Christ. Also, he often refers to the things which have been recorded of the trials of the saints in the former ages of time. But taken in connection with the context, it is clear that his meaning is, that he no longer heeds the terrible words of that law which was given by Moses, being made free from its authority

by the law of the Spirit of life in Christ Jesus. Everything pertaining to the Mosaic dispensation was included among the things which are behind. This declaration of the inspired apostle exactly accords with the prophetic announcement of the word of the Lord. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."—Isa. lxxv. 17. To ransomed sinners who have been delivered from the dominion of that law which condemned them, there can be no comfort in the remembrance of the things from which they have been made free. They do indeed remember the deep distress and bitterness under which they groaned when they found themselves utterly destitute of power to fulfill the just requirements of the holy law of God; but that remembrance is only as the recollection of the heavy bondage from which they have been released. They no longer look for justification by their own works of obedience to that law. It is in this sense that Paul speaks of forgetting those things which are behind. Since "Christ is the end of the law for righteousness to every one that believeth," it is evident that the believer has left behind him all dependence upon that law for justification before God. When under the prompting of their natural minds, the saints turn "to the weak and beggarly elements" of the works of the law for acceptance in the sight of God, they manifest a desire to be in bondage again. This is the same principle which was in the natural Israelites when they remembered the flesh pots of Egypt, and loathed the manna which God gave them. The law could not give life even if the servants rendered perfect obedience to its every injunction. The labor of a lifetime could never secure one moment of release from its exactions. The rest into which the believer enters is that perfect sabbath where by the grace of God he is made free from all the demands of the law. This freedom is not liberty to live in sin, but it is liberty to live by the faith of the Son of God in the perfect righteousness of Jesus. There is no bondage in the observance of this perfect law of liberty, for God works in his children both to will and to do of his good pleasure. Having the Spirit of Christ, they love this law, and mourn that they cannot do the things which they would, in obedience to the holy principle which God has given them.

This earnest desire to attain unto the perfection which is revealed in Christ Jesus, is what Paul expresses as "reaching forth unto those things which are before." The illustration here used is taken from the running of a race, in which every effort is directed toward the attainment of the victory by reaching the end of the course at the earliest moment. In such an effort the contestant will not be giving attention to the things which are behind, but his whole

mind is set upon the final result of the race. The example of the Captain of our salvation is ever before his disciples in all their running, and the great multitude of his followers bear witness to the victory which is given to those who hear and obey his word. They are drawn by the love of their Lord to reach forward in holy aspiration after the perfection which they admire in him. They are not driven by the fear of punishment, neither are they attracted by the hope of a future reward; having the love of holiness in themselves it is their most exalted privilege to walk in conformity to that principle. Being burdened with the body of this death, they can never do the good which they would do; and yet they do with the mind serve the law of God, even while with the flesh they serve the law of sin. This meaning of the text is still more clearly expressed if the supplied words are omitted, making it read, "Brethren, I count not myself to have apprehended but one thing; forgetting those things which are behind, and reaching forth unto those things which are before," &c. This is the one thing which Paul counted himself to have apprehended. It was the effect of that experimental teaching of the Spirit by which he had been cut off from all dependence upon the works of the law, and made to look to Jesus alone for righteousness and justification. This is just what is apprehended by every one who is taught of God by his Spirit; for it is the only salvation which is revealed by grace alone independent of creature merit.

"I press toward the mark for the prize of the high calling of God in Christ Jesus." Those who are seeking occasion for glorying in the flesh may suppose that in this expression of the apostle they have a precedent for claiming credit to themselves in zealously clinging to such works as they understand to be laid down in the law of Christ. But the connection of this text shows clearly that Paul ascribed all his devotion in following his Redeemer to the power of that grace by which he was himself apprehended of Christ Jesus. Indeed, there is no other mark by which the high calling of God in Christ Jesus can be indicated, except the manifestation of that grace which abounds unto sinners who have no claim upon the favor of God. When it is remembered that this is the mark to which Paul pressed, it will be understood that the more fully the sinner is conscious of his condemnation, the more closely he will be made to cling to this precious mark. No sinner ever felt the need of this refuge until he had first learned the impossibility of attaining to justification by his own obedience to the perfect law of God. He then presses to this mark, not as a work of merit on his part, but because he is cut off from all confidence in his own works for acceptance with God. As the helpless infant clings to the protecting

shelter of its mother's arms, so the saint who sees his dependence, presses toward the mark for the prize of the high calling of God in Christ Jesus. Having no other refuge, necessity compels him to turn to the strong hold, which is found only in the name of the Lord. The prize of the high calling of God in Christ Jesus is not a bribe to attract the carnal covetousness of the natural man. Every sinner who has heard this high calling in his own experience, knows that there can be no greater prize than that which is contained in the effectual calling of God, by which the dead sinner is made alive, and the guilty is made holy and without blame before God in love. Reason may grasp some thought of the power of God in commanding the light to shine out of darkness in the natural creation; but there is no natural power which can receive the miraculous truth that God has power to make justly condemned sinners pure and holy, so that infinite justice can find no defect in their perfect righteousness. None can know this secret of the Lord except it is revealed to them personally in that high calling which translates the subjects of electing love from the power of darkness into the kingdom of the dear Son of God. Paul could no more rely upon his own strength for pressing to this mark, than can the most feeble child of grace. Neither could he find rest in any other refuge but this divine calling. If there had been any advantage in the righteousness which was found in obedience to the law of Moses, surely Paul might have had all that advantage. But for the excellency of the knowledge of Christ Jesus his Lord he counted all things loss, including his legal righteousness and profit in the Jews' religion, forgetting all those things as utterly worthless, he would turn his back upon them, and press with eager and earnest reaching forth unto those things which are before, toward the mark for the prize of that high calling which infinitely excels all the glory of that righteousness which consisted in the observance of the requisitions of the law of Moses. May the grace of our Lord ever enable our venerable brother, with all the household of God, thus to forget the things which are behind, in that legal covenant, which can never give life, and reach forth unto those things which are before, in the glorious liberty of the gospel of Christ; and resting in the comfort of faith, may all the glory be ascribed to God through our Savior Jesus Christ.

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WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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INFORMATION WANTED.

PROVENCAL, La., March 25, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Please give me a place in your paper, the SIGNS OF THE TIMES, for this advertisement. I wish to know if any of the readers of the SIGNS know where I can get the Old Choice Primitive Hymn Book. I think that is the name of it. Also, I want to know where I can get the old Primitive Mercer's Cluster Hymn Book. Please let me know through the SIGNS OF THE TIMES. I live fifty miles from any Primitive Baptist Church, and never hear any preaching that I feast upon, only as I read the SIGNS OF THE TIMES. I feel assured that God will keep his own unto the end, and bring them off more than conquerors through him that loved them.

I subscribe myself an unworthy brother, if one at all,

J. W. FOSHEE.

MARRIAGES.

By Elder Joseph L. Staton, March 18th, 1891, at the residence of the bride's parents, near Newark, Delaware, Joseph A. Crocket and Miss Louisa J. Hallet, both of New Castle Co., Del.

By the same, April 17th, at the Baptist parsonage, Mr. James W. Harrigan and Mary C. Fisher, both of Newark, Del.

OBITUARY NOTICES.

SISTER Sarah Adams died Sept. 21st, 1890, aged 73 years. Her maiden name was Sarah Holcraft. She joined the Old School Baptist Church called Bethel, in Switzerland Co., Ind., about the year 1840. She was a reader of the SIGNS for many years. She was confined to her bed about one year, being paralyzed, and could talk but little for several months. She died at her daughter's, in Switzerland Co., Ind. She waited very patiently for the time of her departure, and often wished for it to come. She received the kind attention of those around her, and died like one falling asleep.

M. I. BANTA.

NEW RICHMOND, Ind.

SISTER Alice Roach departed this life on March 1st, 1891. She was baptized by Elder McKelsey about eight years ago. She was a member of the Denton Creek Church, and was loved by her brethren and sisters. I was called upon to go and see her, and found her very sick with pneumonia. I was with her several days, and her talk was of her departure. She said, "Tell my friends that I am going home, and tell them not to grieve after me." She had me read to her the twenty-third Psalm.

She left a child three months old, a loving husband, two step-children, two sisters, six brothers, a step-mother (her mother died some twenty years ago), and her father, the writer of this notice, to mourn their loss. Let me live the life of the righteous, and let my end be like his.

J. F. DALE.

KELLER, Texas.

Benjamin H. Hill was born in Hamilton Co., Ohio, March 27th, 1817, and died March 19th, 1890, aged 72 years, 11 months and 23 days.

He was married to Elizabeth Bonham, June 4th, 1837. Ten children were born to them. Two died several years ago. There are fifty grandchildren and thirteen great-grandchildren. Elder Joseph B. Dobbs preached a comforting discourse from John xiv. 1-3. The hymns used are

in Beebe's Collection, 1257 and 1218. The funeral was held at the residence of his son-in-law, John Parrott, and his body was laid in the Old Baptist burying-ground near the Union Church, in Morgan Co., Ill. He died of apoplexy, being sick about two weeks. He was confined to his bed only a few days before he was unconscious, and died like one going to sleep. He never united with any church, but enjoyed going to the Old School Baptist meetings, and sanctioned the doctrine held by them. He was a kind, upright citizen, an obliging neighbor, and very kind and tender to his family. After the death of his companion he remained with his son and daughter until 1883. His son, John A. Hill, moved to Kansas, and his daughter, M. E. Hill, was united to John Parrott in 1883. B. H. Hill lived with his daughter until his death.

ALSO,

Hattie C. Hill, daughter of Alfred and Tilda Hill, was born in Greene Co., Ill., June 26th, 1867, and died March 16th, 1893, at her grandfather Hill's, near Virden, Macoupin Co., Ill. She was sick several weeks, and suffered greatly, but was never heard to murmur nor complain. She had often said to her aunt, Mary E. Hill (now M. E. Parrott), that she loved to go to the Old School Baptist meetings, and that she could enjoy the preaching. She gave her aunt evidence that she was a child of God. She was a lovely girl, always kind to every one, and beloved by all who knew her. Her aunt said, "I never shall forget her peaceful smile in death." She was buried in the Scottsville cemetery, Macoupin Co., Ill., beside her father, who had died several years before. She had two brothers and two sisters.

Elders S. A. D. Sanders and Wm. H. Wheeler preached at Hattie's funeral, using 1 Cor. xv. 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

S. R. BOGGESS.

GIRARD, Ill.

DEPARTED this life Jan. 27th, 1891, Mrs. Betsy Maxwell, consort of James Maxwell, aged 79 years, 2 months and 20 days.

The maiden name of the deceased was Larimore. She was born in Kentucky in 1812, and was united in marriage with James Maxwell in 1829, being the mother of sixteen children. In 1879 she made a profession of her hope in Christ, and was baptized by Elder R. M. Simmons, in fellowship with the Henderson Church, Knox Co., Ill., remaining a member of the same until she was called away to a better clime.

She was taken with a congestive chill on Jan. 23d; and although all was done for her that loving and faithful friends could do, yet on the 27th her spirit took its departure to the spirit world in the triumphs of faith. I am unable to state where she died, as the letter before me does not say; but as I am acquainted with her aged and bereaved husband, I tender to him my sincere sympathy.

I. N. VANMETER.

MACOMB, Ill., April 15, 1891.

My dear brother, W. R. Gipson, departed this life at his home in South Italy, Ellis Co., Texas, March 20th, 1891.

He was born in Upshur Co., Texas, twelve miles north of Gilmer, July 11th, 1851, and was the son of Leroy and Lucretia Gipson, both Primitive Baptists. He was married to Mollie Murry in May, 1871. Eleven children were born to them, seven still living and four dead. He united with the Primitive Baptist Church at Zion's Hill, in Parker Co., Texas, in June, 1884, and was baptized by Elder James Staggs. He was beloved by all who knew him. He lived a worthy member of the church, and bore the marks of our dear Savior in his humbleness and meekness. He was a reader and sub-

scriber of the SIGNS OF THE TIMES, and heartily indorsed the doctrine it advocates.

He leaves a wife, seven children, a mother, two brothers and two sisters, besides many relatives and friends, to mourn their loss, while we hope and trust that we were given bright evidence to believe that our loss is his eternal gain.

SOLON GIPSON.

CORSICANA, Texas, April 14, 1891.

MANKIND wants sympathy. The soul in its distress wants to pour out its sorrow into the ears of those who can truly sympathize with it in its affliction, and thus find some relief by giving vent to an overburdened mind; and it is a duty that we owe to each other to weep with those who weep, and comfort the mourners, and so fulfill the law of Christ by bearing one another's burdens. Baptists feel that the household of faith can truly feel their brother's sorrows and sympathize with them in their bereavement; hence you are requested to publish in your dear family paper the following obituary:

Morgan L. Sweet, the subject of this notice, was born in Roxbury, Delaware Co., N. Y., April 3d, 1820, and was married to Mary Ann Hays (who preceded him to the spirit world) in 1841. He emigrated to Illinois, and joined the Regular Predestinarian Baptist Church at Buffalo Grove, Ogle Co., in 1861, of which body he remained a firm and consistent member, being much attached to the church, and was a firm believer in the doctrine which she confesses.

Brother Sweet died at the home of his son-in-law, Garret Ruker, at Buffalo Grove, April 11th, 1891, being 71 years and 8 days old. His death was caused by internal injuries received in a fall some six months prior to his death. During his sickness he received at the hands of his children, relatives and friends kind care and attention, who now, together with the church, mourn their loss; but they mourn not as those who have no hope, believing that he fell

"Asleep in Jesus! blessed sleep!

From which none ever wake to weep."

Those who sleep in Jesus will God bring with him.—1 Thess. iv. 13-18. His burial services were conducted by the writer, April 13th, and were well attended by relatives and sympathizing friends. The writer discussed at that time the subject of the christian's hope, for the comfort of the relatives and the encouragement of the believers, using as a text these words of inspiration, "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. 19, 20. The body was then laid to rest beside other relatives, to await the call of him who has said, "I am the resurrection and the life."

E. H. GILLET.

POLO, Ill., April 15, 1891.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, Md., to begin on Wednesday before the fourth Sunday in May (20th), 1891, and continue three days.

A cordial invitation is extended to all who desire to meet with us at that time. All who may reach Baltimore on Tuesday will call at Dr. John Thorne's, 709 North Calvert St., where they will be directed to homes. All who come on Wednesday will go direct to the meeting-house, corner of Calvert and Madison Sts., where the association will be in session.

THE Delaware Old School Baptist As-

sociation is appointed to be held with the London Tract Church, Chester Co., Pa., to begin on Wednesday before the fifth Sunday in May (27th), 1891, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THREE DAYS MEETINGS.

If the Lord will, there will be a three days meeting with the Broad Run Church, Md., beginning on Saturday before the third Sunday in May, 1891. We extend a cordial invitation to all lovers of the truth, especially ministering brethren, to attend.

It is desirable that all shall come on the Friday evening train, Metropolitan Branch of the B. & O. R. R., which leaves Washington about four o'clock, and reaches Barnesville about six o'clock, where all will be met and conveyed to places of entertainment.

JOSEPH WHITE.

A THREE days meeting will be held with the Sidling Hill Church of Old School Baptists, in Fulton Co., Pa., to commence on Friday, May 1st, 1891.

We give a cordial invitation to all of our faith and order, and would be very glad if some of our ministering brethren could meet with us at that time, for we are lonely as to ministers. It is true that we are poor, and cannot offer any worldly inducements; but we know that God's faithful servants do not go for filthy lucre's sake, but of a ready mind.

Those coming by railroad will have to take the Baltimore & Ohio R. R. to Hancock, Md., where they will be met on Thursday, about the middle of the day, as the church is about twenty miles north of Hancock. Those who contemplate coming had better write to brother Dennis Mellott or brother Jacob F. Garland, whose post-office address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 6, 1891.

NO. 18.

CORRESPONDENCE.

THE LAW, GRACE AND TRUTH.

"For the law was given by Moses, but grace and truth came by Jesus Christ."

By the form of this sentence it is evident that grace and truth are here contrasted with the law. "The law is holy, and the commandment holy, and just, and good;" yet grace and truth do not come to the people of God by it. In that respect "the law was weak through the flesh." So far as we shall be enabled to see and understand the distinction and difference between these two, between that which was given by Moses and that which came by Jesus Christ, to the same extent shall we enter into the knowledge of the mystery of godliness and the secret of salvation.

The law was necessary in order to make way for grace, to show the absolute necessity for it, and thus display its infinite riches. "By the law is the knowledge of sin." It is as a measuring line, by which is the knowledge that "all have sinned, and come short of the glory of God." It displays the lack and makes the need felt, but furnishes nothing to help the weakness it causes, nothing to supply the infinite deficiency it discloses, nor does it even intimate a sentiment of mercy or of pity. It is called "a ministration of death," and was glorious, because the glory of God in the manifestation of his infinite holiness and justice was there displayed. It is spoken of as "written and engraven in stones." This includes not only the "ten commandments," but all the statutes that were given, and all the rites and ceremonies that were established, for the manifestation of the power and holiness and spirituality of the law. These were all necessary in establishing the ten commandments upon Israel. I see no authority for speaking of the ceremonial law as a separate and distinct thing. Without the ten commandments all that followed would be nothing. The Savior condensed the ten commandments into two, and declared that all the law and the prophets hang upon them. It will not do, therefore, to separate them. But the entrance of the law was that the offense might abound, and that thus the superior power and glory of grace might be displayed in its superaboundings over all the aboundings of sin; and grace opens the way for the appearance of truth, the appearance to the poor, justly condemned sinner of the eternal purpose of God gloriously fulfilled in his salvation.

The apostle John begins here, as also in his epistle, at the beginning. "In the beginning was the Word." This beginning was before the beginning of the world, for the making of everything that was made follows it. The Word which was in the beginning with God, and which was God, made everything, and existed before all things. How long this beginning was before things began to be made it would be useless to inquire, for time was not, and the eternity which God inhabits allows of no measurement, nor of any division into periods by mortals. My understanding of the apostle's use of this word "beginning," both here and in his epistle, is to express and call marked attention to the connection that exists between the experience of the saints here in time and the eternal purpose of God which he purposed in Christ Jesus our Lord, according to which purpose he makes known his manifold wisdom to the church. Everything that is seen and heard and looked upon and handled of the Word of life by the saints here in time was from the beginning.

The saints are given also to understand that not only grace and mercy and delivering power are according to the purpose of God, but that "the purpose of him who worketh all things after the counsel of his own will" embraced also all that caused grace and salvation to be needed. As I read the apostles and other inspired writers I see no intimation of anything however evil, of any act however wicked, of any event however disastrous, that is contrary to the eternal purpose of God. I see nothing that they will allow us to regard as not foreordained by him. As I read the solemn words in which his glorious character is presented I am not allowed to think of one thing which he has purposed that shall ever be disannulled or prevented from coming to pass, nor of anything that ever has or ever shall come to pass which was not purposed by him when he declared "the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." I have not found him presented as one who permits things to be which he did not will to be, nor as one coming in to render help and salvation in an emergency not determined by him; but as one whose eternal decrees embraced whatsoever transpires in time, and whose word was from the beginning, so "settled forever in

heaven" that the apostle could say, without a shadow of question, "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

When these things are contemplated by the carnal mind, even of the saints, when not under the control of the Spirit, they cause this question, "Why doth he yet find fault? for who hath resisted his will?" This question the apostle does not answer, but he meets it with this stern rebuke, "Nay but, O man, who art thou that repliest against God?" But when the humble child of God thinks of these deep mysteries; of God's hatred to sin, while yet he willed that it should be in the world; of his denunciations against the wicked, while yet they are his sword, and he made them for the day of evil (Prov. xv. 4; Psalm xvii. 13); of Behemoth and Leviathan, which he made, as well as the sword which approaches unto him (Job xl. 19; Isaiah xxvii. 1); of the darkness and evil which he created, as well as the light and peace (Isaiah xlv. 7); of the mystery of iniquity and the wonders of salvation; he becomes more humble, like a little child, and says, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

In this chapter Jesus Christ is declared to be the Word. This name, like all the titles and names that are applied to him, expresses something of his wonderful character and perfect work. A word is defined to be "the spoken sign of a conception or an idea." It is that by which the thought in the mind of one is communicated to the mind of another. The eternal purpose of God which he purposed in himself was that his people, chosen in Christ Jesus before the foundation of the world, should be saved from sin, should be holy and without blame before him in love, should be gathered together in Christ, have sonship and an incorruptible and unfading inheritance in him, and obtain eternal glory. When the heirs of this purpose, and of the eternal life "which God, that cannot lie, promised before the world began," were manifested, they were dead in sin, under the condemnation of the just and holy law of God. How then could God communicate to them this eternal purpose of love and mercy, and bestow its blessings upon them, since "judgment and justice

are the habitation of his throne," and he "is of purer eyes than to behold evil, and cannot look upon iniquity?" This condition of the people of God under the law was in that purpose of God, and was fully provided for. Had they failed of being in that condition of death the blessings of this eternal purpose could never have been theirs.

Therefore Jesus Christ is the Word, and was the Word in the beginning; which means that he was the medium of communication between the holy God and his lost people, the Mediator. A word by which one speaks his mind embraces in itself whatever love, power, good will, wisdom and thoughts of kindness may be entertained by him in behalf of those to whom the word is sent. So God's eternal purpose was purposed in Christ Jesus. All grace for us was given in him, with all spiritual blessings. In him was then given to his people all the infinite love of God that they shall ever feel, with all the treasures of wisdom and knowledge that ever they shall need. What a Word was there! so full, so rich in everything that infinite love and wisdom could ordain for the welfare, comfort and eternal glory of those unto whom it was given; and though ages of darkness, distress, danger and death must intervene before that blessed Word shall come to them, yet it shall not, cannot fail to reach them in due time, and unfold to their astonished and enraptured souls its boundless wealth of meaning. It is the Word of that God "with whom is no variableness, neither shadow of turning." "Forever, O Lord, thy word is settled in heaven." What an inestimable blessing it is to have an ear to hear this word, to see it with our eyes, and look upon it, to handle it with our hands, and taste of its infinite fullness. O what treasures are here, what inexpressible beauties, what stores of grace! Let this word but come to one that is dead, and at once he becomes alive forevermore; to one that is hungry and thirsty, and in a moment his soul is fed and refreshed; to one that is in the depths of sorrow, and at once he has received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Before this word all enemies flee, mountains become plains, the wilderness and solitary place becomes glad, the desert rejoices and blossoms as the rose, prison doors fly open, or the prison becomes a palace filled with heavenly

light; and even the mysterious and fearful gates of death, broken open by the wondrous power of this word, prove to have been but a shadow that hid from our view for a little while the ineffable glories of heaven.

But how could this word come from the God of truth and justice and holiness to sinful worms of the earth? "The Word was made flesh, and dwelt among us, and we [the children of God, with spiritual vision] beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The eternal purpose is in him. The eternal promises are in him. He says, "I am the truth." He, as the Word and as Truth, must reach the people of God's choice. Truth is like the ray of sunlight coming straight from the sun without deviation. The ray of golden light rests beautifully here on this spot of earth, but its home is in the sun. A straight line marks its course, and there is an open way between the spot where it rests and the distant source of it. Let an obstacle come between and it is gone. Jesus is the truth, the fulfillment of the purpose of God. He dwelt among us, was with us in our sad estate as sinners, bore our sins, carried our sorrows, was afflicted in all our afflictions, tempted in all points like unto us, was made a curse for us, said, "I am a worm, and no man," became a servant to do the demands of the law for his people, became obedient even unto death, and went down to the lowest hell. Then the law was satisfied, and every demand of eternal justice was answered in behalf of all his people. No charge remained against them.

But he could not be holden of death. He had power to take up his life again, for he had received that commandment from the Father. He came up from death as a mighty conqueror. He was raised by the glory of the Father. When he arose "Truth sprang out of the earth." Now for the first time mercy and truth could meet together, righteousness and peace could kiss each other.—Psalm lxxxv. 10, 11. Under the law, which came by Moses, there could be no mercy consistent with truth, no peace for those against whom the law held any charge; but Jesus, "springing out of the earth" in his glorious resurrection, is manifest unto all his chosen people as having executed justice and judgment, and fulfilled all righteousness for them, and as unto them the way, the truth and the life, the fulfillment to them of all the eternal purpose and good pleasure of God. Having satisfied all the claims of justice against them as their Surety, he causes them to feel the unbearable burden of the debt; and then, when hope fails them, and they see no way to escape the execution of judgment against them, he shows them their debt fully and freely paid by him, and reveals to their wondering souls abundant stores of grace and mercy in himself for all their unrighteous-

ness. He against whom their debt stood charged having paid it, now freely forgives them, and causes them to receive all the spiritual blessings that were given them in him, which were kept locked away from them by justice until the key was laid upon his shoulder. Then he closed the door of condemnation and death so that none can ever open it before them again, and opened the door into that rich treasure-house of gospel blessings, which none can ever shut.

It is now that "of his fullness have all we received, and grace for grace." This was the joyful declaration of his people, expressed by the inspired apostle in the morning of the gospel day; and it shall continue to be declared by them to his praise until that day shall end in everlasting glory. The word "for," in the sentence above quoted, has appeared to me difficult to understand; but when I notice its meaning in this place the difficulty in a measure disappears. The Greek word from which it is rendered is *anti*, meaning "against." Its significance appears to me to be that the grace received by his people is exactly equal to the grace which was given them in him before the world began. The one account stands over against the other in exact correspondence. So the apostle Paul also declares the same truth here expressed, saying, "But unto every one of us is given grace according to the measure of the gift of Christ."—Eph. iv. 7 He is full of grace; but of that fullness not a particle remains in him unbestowed upon them. It is all needed by them, and is just enough; none too little, and none to spare. Every trial and affliction that the people of God shall ever experience was appointed in infinite wisdom and love before the world began, and grace was provided in Christ with infinite exactness for every one to meet each time of need. No one will ever lack the measure absolutely needed, nor will one ever find himself in possession of more than his case requires. To every one in his utmost extremity will the precious declaration of the dear Savior be fulfilled, "My grace is sufficient for thee." To no one will it ever be said by him, My grace is more than enough. Infinite wisdom made no mistake. The foreknowledge of God could not be at fault, for it rests upon his foreordination. Just a fullness was given us in Christ; "and of his fullness have all we received, and grace for grace."

Here is truth; the exact fulfillment of God's eternal purpose of love and mercy; the ray of light coming in a straight line from the distant sun to the earth; the life, which was in the Word in the beginning, and "was the light of men," coming to them unto whom it was promised by the God that cannot lie before the world began. They were seen by him, and written in his book, when as yet there was none of them.—Psalm cxxxix. 16. They were loved by him "with an everlasting love," and the

great love was still theirs even when they were dead in sins; therefore the power of that endless life must be felt by them, and that everlasting love "which passeth knowledge" must be known by them in all its length and breadth and depth and height, for "God keepeth truth forever."

This Word by which grace and truth came must take its direct, un-deviating course to them to whom it was given; for truth never wavers, never bends nor turns in its course, any more than does the ray of light in its passage from the sun to the earth. Condemnation and death lie in the way; therefore he must be condemned and die. Even a black cloud will intercept a ray from the natural sun, and prevent it from reaching the earth; but death itself could not prevent nor even hinder this Word, in which was the light of life, from reaching his people at the appointed time. He only could come through death; therefore by him only, and not by Moses, grace and truth could reach them. Moses could only come with them to death. The commandment is unto death, and there they are left by the law; but Jesus came through that great deep, through Jordan, the river of judgment, through the prison of the grave, and now condemnation, death and the grave are no more. In passing through them he abolished death and destroyed the grave, and raised through that dark region a highway of holiness, upon which the redeemed of the Lord shall walk, until all have come to Zion with songs and everlasting joy upon their heads, when sorrow and sighing shall be done away.

Who are these redeemed? How are they manifested in the world? They are "as many as receive" Jesus Christ, the Word. How do they receive him? Is it by anything they can do? So many a poor, fainting, hungry soul is inquiring. How does the wounded, fainting lamb receive the shepherd? How does the deeply broken ground receive the seed? How does the child receive its mother? By doing anything? No; but by receiving, experiencing, yielding helplessly, gladly, thankfully to the blessed power that brings healing and strength and comfort. Like the lamb, the fainting soul receives Christ Jesus when he finds himself in his arms, and sees in him the green pastures that it longs for. Like the good, well-broken ground, the feeble and sore-broken heart receives the seed, the word of truth, when it feels the mysterious, blessed power of life working within, and sending its tender but strong roots down through all its broken and sorrowful depths, so that plants and flowers and fruit must spring forth to the honor and glory of God. Like the babe receiving its mother, the babe in Christ receives Jesus when it finds itself lying in the bosom of his love. We know nothing of him only in these blessed experiences. There is no

such thing in the knowledge or experience of any saint as going to Jesus by any power of ours, nor of being brought to him or helped on the way to him by any man or angel. He is never seen nor known but by those who are already in him. Those unto whom he has given an understanding, that they should know him that is true, are in him that is true.—1 John v. 20.

These are they "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." These, in the reception of Jesus, in the experience of the power of his life in their souls, by the working of which they believe on his name, are given power to become the sons of God. Having been already born before they could begin to feel or desire or know, they are now given to realize that holy relationship by a blessed experience, and find within them one desire above all others, that they may dwell all the days of their life in their Father's house; for in that they see a beauty above all that is in the world, above all they ever imagined, "the perfection of beauty," for it is "the beauty of the Lord" that shines there. There they would ever rest, like a child at home, beholding the beauty of the Lord, and inquiring in his temple.

The above thoughts are expressed in response to a request published in the SIGNS of February 4th by "An Inquirer after Truth." They are the thoughts of one who experiences more of the depths than of the heights; who feels more of darkness than light; who has no doubt that he is a poor, sinful, unworthy being, but who is often assailed with grievous temptations to doubt whether he is a subject of saving grace; who has no confidence in himself, and can only value the thoughts that come into his soul when he has some precious evidence that they are the thoughts of God revealed unto him by his Spirit; who has no doubts concerning the truth of the Bible, nor that it teaches that all the Lord's people are saved in the Lord, and shall enter into eternal glory, but who longs to be more and more fully assured that he is an heir of that salvation, and to drink more abundantly of the refreshing cup of salvation; who still feels his daily need of the publican's prayer, "God, be merciful to me, a sinner," and yet who must, with thankful wonder and grateful praise, acknowledge that he has been graciously given times of holy assurance by the dear Savior, when he could say, "It is enough." "I know that my Redeemer liveth." "My Beloved is mine, and I am his." At such times, comparatively so few, the appearance of the dear Savior to the soul has been as "a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." How long the time appears since such seasons have been enjoyed! A little ray of light here, a little feeling of the power of

the word there, sometimes a cry for mercy, sometimes for a little while a solemn sense of the spirit of grace and of supplications being poured into my soul, and sometimes, more often, a deep interest and anxious care for the church, and a rejoicing with her in her gladness, even when I have no gladness, or but little, for myself. A pressure in my spirit to work, to be constantly engaged in the service of the church, to go to the limit of my strength in that solemn service, and yet so much darkness, so many temptations to doubt, so many fears lest my service is from selfish motives, so few times, but O how sweet and precious they are, when the dear Lord gives a child-like confidence and humble trust, when the earthen vessel is fully assured that the Lord has filled it with gospel treasure, and that his hand is pouring out for the comfort and instruction of his people. How many times I have wished that I might, through the Spirit, say to the saints, Pray for me!

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 13, 1891.

HORACE TEXAS, March 28, 1891.

DEAR BRETHREN BEEBE:—I have the pleasure of inclosing you an excellent letter written by a beloved brother, Elder T. Peterson, to his cousin, Mr. R. J. Shaddock. If in your judgment it is proper so to do, your are at liberty to publish in the SIGNS OF THE TIMES.

I want to say, dear brethren, that the SIGNS is still a regular and a more than welcome visitor to our home. It seems to me that it has been better, if possible, for the last three or four months than for a long time past. Of course the truth does not grow better, but sometimes we are in a better frame of mind to understand and enjoy it than at others. Time and space are not sufficient for me to name all the dear writers from whom I hope I have received instruction and comfort of late. I know that if it is substantial instruction and comfort it "cometh down from the Father of lights." I have especially enjoyed the bold, uncompromising, and yet gentle, manner of the advocacy and defense of the doctrine of the sovereign rule and predestination of God in all things. Yes, I love the SIGNS for the truth's sake, and I hope that we will not have to give it up as a weekly. I feared when the offer was first made to furnish it to new subscribers at one dollar, that many who did not have the interest of the paper nor its contents at heart would (some out of curiosity, and some from other motives) subscribe at one dollar who would never renew at two. I have sent you several new subscribers, but have not tried to get those whom I had reason to believe cared nothing for the doctrine it advocated. Some, of course, have failed to renew for want of means; and some, no doubt, who have a love for the truth, fail

to renew because they think they cannot spare the money; when, perhaps, they have spent three times the price in the last year for trifles. We should remember that some of the Lord's little ones get much comfort from reading the SIGNS, who have little or no opportunity to associate with the brethren and sisters. So when we are lending to the support of the SIGNS we may give to some poor, hungering, thirsting one at least a "cup of cold water" in Jesus' name, for which we are assured we shall not lose our reward. I am, and always have been, poor as to this world's goods; but for several years I have been paying two dollars for the SIGNS, and have managed nearly every time to pay in advance. There is a season of the year when money is more plentiful with me than at any other time, and then is my time to pay for the SIGNS. I see many good places to put in the two dollars. Perhaps I need a new hat; but I had rather make out with the old one a while longer than give up my paper. Perhaps the house furniture needs replenishing, or I would like to have the children's photographs, and a hundred others comforts or luxuries; but I had rather give up all the pleasure of those things than give up the pleasure of reading the letters from my kindred in Christ that I receive through the SIGNS OF THE TIMES. As long as it advocates the truth, as it has for years past, I shall consider it cheap enough at two dollars. I expect to pay for it as long as I can, and if I ever should get where I can't, I hope some friend will furnish it to me free of charge.

I remain your little brother in hope,
H. B. JONES.

DALARK, Ark., Feb. 26, 1890.

MR. R. J. SHADDOCK—DEAR COUSIN:—I received your kind and welcome letter a little more than a week ago. I wrote cousin "Billy" a letter since I received yours, and therefore suppose you have heard from me by this time. This, and being so busy, are my only excuses for delaying to answer your letter. I was truly glad to hear from you, and the evidences of appreciation in your letter were words of encouragement to me. I am sorry you have been troubled about receiving no word from me; but as I have explained my seeming neglect in my letter to cousin "Billy," I will speak of other subjects in this.

Whether I shall ever come to Texas again or not, I cannot tell. My mind is often engaged in thinking of the brethren whose acquaintance I formed, and whose fellowship gained an abiding place in my heart, while I was there; and I feel at times a longing desire to be with them, that I may impart to them. Some further spiritual gift. Did my worldly circumstances admit of it, I would certainly try to visit that country again in the near future. It may be possible that I shall come

there again, and to spend a longer time, than before. The Lord only knows.

MARCH 3.

Having written the above, and gotten frustrated about finishing, I will now try to finish. You ask for my views on 2 Cor. v. 10, which reads as follows: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Now it is not necessary for me to say to you that my views about this, or any other portion of Scripture, are worth no more than the views of any other uninspired man, only so far as they are supported by the testimony of inspiration; for it is well known to you that the vain speculations of uninspired men have ever tended to lead away from the truth and to darken counsel. You, then, will take full liberty to try everything that I may write by the Scriptures, and receive it only so far as it accords with that rule.

To whom did the apostle address this language? By reference to the introduction of this epistle it will be found that he wrote to "The church of God which is at Corinth, with all the saints which are in all Achaia." Our text has often been used as addressed to all the Adamic family. It is no more right to use the language of Scripture, addressed to the church of God, in that way, than it would be to read a letter written by me to you and your family, as though I had written to all the people in your county. When you commence to read this, and find it addressed to a relative, and the degree of relationship expressed, you are at once stopped from reading or considering it as though it were written to all the people in your county; for it is well known to you that I do not bear that degree of relationship to all, nor any considerable portion of them. Now I may appropriately speak to you of our grandfather, because the same man was both mine and yours, and the degree of relationship is thereby understood; but not so in regard to the people of your county. So Paul unmistakably indicates the relationship existing between himself and those to whom he writes this epistle, when he says, "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." He was writing to his brethren. Then when he uses the pronoun "we," it is evident that he includes himself with his brethren. Now let us see if it will do to apply this to the whole race of Adam. This fifth chapter, in which our text stands recorded, begins thus: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." If you make the application universal, you make the apostle say that the whole race of Adam know they have this

building of God, this house not made with hands, eternal in the heavens; and thus you would make Scripture contradict itself; for Jude says some are "Suffering the vengeance of eternal fire."—Jude 7. But restrict the application to the saints, and the truth of the apostle's language is apparent, and all contradictions are removed. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—Verses 2-8. By a careful reading of this part of the chapter in which our text is recorded, it is clearly to be seen that an application to the whole human family is entirely inconsistent with the apostle's meaning; and that it is entirely consistent with his meaning to apply it in a restricted sense, "to the church of God," as he expresses in his address; for it is the church that God hath wrought for the inhabiting of the house of eternal glory; and it is the saints to whom God hath given "the earnest of the Spirit;" and they are they that "walk by faith, not by sight;" and it is also they, and they only, that have the confidence and knowledge spoken of by the apostle. So we clearly see that the we that "must all appear before the judgment seat of Christ" refers to the "church of God," and "all the saints."

Having arrived at, I think, a correct and indisputable conclusion in regard to the characters addressed, I want to call your attention here to another thing in regard to the text. In the commonly accepted version of the Bible, known as King James' translation, there are many words supplied by the translators, known by their being printed in *italics*; and these are generally necessary to make complete sense; but in a few places, I believe, the sense is rather clouded or obscured by them. Especially is this the case in the passage that we have under consideration, which reads, without these supplied words, as follows: "For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad." "In body" is certainly the meaning of the apostle; for if all mankind, or even the saints, were to be judged after the dissolution of this tabernacle, and to receive an eternal reward commensurate with their

personal merits, or according to their deeds, then surely none would be saved; for it is only the good that can be accepted with God; and, upon this basis of judgment all must be turned away; for Jesus says, "There is none good but one, that is God."—Matt. xix. 17. That the world of the ungodly are to be judged according to their deeds, or according to the spirit that prompts them to their deeds, I have no reason to deny; but the Lord's people are looked upon in the light, not of their own personal merit or righteousness, but of the righteousness of Christ imputed unto them; therefore he is called "The Lord our righteousness."—Jer. xxiii. 6. Those that inherit eternal life are not saved on the basis of their own works, but of the purpose and grace of God. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."—Eph. ii. 8, 9. Who [God] hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2-Tim. i. 9, 10. Then, if the people of God are not saved upon their own merit or works, but by the grace of God (a free gift, unmerited), and that according to his own purpose, as is clearly proved by the above quotations, it would be utterly inconsistent with this great and fundamental truth of the gospel to say that they are judged "after death" according to their deeds. But the objector will quote, "It is appointed unto men once to die, but after this the judgment." I have already acknowledged that those who receive not the grace of God are to be judged according to their deeds; and that this judgment is to be made manifest, and that they shall receive their reward after death, I think the Scriptures teach; but the reward of the sins of God's people was laid upon Jesus. "For he hath made him to be a sin for us, who knew no sin; that we might be made the righteousness of God in him."—Rom. v. 21. Now, since Christ has suffered and borne the penalty of the law for his people, having borne their sins in his own body on the cross, divine justice will not exact a second payment, in requiring each to bear again the penalty of his own sins, as a reward after death. But the Lord's people are not reckoned as dead, nor under the power of death. They were dead, but are now (all that are manifested) made alive in Christ. "You hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1. Their

names are written in the Lamb's book of life.—Rev. iii. 5; xiii. 8; xxi. 27. Jesus said, "I am the resurrection and the life."—John xi. 25. And again it is said, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."—Rev. xx. 6. And, so lightly did the apostle esteem the power of death, that he called it a sleep. The saints experience the power of sin, reigning unto death in this life, as said the apostle, "I was alive without the law once; but when the commandment came, sin revived, and I died."—Rom. vii. 9. And they are made to acknowledge as just the judgment of God in their condemnation. But "The law [commandment] entered that the offense might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Thus we understand that some men's sins are open, going before to judgment, and others do follow after.

In the opinion of the unworthy writer, the "judgment seat of Christ" is in the hearts of his children. In regeneration the Spirit of God is given unto his children; for "If any man have not the Spirit of Christ, he is none of his." This Spirit, as the only true teacher of divinity, takes of the things of Jesus and shows them unto us, and brings to our remembrance all things whatsoever he hath said.—Read John xiv. 16, 17, 26; xv. 26. By this Spirit is revealed to our understanding the judgments of God against sin, and against all unrighteousness; and there is fulfilled in us the word of the Lord unto David, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. lxxxix. 30-33. Thus in spirit, in feelings, we are brought before the judgment seat of Christ, and are made to feel the rod of of his chastisement. This chastisement is not an evidence of final condemnation, but is administered in love, and for our good. Every son he loveth he chasteneth.—Prov. xiii. 24. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye 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. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of

spirits, and live? For they verily for a few days chastened us after their own pleasure [or as seemed good or meet to them—Margin]; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xii. 5-11. Then let us return thanks unto God, from whom cometh down every good and every perfect gift, that it is thus with us; that we are made to appear before the judgment seat of Christ, and that we are rebuked and corrected for our sins; receiving in body according to that we have done, and are thus restrained from walking in an evil way and bringing a reproach upon the cause of our loving Master; are thus made to let our light shine that others seeing our good works may glorify our Father which is in heaven.

I have written the foregoing a little at a time, as I could find time from other duties, and feel like it is very imperfectly done; but such as it is I send it along; and if it is any benefit to you or others, all the praise is due to him who, I hope, has indited in my heart to write it.

Your unworthy brother and servant,

T. PETERSON, JR.

SOUTHAMPTON, Pa., April 7, 1891.

DEAR BRETHREN BEEBE:—I have been intending for some time to send you this letter for publication in the SIGNS. I need express no reason for wishing it published. The brethren will see reason enough. "Then they that feared the Lord spake often one to another." It is always "then" to the saints of God when the light of truth shines in their hearts.

SILAS H. DURAND.

BATH, Maine, Dec. 15, 1890.

ELDER S. H. DURAND—MY DEAR BROTHER:—This is the first day that I have been able to write since I sent my last letter to you. I have had a severe cold, but I hope the worst is over now. I have thought of many things that I would like to write about, but cannot recall them now. I was thinking to-day that I had written about all there was for me to say that would interest you, when all at once the word "Jesus" came into my mind, and I was filled. I felt as if I had written but very little concerning the goodness and love of God to me. My tongue and pen can never tell it so that I shall be able to say, That is all. The SIGNS has come, with my letters published, and I hope the brethren will enjoy reading them; and if they have some of the gladness in reading that I had in writing they will know that such joy does not spring from the flesh. I know I could not have written so easily if I had known that they would be published; but not having such a thought enter my heart

I felt a perfect freedom to express my thoughts and feelings to you with my pen, just as I would in private conversation. It seems to me as if I cannot wait patiently for my throat to get well, so that I can sing; but there is a sweet melody in my heart, and the words sound so clearly and distinctly, "The Lord hath triumphed gloriously." "Salvation is of the Lord." "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." How beautiful this is to my spiritual understanding! It lifts me above all the minor strains of earthly sorrows and afflictions, and the melody in my heart is to the Lord.

DEC. 18.—This is a stormy morning, and the trees look beautiful, being covered with ice. I would like to see you face to face, and speak of God's kingdom, which is an everlasting kingdom; but I shall have to use my pen. I have often enjoyed the one hundred and forty-fifth Psalm, and this morning it has come into my mind with wonderful sweetness and power; and I cannot help praising God, for it is within my heart. "Every day will I bless thee; and I will praise thy name forever and ever." I do desire to extol my God and my King, and to speak of his wondrous works; how he took on him the likeness of sinful flesh, and by one offering perfected forever them that are sanctified, and their sins and iniquities he will remember no more. "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." In almost every passage of Scripture the work of redemption shines forth, and I often wish I could speak and write of the beauties I see. I have enjoyed talking and writing to my brethren about these precious truths; but there is so much that I cannot express, it seems sometimes as if the more I write and talk the more it increases. This proverb came into my mind, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

It is now evening. To-day has passed away, never to return; but God changes not. Peter says, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." I have read your letter in the SIGNS, and it has been blessed of God to my comfort; for the "witness within" testified that I knew by experience what you wrote, and instead of finding only a crumb I have had a rich feast. I would thank you for writing the letter if I knew how; but I feel more of the spirit of prayer in my heart that the Lord will keep you, and make me worthy of your love and fellowship.

How blessed we are that we do have a throne of grace where we can come boldly, and find grace to help in time of need. It has been a sweet relief to me many times, when burdened with the spirit of prayer, to come boldly in the name of Jesus to this throne of grace; and I have also been filled with joy that is unspeakable when I have been visiting my brethren, and they have asked me to pray. I have knelt, feeling that I had not one word to say, when in an instant my mouth has been filled, and we could not help feeling the presence of the Lord with us. How precious such seasons are! I do not know but that the season has been just as precious when I have had to grope along, and could not seem to find any words; for it made me realize that I could do nothing without the Lord, and it took away my confidence in the flesh.

DEC. 19.—I cannot tell you of the beauties of nature this morning, with the sun shining on the ice-covered trees; but there is something that has been revealed to me that far outshines any beauty in nature. The rays of the sun will soon cause nature's beauty to be gone; but the revelation that I have had of Jesus has enabled me to say, "Thou art the Christ, the Son of the living God." It has not been done by flesh and blood, but is the work of God; and it is so glorious that it shines above the brightness of the sun. "All thy works shall praise thee, O Lord, and thy saints shall bless thee." My heart sings these words, and I shall be so glad when I can use my voice again.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress."

"This spotless robe the same appears
When ruin'd nature sinks in years;
No age can change its glorious hue—
The robe of Christ is ever new."

I think, dear brother, that I enjoy the beauties of nature, and realize that God makes everything beautiful in its season; but when my mind is led to see Jesus as my Savior, my Redeemer, that I am "complete in him," it so fills me with joy that I want to write and talk about it all the time. I have been in prison, so that I could not tell whether I had seen Jesus, or had got to have a new experience, a brighter evidence that I had passed from death unto life. I traveled for some time, and was sad, because I had thought I was free from sin, being cleansed by his precious blood, and to see sin still in every thought and deed filled me with sadness; but since Jesus has walked and talked with me again, brought me out of prison, and prepared a table before me in the presence of my enemies, how unspeakable my joy has been!

DEC. 21.—My dear brother, I received a letter from sister Bessie yesterday, and I felt to thank God for his goodness to me, in giving me such a comforting letter from one whom I have never seen face to face. I know she could not have expressed

the love and fellowship that she did unless she had gained an evidence that I have been taught of the Lord; and how small it makes me feel, and yet causes me to sing confidently, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." I received a few days ago two papers, published in Tennessee, and read about the debates they were going to have in Texas and Arkansas; and I could not help feeling glad that we have such a good paper as the SIGNS OF THE TIMES, free from such things, for the brethren Beebe do strive to feed the flock of God scattered here and there through the earth. I like brother Francis' letter, and am so glad that the doctrine of absolute predestination does not trouble us in Maine. We love it, and rejoice in it, too; and I hope that we shall be kept unmoved and settled as long as we remain in this world. I find that it is left on record for our comfort and instruction that many of Jesus' disciples went back, and walked no more with him, and he did not send any of the other disciples to call them back; and I cannot help feeling, when I read of the brethren going out from us because "absolute predestination" is such a hard saying, that God still rules and reigns, and will not suffer his faithfulness to fail. There is no other to whom we can go, for Jesus only has the words of eternal life. What a great blessing to be firmly established in the truth! It seems to me as if I see more and more every day the innumerable blessings which God bestows upon me.

"Jesus is precious, saith the word;
What comfort doth this truth afford!
And those who in his name believe
With joy this precious truth receive."

I hope that you and your family are all in usual health. We all send love and fellowship, and wish you a Merry Christmas and a Happy New Year. I hope this letter will not so weary you that you will not want to hear from me again. It will reach you near Christmas; and if you feel like it you may call it a present from me, as I have nothing else to send you. May God lead our minds into the truth, is the desire of your unworthy sister,

ATTIE A. CURTIS.

PINSON FORK, Ky., Feb. 24, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Your highly-prized paper, the SIGNS OF THE TIMES, is at hand. It came some time since, and received a hearty welcome from us, I assure you. Also, we have received some of the back numbers. We have read them carefully; and if there is so much as one objectionable sentiment in them I have thus far failed to notice it. It is to us as an acquaintance returned from a long journey. Its appearance filled our hearts with joy, and its tidings were as "good news from a far country."

Dear brethren, I am a poor scholar, and cannot write in proper order for

the press; but I have concluded to write a few lines, and hope you will give them room in some nook or corner of your precious paper; not for their importance, but in order that I may form some acquaintance with the many and able correspondents and readers generally, as I know of no better way of forming acquaintance with them. My writings are all that they will need to manifest my weakness, and my great need and interest in their prayers, of which I hope in the future to share when it goes well with you, my brethren. The SIGNS OF THE TIMES is the only periodical that I have any knowledge of which does maintain that grand and glorious doctrine, the eternal vital unity and relationship of Christ and his church, and the absolute predestination of all things; which points of doctrine are heart-thrilling and soul-cheering to me, the Lord doth know, although I am well aware that there are many of God's dear children who do not from some cause appreciate those sacred points. I say sacred points, because without them, as you said in your few lines to me, brother Beebe, I see no salvation nor redemption. It seems to me that redemption is based upon relationship and a pre-existing right, &c. "Ye are bought with a price," &c. They are redeemed out of the hands of divine justice, and ransomed from the bondage of sin and Satan, by the blood of Christ; not in order to make them his people, but because they are his people, bone of his bones and flesh of his flesh. Paul says that Jesus has "obtained eternal redemption for us," or because of us. Then the elect of God are the poor kindred of Christ, their elder Brother and near kinsman, and he is their rich Brother. The Sanctifier and the sanctified are "all of one; for which cause he is not ashamed to call them brethren."

Yours to serve,

W. J. MAY.

LEBANON, Ohio, Feb. 21, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send you two dollars to renew my subscription for our dear family paper, the SIGNS, for another year, feeling that I cannot do without it, for it is a dear paper to me, and has been in our family so long. My father (Nathan Clark) took it from my earliest recollection, and I have often seen him read it with the tears rolling down his cheeks. He took it almost as long as he lived, and since that my dear and only brother, Wilson T. Clark, has had it sent to me for some time. I have had many sweet hours in reading the precious letters of the dear brethren and sisters. O how my heart has gone out in love to them! for they have sometimes told my feelings better than I could myself. As I have not been able to get to meeting for more than a year, I have had many a good sermon out of the SIGNS. The dear Lord often meets with us at home, and blesses

us with spiritual blessings in heavenly places in Christ Jesus. His visits are sweet, let us be where we may. Even prisons would prove if Jesus dwelt with us there; but when he withdraws himself "all is dark and vain and wild." Truly the Lord God is a sun and shield, and he will never forsake his people. Though for a small moment he hide his face, yet with great mercies he will gather them. O what a kind Savior! He is worthy of our highest adoration and praise. His love and faithfulness to his people is great. Blessed are the people whose God is the Lord. I feel like a poor sinner saved by grace alone; and I hope that whereas I was blind, now I see. O matchless grace, that gave my soul a hiding place! O that I could praise him more for what I hope he has done for me, a poor sinner; but Paul's complaint is mine, for when I would do good, evil is present with me, so that I cannot do the things that I would. But, blessed be God, black as we look to ourselves, he calls us all fair, and says, "There is no spot in thee."

Now, dear editors, may grace, mercy and peace be with you all from God the Father and our Lord Jesus Christ. Do with what I have written as you think best.

From your unworthy sister,
AMANDA M. BOWEN.

SCHUYLER, Neb., March 25, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy as I feel myself to be may presume to thus address you. Having read the "Supplement" attached to the SIGNS OF THE TIMES, which I received to-day, I will inform you without farther delay that I cannot renew my subscription at present, although I would like very much to be able to do so. I am in very poor circumstances, and also in poor health, and I cannot ask you to send the SIGNS to me unless I could see some way ahead in which I could pay for them; and I do not at present. But I cannot tell you how much I shall miss it. It has been a great comfort to me in the past year, and I have eagerly looked forward each succeeding week for its coming; for it was like manna to the hungry soul, the many good letters from the dear brethren and sisters from all parts of the United States. How my heart goes out in sympathy for those who write of their great sorrows and troubles of life; for I am one of those whom sorrow seems to have marked for her own, and oftentimes feel to cry out with David, "All thy waves and thy billows have gone over me." Yet all my trust is in him who was "a man of sorrows and acquainted with grief;" for he hath borne our sins, and carried our sorrows; and, like as a father pitieth his children, so pitieth he them that fear him. For he knoweth our frame; he remembereth that we are dust.

I am a firm believer in God's "absolute predestination of all things,"

and I find more comfort in that belief than any thing that this life can afford, knowing that "all things work together for good to them that love God," whether those things be good or evil; and it is this that gives us that peace which the world can neither give nor take away. But I do not wish to take up your valuable time in reading my poor scribble. May the Lord long spare you, and give you wisdom to wield "The sword of the Lord and of Gideon," is the prayer of one of the weakest, most unworthy, and least of all.

ADDIE BROWN.

DE KALB, Mo., Feb. 5, 1891.

GILBERT BEEBE'S SONS—DEAR FRIENDS:—I can only address you as friends, as I belong to no so-called denomination of religious professors. There are many of them in the section where I live, who teach for doctrines the commandments of men; but such preaching is no food for me, an old, hard-hearted sinner. I know I can be saved only by the grace and power of God. I have been a reader of the SIGNS OF THE TIMES about forty years. I read them while living in Kentucky, and have been a subscriber here in Missouri for thirty-six years. I will be seventy-six years old next month. While living in Kentucky, my wife was a member of the Old School Baptist Church, and I would go with her to attend their meetings, but did not like the doctrine of predestination. When I went home after hearing it preached, I would examine the Bible, and find it confirmed by the inspired testimony. Thus I became a believer in the doctrine of God, which is so ably defended in the SIGNS OF THE TIMES. I cannot do without it, as it contains all the preaching I receive. Inclosed please find the money for my own renewal of subscription and for one new subscriber.

Please give your views on Matt. viii. 12. Wishing you to live long, and to be enabled to continue to wield "The sword of the Lord and of Gideon," I am, your old friend,

JOHN S. HANNON.

(Editorial reply on this page.)

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time or the pay.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 6, 1891.

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 CHILDREN CAST OUT.

"AND I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12.

According to the request of our old friend and patron, John S. Hannon, in his letter on this page, we submit for the consideration of our readers some thoughts in connection with the text above quoted. The verse preceding that which he designates is so closely connected with it that the subject cannot properly be divided; therefore both verses are included in our text.

"And I say unto you." This impressive expression with which our Lord so often prefaced his solemn declarations, is worthy of careful attention. Jesus never uttered vain words, but in every case when he spoke there was essential truth in his saying, and it was specially appropriate to the occasion, and suited to the character to whom it was addressed. On this occasion he spoke to his followers concerning the great faith which was exhibited in a military officer, a centurion, who had acknowledged himself not worthy that the Lord should come under his roof, yet who was fully assured that at the word of Jesus his dear servant would be healed of the palsy which had brought him so low that he was ready to die. After saying that he had not found so great faith in the favored nation of Israel, Jesus spoke the words of our text. It is intimated that this centurion was not even a proselyte to Judaism. To finite intelligence, and especially to those who had never thought that the favor of God could extend to any but the natural seed of Abraham, it was incredible that any gift of the Spirit could be bestowed upon one who was not of that nation, much less upon one who was an officer of the army by whom they were held in subjection. This saying was not addressed to the centurion, but to them that followed Jesus. It may well be reverently considered by all his followers even in our day.

"That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." This announcement was doubtless very astonishing to the followers of our Lord who were educated in the traditions of the Jew, and considered their descent from the patriarchs as entitling them to divine favor. All the "kingdom of heaven" of which

they had any conception was that natural kingdom of which they were members by reason of their lineal descent from the fathers named by our Lord. On this ground the Pharisees and Sadducees demanded baptism at the hands of John the Baptist. They could not understand his rejection of them, and his declaration that "God is able of these stones to raise up children unto Abraham." The same truth is in our text spoken by Jesus. The legal dispensation was in a typical sense denominated the kingdom of heaven; but John proclaimed the antitypical kingdom as at hand. It is in this kingdom that those who come from the east and west shall sit down. As children of God by faith, Abraham, Isaac and Jacob rested in the true kingdom of heaven, and all the election of grace among the Gentiles shall be gathered from the east and west, and shall sit down with them in that spiritual kingdom, there resting together in the assurance of hope in the salvation which is in Christ Jesus. This spiritual kingdom of heaven is not confined to any earthly locality, nor is it limited to natural time. Where Jesus is pleased to reveal himself by his Spirit, his kingdom is established in that display of his presence. There all the subjects of his electing love sit together in heavenly rest. Neither the circumcision by which the Jews were identified, nor the uncircumcision of the Gentiles, is of any avail in this everlasting kingdom. Every sinner who is called by grace is by that holy calling sealed as a subject of salvation by the grace of our heavenly King. In the perfect fellowship and love of brethren, they all sit together with the patriarchs, apostles and prophets, who are saved by the very same divine grace by which the most sinful Gentile is translated into this everlasting kingdom of the dear Son of God. These are the many of whom our Lord says that they shall come from the east and the west. He declares that "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And that no others shall come is equally certain; for Jesus says in the same discourse, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John vi. 37, 44. This is the exact and definite number of the election of grace. The everlasting salvation of every one of them is secured by the power and truth of God. Neither their good works nor their sins and unbelief can affect the absolute certainty of the accomplishment of the eternal purpose which God purposed in Christ Jesus our Lord. No circumstance which ever can occur in time can disappoint the eternal will of God.

By the expression "the kingdom of heaven," we understand our Lord to speak of the gospel kingdom, as it was about to be set up after the legal dispensation should be taken

out of the way in its complete fulfillment by his own obedience unto death. While it is true that the chosen subjects of divine grace shall certainly awake in the likeness of their glorified Redeemer in the inconceivable bliss of ultimate glory, it is not of that blessed state that Jesus was speaking in our text. He was soon to remove those old heavens and earth which had been ordained of God as "figures of the true." By divine appointment the legal covenant was the "kingdom of heaven" in the figure, as given by Moses to the chosen nation of Israel. But it never was designed to represent the heaven of immortal glory. Throughout all that dispensation, conflicts, oppression and distress attended that nation. Surely nothing in the eternal bliss of heaven could be the antitype of such sufferings. But in the gospel day, while the saints are blessed with the revelation of eternal salvation secured by the glorious victory of our Redeemer, they are yet subject to tribulation, which is truly depicted in the perpetual afflictions endured by the typical Israel. By faith alone can this be seen as the "kingdom of heaven." Reason fails to recognize the indications of the love of God in the sufferings of the saints, as it can see no divine favor to national Israel in the severe judgments visited upon them continually for such transgressions as were unpunished when committed by the heathen nations around them. Faith reads the experience of the saints in the word of the Lord to the children of Israel, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2. So, under the gospel dispensation it is written, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son 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. 5-8. As God punished the nation of Israel for disobedience to the covenant which he had given them, so he visits his children under the gospel covenant with his rod in all their departures from his holy commandments. Thus the gospel dispensation is the "kingdom of heaven" in which all the types of the Mosaic economy are fulfilled. Surely no believer in Jesus can expect in the world of glory to be subject to suffering from sin, or from the enemies of righteousness, as typified by the chastening visited upon the nation of Israel under the former heaven of Judaism. The "kingdom of heaven" was established when the apostles were endued with power from on high by the gift of the Holy Ghost on the day of Pentecost, as Jesus had declared. "For the Son of man shall come in the glory of his

Father with his angels; and then shall he reward every man according to his works. 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. 27, 28. Certainly he reigns in the "kingdom of heaven," and his power and great glory appeared when the apostles were filled with the Holy Ghost. That was indeed a baptism, since "it filled all the house where they were sitting."—Acts ii. 2. Thus they were amply qualified to testify to the exaltation of their risen Redeemer.

"But the children of the kingdom shall be cast out into outer darkness." As has already been stated, it is important to observe the difference between the typical and the true "kingdom of heaven," both of which are mentioned in this expression. Of the typical kingdom every natural Israelite was recognized as a child. All their claims to the favor of God were based upon their fleshly descent from Abraham. Thus they are called in the text "the children of the kingdom." Since this claim is rejected in the true gospel "kingdom of heaven," these children of the natural kingdom are cast out. The outer darkness into which they are cast signifies the utter hopelessness of their reliance upon their descent from Abraham as entitling them to entrance into the gospel "kingdom of heaven." So intense is that darkness into which the children of that legal kingdom are cast, that they are not even able to see that they are utterly destitute of light. Therefore, "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. This manifestation of the grace of God to the Gentiles was predicted in the words of inspired prophecy, when the Lord said to his chosen Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. lx. 1-3. When the typical kingdom was taken away from the nation of Israel in the establishment of the gospel kingdom of heaven, at the coming of our Lord "in the clouds of heaven with power and great glory," this prophecy was fulfilled. All the inspired testimony of the law and the prophets united in constituting those clouds in which he was revealed. Yet none of those who trusted in the deeds of that law could see him in those clouds. So Jesus told the chief priests and pharisees, the representatives of that literal nation, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. xxi. 43. As the children of that legal kingdom, they

had no place in the kingdom of heaven which our Lord was about to establish. All their claims to divine favor were to perish with the removal of that old heaven and earth of Judaism in which they had hitherto trusted. Then they must be cast out into that outer darkness which covered the Gentile world. The much advantage every way, which they had formerly possessed, should no longer distinguish them as the chosen nation of God.

"There shall be weeping and gnashing of teeth." There is a very wide difference between the weeping which is accompanied with the gnashing of teeth, as here specified by our Lord, and that weeping which is so often in the Scriptures mentioned as one of the characteristic peculiarities of the saints. In every instance where we have observed, where the gnashing of teeth is spoken of, it is an indication of impotent rage; and the weeping which attends it is but the result of bitter hatred against that God whose omnipotence restrains the wickedness which fills the hearts of those who thus rage against him. If this expression is ever used in reference to any subject of grace, it is descriptive of that carnal enmity against God which works in their evil nature. They feel its power as oppressive, and long for deliverance from its heavy bondage, even though they are unable to escape from its distressing tyranny. The weeping of those who mourn on account of their sinful and vile nature, is not mingled with rage; it is the effect of a broken heart and a contrite spirit. For the comfort of such it is written, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."—Ps. xxxiv. 18. While the weeping of contrition is peculiar to the subjects of divine grace, that weeping which results from defeated wrath is not an indication of the presence of the Spirit of Christ. To those who are enlightened by the grace of God, this distinction is clear. It may be that even the saints may sometimes think they are mourning, when in reality it is only the old carnal mind that is enraged. But that rage always shows itself in the hateful spirit of the "gnashing of teeth." True mourning never is accompanied by this proud and wrathful feeling. The saints have need of constant watching and prayer that they be not deceived in this matter. The weeping and gnashing of teeth which was appointed to those self-righteous Jews was the selfish bitterness and rage which controlled them in the destruction of that natural kingdom in which they trusted. The terrible overthrow of that nation was indeed attended with such horrors as were unknown to any other people. The strong language of our text was literally fulfilled when they were forever cast out from the highly favored kingdom wherein was all their trust and pride. Both the bitterness of weeping and the powerless rage of the gnashing of teeth were fully realized when they were cast out of that kingdom.

NOTICE.

DEPARTMENT OF THE INTERIOR, }
CENSUS OFFICE. }
PLAINFIELD, N. J., April 25, 1891. }

ELDER GILBERT BEEBE'S SONS—
DEAR SIR:—I am anxious to procure a full list of the names of the Primitive Baptist Associations in the States of Alabama, Georgia and New York, together with the names and addresses of the Clerks or Moderators thereof. If you will kindly send me a list of all that you know of in those States I shall feel very grateful to you, as I am desirous of having the returns for the Church Census as full and complete as possible. I inclose addressed envelope for reply, no postage thereon being necessary.

Yours respectfully,

H. K. CARROLL,
Special Agent Eleventh Census.

THE above is an official document of the United States Government, and so far as the brethren of the above-named States will interest themselves in sending us copies of the Minutes of their last associations we will endeavor to have them represented in the census; but what is done must be done immediately.—
ED.

MARRIAGES.

ON March 10th, 1891, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Ferdinand L. Behre and Miss Almeda L. Hunt, both of Hopewell, N. J.

ON April 23d, 1891, by the same, at his residence in Hopewell, Deacon Elisha H. Drake, of East Amwell, and Miss Martha E. Blackwell, of Hopewell, both of N. J.

OBITUARY NOTICES.

DIED—In North Berwick, Maine, April 16th, 1891, sister **Hannah Roberts**, aged nearly 81 years.

She had a paralytic shock, which caused her to suffer until death came to her relief, which was about ten days. I baptized her in the fellowship of the Primitive Baptist Church of this place in the year 1850, and she remained a worthy member until she died. For some years her health was such that she did not get out to her meetings, but she remained firm in her belief that the children of God are saved by grace from first to last. She has left six children, two brothers and many other relatives to mourn. A large number of people were at her funeral.

WM. QUINT.

NORTH BERWICK, Maine.

AT the request of our aged sister, Polly Long, I send for publication in the SIGNS OF THE TIMES a notice of the death of her dear companion and our beloved brother, **Lunsford Long**, which occurred Dec. 23d, 1890, after a lingering illness of bronchitis.

The subject of this notice was born in the state of Virginia, in the month of September, 1822, and came to Anderson Co., Ky., when quite young, where he remained until his death. Brother Long, if we are correctly informed, united with the church called Pigeon-Fork some time in 1842, before the separation of the Baptists took place. After that occurrence he became dissatisfied with some of the proceedings of that church, and came to Little Flock Church, where he remained a consistent member until his death. He was chosen Deacon soon after uniting with the church at Little Flock, which

office he filled to the satisfaction of all the brethren as long as he was able to meet with them. It was the privilege of the writer of this notice to be with him quite often during his last days, and I can truly say that I have never seen any one that seemed to be more reconciled to the will of his heavenly Father than he, nor one who was more devoted to the cause of our Redeemer. But the Lord has seen fit to take him to himself, while his dear companion has lost a kind and affectionate husband, his children a loving father, his two sisters a devoted brother, the neighborhood one of her best citizens, and the church a noble member, one worthy of imitation by us all. May the Lord reconcile us all to his divine will, is the desire of the unworthy writer, knowing that our loss is his eternal gain.

An able discourse was preached on the fourth Sunday in April, 1891, by Elder P. G. Lester, from a portion of the fifteenth chapter of 1 Corinthians, followed by Elder J. G. Sawin with a few comforting remarks, to a large congregation of sorrowing friends.

A. G. HERNDON.

ALTON STATION, Ky., April 28, 1891.

My sister, **Mrs. Annie Broach**, departed this life at the residence of her husband, in Walton Co., March 24th, aged about 35 years.

She obtained a hope in Christ when young, and was baptized in the fellowship of the Old School Baptist Church at Shoal Creek, by Elder J. G. Eubanks, June 21st, 1879, where she continued a faithful and devoted member, sound in the doctrine of the sovereignty of God in all things. She was married to Mr. Wm. Broach Oct. 17th, 1889, a friend to the Old School Baptists. On the 23d of last February three little girls were born to her. Her health had been poor all the year, and she believed that she would not live long. She often talked to the writer and others about dying, both before and after she was sick, and said it was better for her to die and be with Jesus than to live. She was sick nearly five weeks, and her sufferings were intense, so much so that she was delirious at times; but she bore them with patience and fortitude, showing in her sweet and expressive face the submission and resignation to the Master's will. It would beam at times as if she saw heaven open. Her countenance looked bright and lovely, and truly she had many tokens of his love. She tried to sing his praises often, but was too weak to sing audibly a great deal. The last she was heard to sing, a short time before she died, was the verse,

"Dear dying Lamb, thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved, to sin no more."

She passed away as one going to sleep, without a struggle, and was brought back to her childhood home and buried in the family burying-ground by our father and mother, our father, Green H. Dodson, having preceded her one year last September.

In this dispensation of the Lord her husband and family, her five sisters and one brother, and many other relatives and friends, have truly sustained a great loss, for she was a devoted wife and mother, and all that was lovely in a sister.

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

There was no funeral sermon preached. Elder William Adams was sent for, but failed to come on account of the inclemency of the weather and ill health; but there was a goodly number in attendance, notwithstanding. May the Lord comfort the bereaved.

SUSIE C. DODSON.

WINTON, Ga., April 27, 1891.

DEAR BRETHREN BEEBE:—In the month of February I was attacked with "La Grippe," which was attended by sore and wandering pains in my chest, until late in March; but during that time I was able to fill my place in the Constitutional Convention. By the use of iodine externally I was partially relieved until late in March, when inflammation set up in the left side of my neck, and then those pains subsided. That inflammation increased rapidly and became intensely painful. From Saturday until the next Wednesday, April 1st, I was in an agony of pain. Being somewhat relieved on Wednesday, I prepared to go home. By the very great kindness of many of my brother delegates I was enabled to reach home Thursday night. By soothing poultices my sufferings were to some extent removed on Friday, the 3d; but O how sad! In the evening I received a dispatch from Carrollton, saying that Mrs. Cox, and her son, William Cox, had died within thirty minutes of each other, of "La Grippe," followed by pneumonia, in that town.

She was born June 2d, 1820, and was married in September, 1836, to my brother, Benjamin F. Cox, who was a prominent citizen of his native county. They united with the Baptist Church in the spring of 1839, before the division among the Baptists in this part of Kentucky; but soon the leaven of modern Missionism began to work, and the ancient order of the Baptists began to be disregarded by many who had hitherto maintained the doctrine of the sovereignty of God in the great affairs of the salvation of his people. My brother and sister then became alarmed at those innovations, and took letters of dismission from that body, which they believed were denying that God worketh all things after the counsel of his own will, and they united with the Old School Baptists, of which they continued members until 1858, when my brother was called away by death; but he died as he had lived, in the triumphs of that faith which is alone the gift of God. Our dear sister was left prostrate with typhoid fever, the disease with which he had died, from which she slowly recovered, to assume the great responsibility of training for the affairs of life five children. No mother ever assumed a responsibility with a more steady hand and devoted heart. She was blessed by living to see all her children settled around her; but her youngest son was called away within thirty minutes of her departure. He left a widow and one child to buffet the rough billows of time without a husband's aid and a father's care; but he left them with the blessed assurance that he was passing from the cares, sorrows and afflictions of a sin-cursed world, to enter upon the eternal rest of the sainted host that had gone before him. Our dear departed sister, amid all the cares and sorrows of earth, was blessed with an abiding faith in the finished work of our glorious Lord. In that faith she lived, and in that faith she bade adieu to all the fading glories of a vain world. She said to me more than once, "I go with my children to meeting; but I enjoy more comfort by reading a single number of the SIGNS than I do from all the preaching I hear in a whole year." When I would attend our associations she would wait anxiously for me to visit her, and preach over to her, in my feeble way, the glorious truth of the gospel which I had heard at those rich spiritual feasts of the saints. Sometimes she would say, at the close of those long and happy conversations, "Well, Hez., I ought not to murmur, because I cannot attend those meetings, for you can bring and spread before me the rich treasures of gospel truth that you have heard." But peace to her memory. She has left to us the glorious assurance of a blessed immortality beyond these dark shades of earth.

My health is slowly improving.
H. COX.

Ghent, Ky., April 11, 1891.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, Md., to begin on Wednesday before the fourth Sunday in May (20th), 1891, and continue three days.

A cordial invitation is extended to all who desire to meet with us at that time. All who may reach Baltimore on Tuesday will call at Dr. John Thorne's, 709 North Calvert St., where they will be directed to homes. All who come on Wednesday will go direct to the meeting-house, corner of Calvert and Madison Sts., where the association will be in session.

THE Delaware Old School Baptist Association is appointed to be held with the London Tract Church, Chester Co., Pa., to begin on Wednesday before the fifth Sunday in May (27th), 1891, and continue three days.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THREE DAYS MEETINGS.

THE Old Regular Predestinarian Baptist Church at Little Flock, Cass Co., Mo., six miles south of Pleasant Hill and four miles north of Harrisonville, will hold a three days meeting, beginning at four o'clock on Friday evening, May 29th, and continuing until four o'clock Sunday evening, May 31st. Elders R. M. Ogle and John Barnes, of Henry Co., Mo., have promised to be with us. Brethren who love the truth are cordially invited to attend this meeting. We are Predestinarians at Little Flock. There are not very many of us, but we are a unit in the doctrine of salvation by grace alone.

W. R. STORMS.

If the Lord will, there will be a three days meeting with the Broad Run Church, Md., beginning on Saturday before the third Sunday in May, 1891. We extend a cordial invitation to all lovers of the truth, especially ministering brethren, to attend.

It is desirable that all shall come on the Friday evening train, Metropolitan Branch of the B. & O. R. R., which leaves Washington about four o'clock, and reaches Barnesville about six o'clock, where all will be met and conveyed to places of entertainment.

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in all our afflictions is afflicted. See the emblem of the bush that burned and was not consumed. Does he not speak to us when under affliction? It is a sweet time when God speaks to us out of the bush, at a time that destruction seems to be certain. Then it is that he speaks to us out of our environment, and makes a way for our escape. David said, "God is in the midst of her; she shall not be moved: God shall help her, and that right early." This is what we hope for, but have often to cry, O that it were with me as in months past, when he spoke out of the bush! The Lord has said, "I will put my fear in their hearts, that they shall not depart from me." You are blessed if you feel your sins. The poor soul feels a desire to please God, and often prays that the thorn in his flesh may be taken away. But no; you were chosen in the furnace of affliction, to there learn your defilement; and often, like Job, when ordering your steps, before you are aware you are plunged into the ditch, and your own clothes abhor you. Those who know not God have no sorrow, nor are they in a strange land. The prophet says to him "that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." Yes, for he who has declared will deliver. Hang on his promises. He will perform for you all that he has caused you to hope for. If it tarry, wait for it. The trouble may be to ~~that one feels so vile~~ that he is unable to speak of it. As Job said, "My words are swallowed up. For 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." This man needs help. Hear the Lord, who says, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." There is a want that no mortal can give. Job said, "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?" Here is portrayed by the Spirit of truth the experience of those who have this fear and this secret. The Lord satisfieth the desire of every living thing, and prepareth them food in due season. Shall he not feed you, and satisfy your desire after righteousness? He will; for he gave you that fear and that desire. The poor soul has been looking to self for the evidence of justification, by legal attainments, which have all failed to bring peace. Thus he is become dead, or separated from all hope of salvation by the deeds of the law, or of the gospel, in a legal sense; but he is justified by the faith of the Son of God. Christ lives in and is the light of all his children. He is the soul of the poor sinner's soul. So by faith (inward teaching) he reveals to me his secret and his covenant; that he loved me before the world was, and gave his Son to be a sacrifice unto death in my stead. This is brought home

with power, and in demonstration of the Spirit, which all the children enjoy through their union with their Head. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our Lord draws a line of distinction between the living and the dead by saying, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." This is one of the great blessings that he grants us, that we may hunger and thirst after righteousness, and thus be filled with holy desires. Christ is revealed as our righteousness; but it does not come in our way, but in his way. He is teaching us humility, by instructing us of our defilement, out of his law; for by the law is the knowledge of sin. Do I hear one say that the law is done away? A bill of lading in commerce describes the goods shipped, and they are received and examined by it, for it describes the goods; and we expect the goods to tally with the bill of lading. The law is God's word, and his word is his will. Has the man the law written in his heart? That letter calls for love to God and his neighbor, and to rest in Christ, the great sabbath of the saints. This does not deliver us from inbred sin, but shows it to us by the Spirit; so that it is not in the letter of the law only, but in the demonstration of the Spirit, convincing of sin, of righteousness, and of judgment. Hence we find our sins as so many nails, nailing us to the cross, and so we find that we are crucified with Christ; yes, we suffer on account of sin, and are like our Lord. We pray that this cup may pass. That Christ was tempted does not drag him down from his holiness. His suffering was that of our humanity, and thus he knows how to succor them that are tempted. His temptations give a meaning to the struggle of the christian's life. We see the meaning of temptations, besetments, obstacles and hindrances. As temper is given to steel by heat and cold, or fire and water, so character can only be made (like our Lord's) through suffering. Can we welcome it? No; yet it is the only royal road that leads us from weakness to strength. This is the King's highway to holiness and heaven, to feel our poverty, and the need of Christ as a present help in time of need. A soldier must learn war in conflict. But we are so prone to look to self; yes, to turn again to the beggarly elements of the law to be just with God, and not to that everlasting covenant spoken of by Zechariah. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope," even to our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, who bore our sins in his own body on the tree; for we were chosen in him, and not in Adam, nor in ourselves.

He paid the penalty of death due by his body, the church; and its application to us by faith is said to be the righteousness of God by faith. So we stand by faith in God's righteousness, wherein the suffering of Christ is imputed unto us; for when on the cross he was in union with us, and now by his Spirit dwelling in us we are in union with him. Isaiah says, "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."—Isa. liv. 10. He gives not peace without design, nor forms the design without bringing it to an end. And as he made an everlasting covenant in the garden, ordered in all things and sure, and confirmed it to the poor sons and daughters of Adam who have felt their sins, that the seed of the woman shall bruise the serpent's head, yes, the reign of sin in us; and that now grace reigns through righteousness, through our Lord Jesus Christ, even the righteousness of God through faith, through being led of the Spirit. We have no other refuge; for the Lord has stripped us of our legal righteousness, and has brought us to Christ. Yes, the law has been our school master unto Christ. We have been shut up under the law, that we might learn our depravity; so that now we have to say,

"Nothing in my hand I bring;
Simply to thy cross I cling."

We cannot go back to Sinai again; no, but we have to hang on the promises.

"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." If I have time I may write upon the covenant that the Lord will show them that fear him.

I remain your brother in hope,
JOHN THORNE.
709 CALVERT ST., BALTIMORE, Md.

"I REMEMBERED."

Psalm lxxvii. 3.

DEAR KINDRED IN THE GOSPEL OF CHRIST JESUS OUR LORD:—To relieve my mind I take my pen in hand to write a few lines. I have been for a few days musing much over the dealings of the Lord with a poor sinner like me. As I review the pathway, look over the varied scenes, here and there an episode, what a poor, insignificant one I feel I have been, a vile, ungrateful sinner all the journey. As I remember some special seasons I am constrained to confess, Surely the Lord did show himself marvelous in his mercy and sustaining grace to my soul. Then, over against this, I have remembrances of the wormwood and the gall; nor can I forget the bitter ingredients that it hath pleased our

heavenly Father to mingle in my cup. Such vicissitudes pass in review before my mind that alternate hopes and fears prevail. I find myself unable by any mental effort to decide my own case; but as one that is wearied, overtaxed, discouraged, ready to give up, I would cast my helpless soul on the dear Lamb of God.

"Leave, ah, leave me not alone!
Still support and comfort me!
All my trust on thee is stay'd,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing."

The other day, while reading the seventy-seventh Psalm, I found, as I hope, some comfort and instruction from the Lord therein. What first stirred up my thoughts were the words, "I remembered God, and was troubled: I complained, and my spirit was overwhelmed." Or ever I was aware I too began remembering my God, and was troubled indeed. I feel that I have been (to my shame I confess it) so oft unmindful and forgetful of God. For so long a time I have been remembering all the miseries, crosses and difficulties that have been my lot hitherto; and all these remembrances, like so many weights, have so accumulated that under the pressure of them I have well nigh been crushed to death. Yes, I have "despaired of life." I judged it was useless to entertain any further hope. Unbelief said, What other interpretation can be put upon God's providences? Surely I have been walking in delusion; I have been mistaken. "I remembered God." What a succession of changes my soul underwent! I felt ashamed of my murmurings and departures from God, the Fountain of living waters. I "was troubled." Yet I felt hope reviving, gleams of comfort that seemed to break through as it were a rift in the dark and threatening cloud, which entered my heart. I said to myself, I have been observing lying vanities, and have thus forsaken mine own mercy.—Jonah ii. 8. Jonah says, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." "I remembered God." I thought of his character and his attributes, especially his immutability.—Heb. vi. 17. Our God is without variable-ness or shadow of turning.—James i. 17. "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him."—Job xxiii. 13, 14. I have been oft fickle-minded, swayed to and fro by circumstances. For weeks and months I witnessed new straits attending my way, so that I have oft been at my wits' end; but surely I must and do confess that my cup has not been unmingled with at least some drops of tender compassion from my God. I have cried, "Changes and war are against me."—Job x. 17. But when I was turned

away from self-contemplation, and there was given me for contemplation "visions of God," then I felt, O what a God is the God of Israel, my God! Yes, I felt that he is my God still. "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." "I remembered God;" and wrapped up in contemplation of his eternity, that Jehovah our salvation is he that inhabiteth eternity, that he is sovereign, immutable, and ever rests in his love, I felt my poor heart going forth in yearnings after him. In adoring gratitude and love I thought upon his name, and yet I "was troubled." What a paradox! My past dishonorable forgetfulness of his mercies troubled me. The mean thoughts I had been entertaining of God troubled me. Why had I doubted his love? Why had I for a moment entertained a hard thought of God? How had I dared to think that my God had changed? I saw myself a wretch undone without his sovereign grace. How soon I concluded, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Thus I remembered God, who saith, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. Then again in this Psalm I read, "I call to remembrance my song in the night." Some night seasons were brought to my remembrance by the Holy Spirit, times of trial, when the heavens seemed shrouded in sackcloth, and in the gloom I walked and had no light. I remembered several such seasons, and also how wonderful was the tender compassion of my God to me, a poor, bewildered sinner, in giving me "songs in the night."—Job xxxv. 10. Like Paul, I felt there had stood by me the angel of God, whose I am and whom I serve, saying, "Fear not;" and by the exceeding greatness of his power toward me I believed God that it shall be even as he hath told me.—Acts xxvii. 23-25. "In the night his song shall be with me, and my prayer unto the God of my life."—Psalm xlii. 8. I could sing in the valley (Hosea ii. 15; Psalm xxiii. 4), for God was with me; his rod and his staff did comfort me. Under the Old Testament dispensation there were holy solemnities kept by the tribes of Israel in the night time, and even then they sang the praises of Jehovah. Ah, thought I, as I called to remembrance my song in the night, I cannot deny but that God has so dealt with me. Is it not an evidence that my heritage is in Israel? When I have walked in darkness and had no light, then the voice of the Lord in my soul has said, "Trust in the name of the Lord, and stay upon thy God."—Isa. l. 10. This voice has put gladness in my heart, and that precious word of the Lord has been fulfilled, "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into

the mountain of the Lord, to the Mighty One of Israel."—Isa. xxx. 29. The holy solemnity of keeping the passover was at night. "At the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents."—Deut. xvi. 6, 7. It was truly in the night season when first I feasted upon the paschal Lamb. It was a gracious revelation to my poor, sin-stricken and afflicted soul when by faith I was enabled to see and believe that Christ our passover was sacrificed for me.—1 Cor. v. 7. My ransomed soul in the strength of the God of Israel marched forth from the house of bondage. "It is a night to be much observed."—Ex. xii. 42. I call to remembrance my song in that night. How pleasing and comforting to remember the gracious acts of the Lord to my soul! Songs of praises I will ever give to thee.

"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."

Jesus and his disciples sang a hymn on that memorable night.—Matthew xxvi. 30. At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them.—Acts xvi. 25. While the shepherds were abiding in the fields, keeping watch over their flocks by night, a multitude of the heavenly host sang praises to God, saying, "Glory to God in the highest, and on earth peace, good will toward men."—Luke ii. 14. So in the seasons of night, when trials of our faith are appointed us, then when it pleaseth the Lord to give us a sight of Jesus as our sacrifice and righteousness our night is illumined by the revealed glory of our God, and our hearts are then in tune to sing the song of the Lord. "When the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshiped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished."—2 Chron. xxix. 27, 28.

I read on in this seventy-seventh Psalm, and sacred meditation was given me in the words, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old." It was from his right hand that there went forth his fiery law (Deut. xxxiii. 2), which at one time I feared would utterly consume a vile rebel like me. It was his own right hand that saved me.—Psalm xlv. 4. How glorious in power was his own right hand!—Ex. xv. 6. It valiantly rescued me from sin, plucked me as a brand from

the burning, and showed me my sins forgiven. I remember, yes, I want to remember. O what a shame that I should ever forget! "I will remember the years of the right hand of the Lord." Eternal is his right hand. Underneath all his chosen are the everlasting arms.—Deut. xxxiii. 27. His right hand and holy arm have gotten him the victory, and have brought forth his ransomed with gladness. The right hand of the Lord doeth valiantly. It hath vanquished all our enemies, and hath redeemed us from all iniquity. The right hand of the eternal God is never weary, accomplishing the salvation and eternal glorification of his people. Who or what power shall ungrasp the right hand of the Lord, and pluck his flock from thence?—John x. 28, 29. "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words."—Deut. xxxiii. 3. Does the right hand of the Lord hold a poor sinner like me? Yes, I have a hope, O so precious, that it is even so. Surely he that measured the waters in the hollow of his hand, meted out heaven with the span, comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance, can hold me in his right hand, carry me through, and according to his eternal purpose and his everlasting love bring me through more than a conqueror, and place me in eternal glory, to the praise of the riches of his grace. O my God! enable me ever to remember the years of thy right hand.

"I will remember the works of the Lord." Not my works; O no. The very thought of any or all the works done by such a sinner as I sinks my soul in sadness. I want to be found in Christ Jesus my Lord, "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 works of the Lord are great, infinitely surpassing the works of men. What glorious works were finished on the cross! There Christ Jesus our Lord made an end of sin; there he went to the end of the law for the righteousness of his people; there he abolished death, and brought life and immortality to light; there he "loved me, and gave himself for me." O ravishing thought! Only by the exceeding greatness of his power can I, dare I, believe that for me Christ died; but in adoring gratitude my heart would sing, "Thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands. O Lord, how great are thy works, and thy thoughts are very deep." It was thy work in reconciling such a rebel to thyself by the blood of Christ the Lamb. It was thy work to ransom my soul from sin and the curse, to wash away my guilt. Yes, it is thy work, not mine, that presents a poor sinner-like me holy, unblamable and unreprouvable in thy sight.—Col. i.

20-22. When dead in trespasses and sins it was thy work, O God, to quicken my soul. Thou didst call me by thy grace to know thee, to reveal Jesus, the dear Redeemer, to my sin-tortured heart. Thy pardoning voice was heard, and thou didst make my soul to know the riches of thy grace.

"Kind author and ground of my hope,
Thee, thee for my God I avow;
My glad Ebenezer set up,
And own thou hast helped me till now.

"I muse on the years that are past,
Wherein my defense thou hast proved;
Nor wilt thou relinquish at last
A sinner so signally loved."

"I will remember the works of the Lord." It was his work that taught my heart to fear, and that brought me humbled and contrite at his feet, to cry, "God, be merciful to me, a sinner." It was the Holy Ghost that shed abroad the love of God in my heart, to love the glorious name of the Lord, to love his doctrine, and to love his people. What was I, and who am I, that the glorious Lord who inhabiteth eternity should be mindful of me? O it is wonderful! "Surely I will remember thy wonders of old; for thou only doest wondrous things." Thy name, Lord Jesus, is "Wonderful."—Isa. ix. 6. O how blessed by precious faith to look on whilst thou doest wondrously.—Judges xiv. 19.

The God of Israel did marvelous things in our sight in the land of Egypt. He made a way through the Red Sea for his ransomed to pass over, and overwhelmed their pursuers. There we rejoiced in him. In the daytime Israel was led by a cloud, and all night with a light of fire. The Lord clave the rock in the wilderness to give drink to his people, his chosen. He gave them manna from heaven to eat, and rained flesh upon them, and feathered fowl like as the sand of the sea. Yea, he led them on safely, and brought them to his sanctuary, to the mountain which his right hand had purchased, to the land flowing with milk and honey, the glory of all lands. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them."

While thus my soul was wrapped up in contemplation of the wonders of redeeming love I felt my heart humbled within me. I mourned over my forgetfulness of the gracious dealings of the Lord. O how I chided myself for my unbelief, and was ashamed of the hard thoughts and repinings that had at times carried me away captive; but encouraged by the comforting remembrances of my God, and his wonderful works to the children of men, I felt my poor heart revived and strengthened, and I said, "I shall yet praise him, who is the health of my countenance, and my God."

"Each sweet Ebenezer I have in review
Confirms his good pleasure to bring me
quite through."

Thus I have jotted down, dear children of God, some items of my meditations given me in the midst of a season of oppression and darkness. The effect has been in some measure to encourage my soul to wait upon the Lord alone, for from him only, I am taught, cometh mine expectation. While we are sojourners in the earth it will oft be our lot to have our purposes frustrated and pleasing prospects nipped in the bud; but the counsel of the Lord shall stand, and the thoughts of his heart to all generations. This is our rest. When all our wisdom and strength are exhausted, when frail, and tottering and staggering beneath our trials and sorrows, O how kind is the Lord! How sweet is the rest, to be enabled by precious faith to repose in the immutable will of the everlasting God, knowing that our God worketh all things after the counsel of his own will. Then well may we take comfort and be of good cheer; for saith the apostle Paul, "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans viii. 28-30. When this doctrine is revealed in our hearts, when the Holy Spirit feeds us with it, O what sustenance there is therein, and how exceedingly sweet and precious is the truth. The doctrine of Christ is the unshaken and eternal rock, revealing to our souls the eternal purpose and grace of the everlasting God; and it seems to me that in the last few days I have heard the voice of my Beloved saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Ah me, I'm never well but when
I on my best Beloved lean,
And then I'm never ill.
Crosses and trials all are right,
And pain is sweet, and troubles light,
When Christ my soul doth fill."

May the gracious God comfort all his tried ones, and support them with cordials of his everlasting love, is the heart's desire of one who is, I hope, your brother and companion in the afflictions of Christ,

FRED. W. KEENE.

SUTHERLANDS' CORNERS, Ontario.

OAK HILL, Ill., March 15, 1891.

JOHN MOULDS SR.—DEAR FATHER IN ISRAEL:—In meditating upon the propriety of answering the doctrinal part of your letter, I thought I would answer you through the SIGNS, as I might possibly say some things which I would also like to say to all the dear brethren who have known me in the years that have fled. I do not take up the pen for the purpose of entering into a controversy, for I do not think that

there is any essential difference between us; but, as you say with respect to other writers, it consists a great deal in our different modes of expressing ourselves; and we are both too near the portals of the eternal world to think of stopping by the way to contend over the apparent differences; yet an exchange of views in a christian spirit may be beneficial.

Your first topic was God's foreknowledge, a subject that has been so ably handled by Elders Chick and Purington that it seems almost like egotism for me to say anything upon the subject; yet as we all have our own manner of expression, it may be that mine will be more in accordance with your experience and mode of thinking than theirs. There does not seem to be any difference between the brethren, nor you and I, with regard to the foreknowledge of God. We all believe that he is omniscient, and knew from eternity all things whatsoever transpire in time; that with him there is nothing new, nor nothing old. But how does he know? seems to be the point of difference. I look at it in this way. Anything to be foreknown must be certain to take place; and anything certain to take place must be irrevocably ordained by some one possessing absolute power to thus decree. Hence, if God has not in his own sovereign power and wisdom ordained all things whatsoever come to pass, then we must come to the conclusion that foreknowledge is a meaningless term. God, our God, has revealed himself in the works of his hands, and in the word of inspiration, as a God of justice, love, mercy, wisdom, power and knowledge; and as he is the same yesterday and forever, without variable-ness or the shadow of a turn, these perfections of his character must be co-equal and co-eternal, and no one of them can take precedence of the others, but all must and do harmonize in the grand and glorious purpose had in view in the creation of all things for his own pleasure. Now, to illustrate, if you tell me you are going to erect a house the coming summer, and I ask you how you know that you will do so, you reply, I know it because I have determined to do so, and have selected my site, foundation, materials, and have the means in my hands to accomplish it. And there are only two ways for your predetermination to fail. First, you are liable to change; and second, you may not have the power you think you have. But you see that your foreknowledge and purpose are inseparably connected. You and I both believe in a God of infinite and unlimited sovereignty, infinite in all his divine attributes, who created all things, and for his own pleasure they are and were created.—Rev. iv. 11. He created heaven, and the things that are therein, and the earth, and the things that therein are, and the sea,

and the things that are therein.—Rev. x. 6. "For by him [Christ, the image 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. And he is the Head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell."—Col. i. 15-19. The testimony of these three witnesses prove to me, first, that God created all things; for the spirit of inspiration specifies so fully that there can be no possible exceptions. Second, that he had a purpose in the matter. "For thy pleasure they are and were created." "All things were created by him and for him." Third, that one (and the chief) end or purpose had in view was his own glory, manifested in the exaltation of his Son, "that in all things he might have the preeminence." "Him hath God exalted with his right hand to be a Prince and a Savior, to give repentance unto Israel and forgiveness of sins."—Acts v. 31. Hence, it appears to me that what would appear to us the most trivial and unimportant incidents are but links in the grand and sublime chain of God's infinite, immutable and eternal purpose of grace, given to his chosen people here, and glory ineffable in the world to come. And he takes cognisance of the most trivial things in nature; for a sparrow "cannot fall to the ground without him;" and in grace, "for the very hairs of your head are numbered." In the execution of this sublime chain of purposes, for the accomplishment of the chief purpose, the glorifying of himself in his Son, and the exalting of his Son "to be head over all things to the church, which is his body," and that he might "in all things have the preeminence," and "save his people from their sins," it seems to me that the entrance of sin into the world was as much a link in the chain as was the salvation of his people from their sins. The thought that God ordained that sin should enter the world, and death by sin, ought not to disturb me, any more than it did Paul when he said to the Romans (vi. 17), "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you." And he had preached unto them the absolute sovereignty and independence of God, and his predestination. I find that there were some things fore-ordained of God that were sinful on the part of man. (Acts ii. 23; iv. 27, 28), and he held them guilty. And the Savior told his disciples that "It must needs be that offenses come; but woe to that man by whom the offenses cometh."—Matt. xviii. 7.

And he says, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."—Luke xvii. 2.

This brings me to that part of your letter where you ask if I think that God influences any one to sin. I answer, No, most emphatically. Nor do I think that any one that loves the doctrine of God's election and predestination ever thinks of sinning that grace may abound, or doing evil that good may come, nor in any way trying to make the doctrine an excuse for their evil doings; but, on the contrary, when one that has stood high in the fellowship and confidence of the brethren commits such a wilful and heinous offense that the church has to deliver him to Satan, for the destruction of the flesh, it would indeed be better for such an one to be cast into the sea; for that implies only physical suffering; but, to the contrary, he has to spend years of sorrow and remorse, a living death indeed; and though he may be restored to the fellowship of the brethren, it does not exempt him from the woe; and no matter how kind and brotherly they may treat him, he cannot so far forget his offense as to need them to remind him of it. He has sown, and he must reap his harvest by himself; "bear his own burden." There are cases, however, where men make this doctrine an excuse for their evil deeds, and I am sorry to say that sometimes we meet with one of this class who professes to believe and love it. Such an one would be prone to say, "Why doth he yet find fault? for who hath resisted his will?" I think such use of the doctrine of predestination, and not its reception and belief, should be made a test of fellowship. I know of no instance where any one believing the doctrine has ever made it a test of fellowship.

But I must hasten to a close. I will say that some of the brethren whom I have most highly esteemed for their faithfulness to me, could not see as I do in this matter, among whom was our dear brother, Wm. Palmer, who has now gone to his reward. Like you, I do admire the spirit of brother V's letter, and I esteem him very highly as a brother beloved. Sound doctrine becomes the followers of the meek and lowly Jesus, and there is no middle ground between truth and error. Truth is eternal; error is original. Truth is consistent with itself; error is self-contradictory; and hence we are commanded, after the first and second admonition, to reject the man that is an heretic, knowing that such an one is subverted, and condemned of himself. This, it seems to me, is the rule for us to be governed by, if we make any doctrinal sentiment a test of fellowship.

This has been on hand a month now, and I had almost concluded not to write any more, nor to send what I have written. I will, now that I

have a little leisure, pen a few more thoughts. I am not disturbed at all by you nor any other brother using the word "permit" in relation to God's will or purposes; but I would rather they would use it as Paul does in the Scripture you refer to. We must keep in mind the immutability of our God, and that consequently what is his will or purpose must have been his eternal will or purpose; and we do not nor cannot know what is his will or purpose only as he reveals it to us in his own way and time. In 1 Cor. xvi. 7, Paul says, "I trust to tarry a while with you, if the Lord permit." He did not know that it was in the eternal will or counsel of God that he should tarry with them for their comfort; but it was *his* will. The fact of his remaining, showed to him that it was God's will. In Heb. vi. 3 he uses the word permit in the same sense. In Acts xviii. 21 he says, "If God will," in the same sense. James (iv. 15) says, "For that ye ought to say, If the Lord will, we shall live, and do this or that." He uses this language, as does Paul, because he does not know the future; but they both knew, as did David, Job and others, that "it is not in man that walketh to direct his steps," but that "the steps of a good man are ordered of the Lord." You know that when the Jews at Corinth opposed and blasphemed, Paul shook his raiment and purposed to go to the Gentiles; but he did not say, if the Lord permit, for he evidently viewed the opposition as evidence that it was the Lord's will he should go; but it was God's will he should remain; for he told Paul in a vision of the night to fear not, but to speak, and hold not his peace, for he had much people in that city.

I will now drop this subject, hoping you will throw the mantle of charity over any errors you may detect in this protracted scrawl; and now may the God of all grace comfort and sustain you under your weight of years, and give you light at "evening time," is my prayer.

Yours unworthily,

R. F. HAYNES.

APRIL 15, 1891.

DEAR BRETHREN BEEBE:—I have concluded to send you the inclosed letter to father Moulds, for your inspection; and if you think it would be of general interest to the household of faith, publish it, if not too much labor to correct. If so, let it go to the waste-basket.

I have carefully examined the phrases, "If the Lord permit," "If the Lord will," "If God will," as used by the apostles, and it seems to me they never use them except when uncertain about what the Lord's will is in the matter. When Paul said, "I go bound in the Spirit to Jerusalem," he did not add, If the Lord will, nor, If the Lord permit; for he knew that it was the Lord's will that he should go; nor did he

know what should befall him there, except that in every place bonds and afflictions awaited him. Again, the little word "if" implies doubt, and is one that the adversary torments the Lord's afflicted ones with as much, perhaps, as any other.

I will say in conclusion that as the inclosed is quite lengthy, you are at liberty to use any of it, or none of it, as you may deem most for edification. I do not wish to stir up strife nor mar the feelings of the least of the "little ones."

Yours in hope,

R. F. HAYNES.

HANNIBAL, Mo., April 18, 1891.

DEAR BRETHREN BEEBE:—I read your editorial in the SIGNS of February 4th, on the subject of "Death in the law," with peculiar pleasure, and I hope with much profit. It was so fully in accord with my own views, and so instructive withal, that I enjoyed greatly its perusal. I then thought I might send you some of my reflections on the same subject; not that I could in any manner improve what you had so well already written; but my infirmities and a barren mind seemed to preclude it. But since then a good deal additional has been written by yourself, and also by brother Rittenhouse, which I read with much interest and attention; and as it involves some views I had thought might be peculiar to myself, I now conclude to send for your consideration and disposal some of my thoughts on the same. I have for years had much thought upon the laws of God given to man, of which there are two; one given to all men in Adam; the other to Israel only, called the "law of Moses," the decalogue, or ten commandments, written upon "tables of stone," together with the statutes and judgments by Moses. This latter was to a typical people only, which had an antitype, a spiritual people. The former was to Adam in the garden, and all men in him; none are excepted. It was the transgression of this "holy, just and good" law which brough death upon all men, "for that all have sinned." God did, before the foundation of the world, elect or choose in Christ, their spiritual head and life, a definite number of the sons and daughters of Adam, and "predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 4, 5. These predestinated, chosen children are what is in the 139th Psalm described, as "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." This Scripture clearly shows the manifestation of this "substance," the

children of God in the world, which is elsewhere in the Scriptures spoken of as being "born again;" born first of a corruptible seed and life, and afterwards "born again," of an incorruptible seed and life, which seed is Christ, "the Word of God, which liveth and abideth forever." In this manifestation of the church, the body of Christ, there is not a change of the earthly nature of the Adamic man, which is still corrupt and corruptible, to the incorruptible, heavenly and divine nature, which cannot be corrupted; but rather the development of both in the one sinner, the vessel of mercy, as Jesus was in the flesh; so that while he was a man in every attribute, he was holy, harmless, and separate from sinners. The fullness of the Godhead dwelt bodily in him. His people are, in the Scriptures, brought to view in the same way, made manifest in the same manner, being born of the same spirit he was of the virgin. In no other way could there be any kinship, could he be their elder Brother, and they joint heirs with him of a heavenly, eternal inheritance, which is absolutely incorruptible, undefiled, and cannot fade away. Now each of these is from a "seed;" one corruptible, and one incorruptible. Peter says the one is as the grass, and the flower of grass, which withereth, and the flower thereof falleth away (brethren, do we not realize this in our daily experience?); and the other, the Word of the Lord, which endureth forever. Here are clearly brought to view two seeds; and yet some claiming to be Primitive Baptists will almost take offense if one talks or writes upon the wonderful and mysterious subject of "God manifest in the flesh," which is involved, together with the manifestation of the church in the world, her order and worship, in the two seeds. Do such persons know, or can they tell how, otherwise anything animate or inanimate in which is life is multiplied or reproduced, except by a seed, and that after his kind?—Gen. i. 12; Gal. iii. 16.

Having said thus much in reference to the subject of the law, I will speak of the law itself. It was to this people I have endeavored to present to view, and to them only, God has ordained or given a law which is spiritual, and co-equal, and co-extensive with their predestination and election unto salvation, and with which no other people have any portion whatever. It was this spiritual law which was in the fullness of time written in the hearts of all the election of grace, the chosen heirs of salvation, and who "are partakers of flesh and blood," by which Abel "by faith offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous;" and so of Noah, Enoch, and others as recorded in the 11th chapter of Hebrews. This law was written in the hearts of the children of God (or that por-

tion which lived before that period) before it was given in typical or covenant form to Israel. The election of grace is chosen "out of every kindred, and tongue, and people, and nation." It pleased the Lord to prefigure or typify this people by the choice of "Abraham and his seed" alone. He did not so much as include his son by a bond woman, but commanded him to cast her out with her son, as she should not be heir with Isaac, the child of promise. Paul in writing to the church at Galatia says, referring to this in the seventeenth verse of the third chapter, "The covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." I say, to deliver to them in the fullness of time, from mount Sinai, by the hands of Moses, written on table of stone, this same law, together with the statutes and judgments, in a typical covenant form, to which they, and they only, were amenable, and it was to this typical people, the Jews, the fleshly seed of Abraham alone, to whom Moses spake when he said, as recorded in the book of Deut. vi. 5, "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with thy might." This law, in its typical covenant form, was commanded to no other people except the Jews; and when our Lord was asked which was the greatest commandment, he answered this was; and the next was like it, "Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets." He did not say it was for any other people except Israel, as it is not; nor that there are any such requirements or claims upon any other people. Brother Rittenhouse says, in the SIGNS of April 1st, however, that "If the Jews only were under the law, they alone were under its curse;" which indeed is true. Then he inquires, "Wherewith shall the Gentiles be redeemed from the curse of the law." And further on he says, "If Gentiles were not under the law and under its curse, it would seem to follow that a different salvation was required for Jews; and that when Jesus was made of a woman, made under the law, to redeem them that were under the law, this provision would not have been required for Gentiles." This also would undoubtedly be true if condemnation and death came by the transgression of this law; but most certainly they do not. Then he adds, "It certainly is the same God over Jews and Gentiles, the same holy law that condemns them, and the same redemption of which both are subjects." This is indeed the truth; but does he really mean that it is the Sinai or Mosaic law and covenant, which was only given to the Jews, which by its transgression

brought condemnation and death upon all men? I can hardly conclude he means that; and I want to understand him, as he suggests to "you and your readers." Now, my understanding was, and is, that this typical law, which had nothing to do with Gentiles, has also an antitype, which is "spiritual," and has nothing to say to "all men," but given to spiritual Israel only, the whole election of grace, composed of redeemed sinners of all nations; and they in the type were amenable in all its fullness to all its requirements, and entitled to all its blessings, which indeed were many, but were only temporal, pertaining only to this earthly life. When the law said, "Thou shalt not kill," none but a typical Jew was in danger of the judgment unless he did so literally; but a Gentile was in no such danger though he did. But in the antitype our Lord explains to his disciples when on the mount that to be angry with a brother without a cause, you "shall be in danger of the judgment; and whosoever shall say, Thou fool, shall be in danger of hell fire." Without attempting to explain what he means in this place by "hell fire," I am sure no Primitive Baptist will contend that any other than a "Jew which is one inwardly, and circumcision is of the heart, in the spirit," can commit these offenses. And thus it is in all which our Lord mentions in that mine of wisdom to his disciples, recorded in the fifth chapter of Matthew, commonly called "the sermon on the mount," and indeed in all his sayings. Now this is the law under which none but the circumcision ever came, or can come, and the same under which Jesus "was made of a woman, to redeem them that were under the law; and no others were under it; and he redeemed them all, leaving none under its curse; and "so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." If it be asked, If this law applies only to Israel, what is the condition of the rest of mankind? I will say, Just the same as it was to all men at the beginning of the transgression, when all had sinned, and were under the condemnation and death of the holy and righteous law of God. The election of grace were as the rest, "children of wrath, even as others." The transgression of the law there and then made them such. No subsequent law did or could; if for no other reason, they were "condemned already," and "were by nature the children of wrath, even [in the same way and at the same time] 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)." This is the only reason we are not all still in the same condition; and our Lord in John iii,

thus divides them. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." It need not be said to those who believe the immutable sovereignty and foreknowledge of God that it remains so still, according to the will and purpose of God. There we would desire to leave it.

The apostle, in the second and third chapters of Romans, writing of the law, circumcision, and the advantage of the Jew, among other things says, "we know that what things soever the law saith, it saith to them who are under the law;" and also, "For by the law is the knowledge of sin." Now it is not the letter of this law, written either upon parchment or upon "tables of stone," that ever brought that knowledge to the fallen sons of men. Saul of Tarsus, who had been "taught according to the perfect manner of the law of the fathers," had no knowledge of it when he was in his fancied light and wisdom, on his mission of persecution of the church at Damascus. That almighty voice from heaven spake to him, saying, "Saul, Saul." It was then he received that knowledge; and all his fancied light was turned in him, and he was three days without sight, being led by the hand of them that were with him. He says, "I came into Damascus. And one Ananias came to me and said, Brother Saul, receive thy sight. And the same hour I looked up upon him." O, my dear brethren, this is the light "God commanded to shine out of darkness," and shines in the hearts of all his redeemed children, "to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and it will be certain to shine when he commands it. It is as potent to all as it was to Saul, though it comes in the still, small voice, saying, "This is the way, walk ye in it." What a blessed hope, consolation and sure foundation it is to rest upon, that God in his immutable foreknowledge and predestinating purpose worketh all things after the counsel of his own sovereign will, and doeth, and will, all his pleasure. It is a solace and comfort to me in my old age; for though I walk (am walking) through the valley and shadow of death I fear no evil; for I feel the Lord is with me. His rod and staff comfort me.—Psa. xxiii. My age is 78 years and 4 months, less 7 days. My health is good, but am very feeble and tottering.

Dear brethren Beebe, I have written a long letter with a weak hand; and after reading the many ables ones, by the many brethren in the SIGNS, I hesitate about sending or writing either, such as this; but I know your judgment and discernment will not suffer its insertion in the dear old SIGNS to the detriment of the truth or the harmony of the brethren; for, as brother Badger

said in his precious letter in the SIGNS lately, so will I say, "If the truth is published anywhere in this world it is in the SIGNS OF THE TIMES." There are some sentiments in this letter which I have held many years, and have not heard them from other brethren, nor have I spoken of them to but two others. I have thought for a good while of sending them to you, but have delayed it until now; and it may have been better had I delayed it indefinitely; but I submit it to your better judgment, for your disposal, and shall be content therewith. I am gratified, after being a subscriber for the SIGNS for over fifty years, to find it still stands "solid" for the truth; and as the prophet Jeremiah was, a defended city, and an iron pillar, and brazen walls, in defense of the truth.

With love and fellowship for you, dear brethren Beebe, and all saints, I will close. I am, I hope, "your brother and companion in tribulation," for Jesus' sake,

W. F. KERCHEVAL.

CORRECTIONS.

IN the SIGNS for April 15th, last page, in the verses I appended to the obituary of John Henry Bowen, the printers have mixed the second and third stanzas together, and it is thus very awkward. The second line of the second verse, as printed, should begin the third verse.

I. N. VANMETER.

INQUIRIES AFTER TRUTH.

CHESTER, Texas, April 24, 1891.

I WOULD like brother F. W. Keene to write an article on the travel of the children of Israel, give the type and antitype of the crossing of the Red Sea, the crossing of Jordan, the twelve stones that were taken out of the midst of Jordan, and also the land of Canaan.

J. W. PETERS.

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 13, 1891.

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.

INTERCESSION OF MOSES.

WILL the brethren Beebe please give their views on Ex. xxxii. 31-33, and more especially on the book there spoken of by Moses, and also by the Lord? Their compliance will oblige a brother, I hope, though most unworthy to claim relationship.

J. A. TEAGUE.

LAMONTE, Mo., March 7, 1891.

REPLY.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."—Ex. xxxii. 31-33.

The peculiar circumstances connected with this text require special notice in arriving at any understanding of the truth designed to be expressed in the record. Regarded merely as a literal history, the essential truth of the inspired statement is not recognized. It should never be forgotten that all the Scriptures are the testimony of Jesus; and whatever else may be seen in reading them, their real substance is only grasped when it is seen that they bear witness of him. God has not given the revelation of his Spirit merely for the satisfaction of the natural curiosity of his creatures. What appears to reason as only the history of the earth, and of incidents in the miraculous dealings of God with the favored nation of Israel, when seen by faith is shown to be an accurate delineation of the experience of the church of Christ, which is the antitypical Israel. So our Lord Jesus said to the unbelieving Jews, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John v. 39. In bearing witness of Jesus as the Savior of his people from their sins, the same Scriptures give assurance to each individual sinner who is saved by the redeeming blood of Jesus. The testimony is one inseparable declaration of the love and grace of God to his people whom he chose in Christ Jesus, and ordained that they should be holy and without blame before him in love. In vain does the wisdom and prudence of the carnal or fleshly mind try to attain to this hidden wisdom of God. It can never be known in any other way but by the revelation of his Spirit.

While in the great declaration of the gracious purpose of God as it is revealed in the gospel day of the church, Moses is presented as the representative of that fiery law which was given by him, and in that character he

s the minister of death, yet there are points in which this same Moses is eminently typical of Christ. As the divinely appointed leader and ruler of the nation of Israel, and as their only mediator and intercessor before God, this typical character is very clearly manifest. And Moses himself declared to Israel, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. xviii. 15. In this mediatorial character Moses in our text intercedes for the guilty nation of Israel. He was both the lawgiver and the prophet of that legal dispensation. In his typical representation of the Lord Jesus, he was without a successor. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."—Deut. xxxiv. 10-12. It is as the favored type of our Redeemer that he is presented in our text as confessing the sin of the people for whom he would implore the forgiveness of God. There is no provision in the requirements of infinite justice by which any sin can be forgiven. The inexorable decree of the holy law requires that the soul that sins, it shall die. In that law there is no room for mercy, nor is forgiveness found in any of its provisions. Therefore it cannot be as the embodiment of that ministration of death that Moses pleaded for the Lord to forgive the great sin which that people had sinned. Only as the typical mediator between the guilty nation and the holy law of God, which they had transgressed, could the prayer of Moses be presented for the forgiveness of the great sin of Israel. In this character Moses is an eminent type of Christ, who is the effectual Intercessor and Advocate with God, whose prayer is unceasing on the behalf of his people.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold." It is important to observe that in this prayer for the forgiving grace of God, the confession of sin is made without any reservation. This peculiarity marks every prayer which is indited by the Spirit of truth. There is no effort to palliate the guilt of the transgressors, although the confession is an acknowledgment that justice would visit their sin with instant death. This honesty shows the difference between the prayer which is dictated by the Spirit of truth, and such selfish prayers as originate in the carnal mind. The selfishness of nature ever seeks to excuse the evil of which it is convicted, as our first parents sought to palliate their sin when the Lord brought them into judgment. But the revelation of the grace of

God in the salvation of the conscious sinner never fails to convince him of the justice of his condemnation, and thus he is made to appreciate the infinite grace which is manifest in his salvation. This unreserved admission of the dreadful guilt of the people of Israel is a very clear type of the confession of our Redeemer, when he came under the burden of the sins of all his people. He says, "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me."—Psalms xl. 12. Only as he is one with his members, could divine justice lay their sins upon their righteous Head and Life. This unity was expressed in the type of the natural Adam. The very instant that Eve had become involved in sin, that instant Adam was under the necessity of following her in the transgression, because she was bone of his bones and flesh of his flesh. By that unity Adam was under the sentence of death as soon as that sentence was passed upon his wife. So the Lord Jesus was appointed unto death from the time when his people were involved in sin. He confesses their transgression as his own, and so divine justice holds him responsible. It was not by an arbitrary transfer of guilt that it pleased the Lord to bruise our sinless Redeemer. In unity with his chosen people the holy Savior was made to be sin for them, so that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 5, 6. This is acknowledged in the supplication of Moses as recorded in the expression under consideration. Personally Moses had not been involved in the sin of idolatry in which Israel had sinned, as here confessed; yet he does not plead for his own preservation. The sin of his people was his sin. In confessing this responsibility, Moses is manifestly moved by the Spirit of Christ. By that Spirit he returned unto the Lord. This is an infallible evidence of the guidance of the Spirit of truth. By no other power do the saints return unto the Lord. By that Spirit only do they confess their sins unto him, and cry unto him for pardoning mercy. In making gods of gold according to their own imagination, those Israelites displayed the same carnal reliance upon their own works which is characteristic of every subject of grace, who looks to his own works for justification before God. The law of God expressly forbade the making of any idols by Israel. The transgression of that law was sinning a great sin, for which there was no palliation to be urged even by their devoted leader and ruler, who had forsaken the treasures and

honors of Egypt, that he might suffer affliction with them. He could only throw himself upon the infinite mercy of God without a claim upon that grace.

"Yet now, if thou wilt, forgive their sin!" By this punctuation the sentence is complete as expressing the prayer which is in accordance with the instruction of our Lord. The prayer of faith is always in submission to the will of God. There could be no other hope but in the sovereign grace of God. On that ground alone could Moses intercede for the pardon of the great sin which Israel had sinned. This is the only plea of any repenting sinner. It is as a type of Christ that Moses is interceding for Israel. The law, by which condemnation is pronounced, is never moved with compassion or sympathy for the guilty. Therefore it cannot be as the embodiment of the legal dispensation that Moses prays for the forgiveness of the Lord. The fact that the prayer was granted, is conclusive evidence that it was dictated by the Spirit of Christ.

"And if not, blot me, I pray thee, out of thy book which thou hast written." The special inquiry of our brother in reference to the book here spoken of, indicates that he has some understanding of the subject from personal experience; and probably he could present more satisfactory views than any which we may be favored to give. But without claiming to have more clear views than other brethren, we will submit such thoughts as we have on the point. Whatever doubt there may be in regard to what the prayer does mean, it is certain that it does not mean that Moses was moved by the Spirit of Christ to ask the Lord to blot his name out of that book of his electing love wherein he was chosen in Christ before the foundation of the world. The prayer of faith is never at variance with the eternal will of God. Any understanding of this, or any other text, which involves such a conflict must necessarily be erroneous. But there can be no question that this prayer of Moses was both inspired and uttered in the faith of the Spirit of Christ. Many books are mentioned in the Scriptures, and what is said of one book is not to be applied to another. Since God is immutable, it is evident that nothing which can ever occur in time, can possibly affect the eternal record of his election of grace in choosing his saints in Christ before time was created. No inspired expression can be correctly understood as implying such a thing as the changing of one item of that eternal purpose of our God. It is in his official relation as the leader of the nation of Israel that Moses is pleading on their behalf for the forgiving grace of God. It is doing violence to the record to understand that he refers to another subject in the expression to which our brother calls special attention. The consistent

understanding of this petition is that Moses prays to suffer with Israel whatever chastisement the Lord would visit upon their transgression. As not having personally engaged in the idolatry of which they were guilty, Moses was written in the book of God as innocent of their sin. His intercession for them is typical of the intercession of our holy Redeemer for the deliverance of his spiritual Israel. Natural reason sees in this petition only the desperation of utter discouragement, as if Moses would be liberated from further trouble with that rebellious people; but to the faith of the saints the Spirit of truth shows him as typifying the great Deliverer of spiritual Israel, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—1 Peter ii. 24. In being made a curse for us, our Jesus was in that sense blotted out of the book of divine approval, and numbered with the transgressors. Moses did indeed suffer with the sinning Israelites in the punishment of their wickedness; but no created type could do what Jesus did in bearing away the sins of his people. Consequently, in no figure could be portrayed the glorious immortality of the saints in Christ Jesus. In this type Moses shows the unity of Christ with his people in bearing their sins, but Moses could not bring to view that grace and truth which come only by Jesus Christ.—John i. 17. Moses was faithful in all his house as a servant, and could die with the people whom he led, but he could not lead them into the liberty of the sons of God. He was written in the book of God as obedient to the commandments of God, as is signified in the context, when the Lord told him of the idolatry in Israel, and spoke of making of Moses a great nation. It is in responding to this word of the Lord that Moses asks to be identified with Israel in the destruction with which the Lord would visit them. This petition was clearly dictated by the same faith by which he 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. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."—Heb. xi. 24-27.

(Concluded next week.)

OBITUARY NOTICES.

Charles Hills, Sr., was born in Adair Co., Ky., Feb. 17th, 1815, and departed this life in Logan Co., Kansas, March 28th, 1891, aged 76 years, 1 month and 11 days.

Brother Hills came to Illinois in December, 1830, and located in McDonough County, when it was almost a wilderness, and in 1836 was united in marriage with Miss Charlotte David, who died Nov. 26th, 1888. The subject of this notice was received into the fellowship of the Union Church, in McDonough Co., Ill., by experience, in 1846, and was baptized by Elder Samuel L. Dark, who is now nearly eighty-three years of age, and yet ably proclaiming the gospel. The deceased was a firm and unshaken believer in the doctrine of salvation by grace, and his house was open at all times for his brethren, and many of them, including the writer, have been fed by him and his family. Last fall (1890) he went to Kansas and married Mrs. Rebecca David, widow of Felix David, she also being a beloved member of the same church of Primitive Baptists. Brother Hills was doctoring a sick horse, and stuck an awl in one of his fingers, and died of blood poisoning.

He left his companion, two sons and two daughters, together with the church and many friends, to feel their sad loss.

I. N. VANMETER.

MACOMB, Ill., April 28, 1891.

THREE DAYS MEETINGS.

THE Old Regular Predestinarian Baptist Church at Little Flock, Cass Co., Mo., six miles south of Pleasant Hill and four miles north of Harrisonville, will hold a three days meeting, beginning at four o'clock on Friday evening, May 29th, and continuing until four o'clock Sunday evening, May 31st. Elders R. M. Ogle and John Barnes, of Henry Co., Mo., have promised to be with us. Brethren who love the truth are cordially invited to attend this meeting. We are Predestinarians at Little Flock. There are not very many of us, but we are a unit in the doctrine of salvation by grace alone.

W. R. STORMS.

If the Lord will, there will be a three days meeting with the Broad Run Church, Md., beginning on Saturday before the third Sunday in May, 1891. We extend a cordial invitation to all lovers of the truth, especially ministering brethren, to attend.

It is desirable that all shall come on the Friday evening train, Metropolitan Branch of the B. & O. R. R., which leaves Washington about four o'clock, and reaches Barnesville about six o'clock, where all will be met and conveyed to places of entertainment.

JOSEPH WHITE.

APPOINTMENTS.

OPELIKA, Ala., April 29, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN—I thought I would write you a line or two and say that, the Lord willing, I expect to start for Texas on Monday after the third Sunday in May. I will first stop at Shulenburg, will be two or three days around Hackberry, Lavaca County, and will have appointments through the San Marcus Association. I will return home on Thursday or Friday before the first Sunday in June. I will say to other brethren in Texas whom I desire to visit that I will not be able to do so at this time; but I would like to meet as many of them as I can on this trip, if I should be permitted to go.

W. LIVELY.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, Md., to begin on Wednesday before the fourth Sunday in May (20th), 1891, and continue three days.

A cordial invitation is extended to all who desire to meet with us at that time. All who may reach Baltimore on Tuesday will call at Dr. John Thorne's, 709 North Calvert St., where they will be directed to homes. All who come on Wednesday will go direct to the meeting-house, corner of Calvert and Madison Sts., where the association will be in session.

THE Delaware Old School Baptist Association is appointed to be held with the London Tract Church, Chester Co., Pa., to begin on Wednesday before the fifth Sunday in May (27th), 1891, and continue three days.

Those coming from or through Philadelphia to the Delaware Association will take the cars on the B. & O. R. R. at 24th and Chestnut Sts. at 4:30 p. m. on Tuesday, and ticket for Landenburgh. Six of the number will get off at Hockessen.

Those coming from and through Baltimore can take any train on Tuesday p. m. for Newark, Delaware. There inquire for John R. Hill, James Hossenger, Miller Barton or P. M. Sherwood.

Those coming up the Delaware Division R. R. will please ticket for Wilson Station, Delaware City R. R., and come to my house. All will be cared for, and taken to the place of meeting on Wednesday morning.

JOSEPH L. STATON.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

THE Chemung Old School Baptist Association is appointed to be held with the Abington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

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(ESTABLISHED 1832.)

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, MAY 20, 1891.

NO. 20.

CORRESPONDENCE.

HORACE, Texas, Feb. 6, 1891.

ELDER C. W. ANDERSON—DEAR BROTHER:—I sometimes hope that I am allowed to claim this relationship to the Lord's people, through the righteousness of him who "shall be called The Lord our righteousness." If not, then I have no right. On reading your letters to Elder Durand in the last number of the SIGNS, I was seized with an inclination of mind to pen you a few lines, and thus testify to the goodness and mercy of God in his care and protection of one poor sinner who, if not deceived, has felt "the burden of the word of the Lord." My first thought was that perhaps some things connected with my experience might prove to be of some comfort to you. Then the thought occurred to my mind, What can I, a poor, weak, sinful creature hope to write that would interest one of God's servants? For my mind is more often crowded with matters of a worldly nature than otherwise, and often with things so vile and sinful that I fear sometimes I am not what I had hoped or professed to be. However I have concluded to write and leave the result with him who "doeth all things well."

In November, 1874, and in my nineteenth year, I was married. In the winter following it pleased the Lord to deliver my mind of a burden that had been very grievous, especially at times, for several years previous. I at that time was simple enough to believe that my troubles were over. I thought that I should never more be troubled on account of sin, but that my life would be one of peace and happiness continually. It is hardly worth while to tell you that in this I was sadly mistaken; for dark clouds soon overspread my sky. I found that I still possessed this old, carnal, Adamic nature, and that it was just as hard for me to keep from getting angry, and from lusting, coveting, &c., as ever; and this is, and ever has been since I received a hope, my chief complaint. After experiencing so much of the goodness and forbearance of God, I am so vile, so prone to wander, so full of vile, sinful imaginations, and have to say to-night, my brother, were it not for the restraining grace of God I would do anything that I ever did before I had a hope. This is my feeling. If I walk nearer in accordance with his law than others, I have nothing to boast of. It is because he directs my feet. "By

the grace of God I am what I am." I feel emotions of thankfulness while I write, that he has so far kept me from sinning myself out of the fellowship of his beloved children, and I often fear that in some spell of evil inclinations I will do that very thing. Yet I believe that to our God the very devils are subject,

"And death and hell can do no more Than what our Father please."

About the time I received a hope, or shortly afterward, I was impressed with the duty of testifying publicly to the truth, which at first I thought would be a great privilege and pleasure; but when I began to consider, I found many seemingly insurmountable barriers. I was a poor, back-woods boy (was at the time working for standing wages on a farm), with but very little education, very little knowledge of church discipline, or even the usages of the Primitive Baptists. I looked upon the most insignificant member of the church as being far better qualified

for such a work than I was; so I tried to conclude that it was all my own imagination, and not the work of the Spirit; yet the impression was almost continually on my mind. At length I concluded that if I were away from my surroundings in that country (Georgia), perhaps those impressions would leave me; so in less than two years after I received a hope I was in Texas. I had joined the Primitive Baptists, and was baptized in the summer of 1875. A change of country produced no lasting effects. My impressions were soon stronger, it seemed to me, than ever. My pen can never describe my troubles for some five or six years, so I will not attempt it. I had my first liberty in the stand on Saturday before the first Sunday in July, 1883. I had tried several times previous to this, but had no liberty. My liberty was given me in this way. I was plowing along one day in the spring of the year, a gloomy cloud overshadowed my mind, and thoughts like these were passing through my mind, You have been greatly troubled for years with the thought of preaching; you have tried it, and now you know what you thought from the first—you cannot preach. You have often prayed to the Lord to relieve you, and still you are not relieved. Your life has been one continual routine of trouble, and will very likely continue to be, so you had as well make up your mind to be reconciled to it, as much so as possible, at least. At this

time everything seemed to bespeak my condemnation to such a life. The very wind in the treetops seemed to hum my condemnation, and the little birds sang the same. Such gloom and sorrow I cannot describe. But all of a sudden my condition was changed. My burden of mind was gone, and all was peace. My sky was as clear as it had been cloudy before. Like the morning clouds vanishing before the rising sun, so my sorrows had fled. I went to the house at dinner time and took up my Bible to read, and for the first time in life beheld an unspeakable beauty in these words, "By night on my bed I sought him who my soul loveth," &c. For about three days my mind was in perfect peace. On my next trial to preach I used the above Scripture (Solomon's Song iii. 1-4) as a text. I was blessed with liberty for the first time. I was enabled to treat upon the condition of men in a state of nature, the work of God in giving life to the dead sinner, and his travel from that time until Jesus is revealed as his Savior, and thus to apply the Scripture experimentally to the people of God, individually and collectively. I was filled with happiness inexpressible; and to add to my joy, my wife came up when the door of the church was opened for the reception of members, and told of the dealing of the Lord with her, and gave good satisfaction, and was received. I soon began to build air castles. I felt so calm and serene, I thought if preaching made me feel thus I would spend much of my time in preaching. But I had much to learn by experience that I knew but little of then. I have learned that "where the Spirit of the Lord is, there is liberty;" and that it is his to withhold light, and leave me in the dark. And so it is, without him I can do nothing.

I will now come more directly to what I desired to write in the outset. At the time I hope the Lord gave me liberty, I had a wife and three little children. I now have five. I was very poor as to this world's goods, having set out in the world a few years previous to work for wages. Three years after the first I made crops on shares, then three more years I rented, having bought a horse on time. Then I bargained for a small farm (fifty acres), for which I was to pay four hundred dollars, the most of which I owed at the time I began to have liberty in preaching. Added to this,

for several years previous I had had a good deal of sickness in my family, and my wife's general health had become very bad. She has been a sufferer for several years, until within the last year, with something like bronchitis or asthma; so you see, taking a human view of the matter, my chances for going were very bad. I possessed a great ambition for providing all things honest. I greatly desired to pay my debts as they came due. I had nothing of an earthly nature to depend on to support my family except my own labor, with the little help they could afford; and now if I should go according to the inclinations of my mind, how could my duty as the head of a family be performed? In November, 1884, I was ordained to the full work of the ministry, having previously been called to the care of two churches, and shortly afterward to the care of the third. One of these churches was twelve, and another fourteen, miles from home; but I traveled a good deal more than to those churches. A year or two afterward I was called to the care of the fourth, which was forty-five miles from my home. There was no preacher of the Primitive order near most of those churches, and it seemed that I was the only chance for them to have anything in the way of preaching. Most of the brethren in those little churches were poor, and able to do but little in the way of helping me along. It looked like, all things considered, a man with reasonable judgment would have staid at home and tried to make a living; and I did have a desire to do so, and at times it looked like I would be bound to do so, especially as my wife's health seemed gradually to grow worse. But God had given her a willingness for me to go, and I missed but very few appointments. Sometimes, however, I would grow very despondent about my future prospects, especially in going to and returning from my appointments, while thinking over my circumstances. My little farm needed attention. In the early spring I could see others making rails and repairing fences, while mine was going undone. Later on I could see them preparing their land for crops, while mine was being neglected. And still later on, when on Friday, and sometimes on Thursday, I left my little crops with the weeds and grass growing, in traveling along the road I could see the people plowing and hoeing, and giving

their crops the needed attention, while I must be out of mine until Tuesday. All this I bring to bear to show the seeming impossibility of a continuance of this course long. In all this despondency my prayer was for the Lord to provide a way of escape from those great difficulties. I tried to beseech his mercies in behalf of my dear companion and the little ones, that he would be more than a husband and father to them in my absence. I remembered that he had said, "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold 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."—Mark. x. 29, 30. Again, he admonished his disciples to "Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." And further, "If God so clothe the grass, which to day is, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith." In the discharge of their duties as disciples of Christ they were not to halt to consider, "saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed;" for "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." I did not believe that God was "slack concerning his promise," and I felt that if there was not a way provided it would be evidence of one of two things, that either I was not doing my duty in not shunning to declare the whole counsel of God, or that he had not required the work at my hands at all. So I did not think I should make my duty as a servant of God a secondary matter. I can now look back and see that the Lord has been as good as his word; for very much of my time has been spent in the service of my brethren, occasionally making trips of from two to five weeks in length of time, outside of my regular appointments, and thus traveling from two to three thousand miles a year most of the time since I have been ordained. In my efforts at preaching I have endeavored to use great plainness of speech, exposing doctrine and practice that I consider inconsistent with the Scriptures and calculated to confuse the mind of some of the Lord's little ones; always endeavoring to draw the discriminating line between that which the Scriptures teach and authorize, and that which they do not. Thus when I treat upon the hiring system of the popular religious world I try to show the difference between God's plan and that which was invented by man, in taking care of his ministers. In speaking of those things I sometimes try to show the scriptural duty

of the churches toward their ministers, &c.

I will now bring to bear a few incidents that I am sometimes enabled to look upon as evidence of God's special providence. I have always tried to put in good time at work when at home, and what I could not do I would manage to hire all that I could of it done; so I have generally made about as good crops as most of my neighbors, according to my force; and what I have lacked came in some other way. I remember one time when I had got behind with my cotton picking, on account of being gone from home so much, several of the brethren and friends came in one day and picked several hundred pounds for me. Again, my fencing needed repairing, and several brethren and friends came in one day and made me several hundred rails, and a friend brought a wagon and team and hauled them for me. At another time my corn had become very scarce. A brother (deacon) came on a visit from a church some twelve miles distant, and I noticed him looking into my crib. A few weeks afterward his son came with a load of corn and threw it into my crib. In this way other things, such as meat and syrup, have come in time of need. I have seldom ever made a long trip but the brethren have assisted me enough to pay all expenses, and often to replace my labor or time lost at home, and all this where the Primitive Baptists are few and scattering, and generally poor, and without solicitation on my part; for I never mentioned my circumstances with anything like a solicitation to look after my temporal interests except to one church, and that only one time, and that church has done a very small portion of what has been done. So in all those things I have found fathers, mothers, brothers, sisters, houses, land, &c., in abundance, and, I hope, life everlasting (a peace of mind that I could never have found in neglect of duty). I got my little farm paid for, and have been able to meet my obligations generally, about as well as most men in like condition, and, I believe, much better than I would out of the discharge of duty. My wife's health is much better, and I am generally much better situated than when I began preaching. I know something of that feeling of pride and independence of which you speak in your letter to Elder Durand, but I have looked upon the assistance of the brethren as a duty on their part, and the receiving of it as a duty on my part, and all as a provision by the Lord, to enable me to spend my time in his service and the service of the churches. Every christian duty I look upon as a cross to the flesh. I would not have you believe that I have been submissive and obedient in every instance. No. On the other hand I often find myself murmuring and rebellious in mind. Notwithstanding so many

manifestations of love and mercy, I am often troubled with the sin of unbelief. I have nothing to boast of. All that I have and am is due alone to the sovereign grace and tender mercy of our covenant-keeping God.

Dear brother, I do not think I should have written the above had I not been made to believe since I first saw your writings in the SIGNS that you are one possessed of a gift from the God of heaven; and as I have experienced some of the things of which you wrote to Elder Durand, my love and sympathy have been drawn out toward you; and I desired to testify to you of the faithfulness of God, and admonish you to go in discharge of the duties impressed upon your mind, trusting him for his grace. I have greatly desired to see you, and hear you preach, and have thought of writing to you and asking you to pay a visit to this country, of which I would be glad if the Lord should ever put it into your mind so to do. I do not suppose I would desire to hear you if you should tell me that you were an able preacher. Please accept this poor but lengthy scribble as a token of love and esteem from one of the least of saints, if one at all. I humbly hope that you may feel an inclination and have the opportunity to answer.

Yours in hope of a better world,
H. B. JONES.

BLANCO, Texas, April 2, 1891.

BRETHREN BEEBE:—Moses says, "Hear, O Israel: The Lord our God is one Lord."—Deut. vi. 4. To which our Savior sets his seal, saying, "Thou shalt worship the Lord thy God, and him only shalt thou serve." That is, there is but one true and self-existing God, who is eternal, of infinite power, wisdom and goodness, and the Creator and Preserver of all things, visible and invisible. Although the Scriptures teach the inviolable unity of the divine essence, they also teach that there is a plurality of persons (as to office) in that one essence; for our Savior says, "All things that the Father hath are mine." That is, he possesses all the infinite perfections of eternity, glory and power. He therefore says, "The Father worketh hitherto, and I work." For this the Jews sought the more to kill him, because he said that God was his Father, making himself equal with God. Then we must either believe in and contend for the equality of the Son with the Father, or we must charge him with the very grave impiety of claiming an equality to which he was not entitled, and thereby blasphemously debase the Savior, in whom we profess to believe, beneath the dignity of proud and presumptuous men.—Matthew iv. 10; John v. 17; xvi. 15. Again, the Jews said to him, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."—John x. 33. If those Jews had misunderstood him as to his

claim of equality, or as being a divine person, would he not have corrected them in a matter so momentous, even as the apostle Paul and Barnabas did at Lystra? But so far was he from telling his accusers that they misapprehended his meaning in claiming divine power, he confirmed their inference drawn from his teaching, by appealing to the miracles he performed, saying, "Though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." He also enjoined that all men should honor the Son, even as they honor the Father.—John v. 23. The inference here is plain, that if we honor the Son as the Father, we must believe that the Son possesses all the infinite perfections of Deity, and is therefore eternal, and in union with the Father and Holy Ghost, and is truly God over all, blessed forever. It seems there is no medium between believing in his perfect Godhead, as a divine person, or running into the grossest infidelity; for what is called christianity would be merely a refined system of idolatry. The commission given to the apostles to baptize in "the name of the Father, and of the Son, and of the Holy Ghost," teaches the doctrine of trinity in unity; for if the three divine persons were not alike coequal and coeternal, the administration of baptism in their name would be idolatrous profanity. Again, the apostle John says, "There are three that bear record in heaven, the Father, the Word [or Son], and the Holy Ghost: and these three are one."—1 John v. 7. But this could not be true unless the three were coeternal and coequal in all the perfections of Deity, neither as to bearing record in heaven nor as being one; for to bear record in heaven they must be one; and if one, they must possess all the attributes of Deity. As there is no medium between time and eternity, even so there is no medium between creature and Creator. Therefore if the Son and the Holy Ghost are not coeternal with the Father, they are creatures of time; to suppose which is blasphemy. The eternal Sonship of Christ, eternal covenant and eternal election are three links that form the very basis of salvation, which three links suppose and support each other; for their mutual relation and inseparable connection are such that if we ignore one we ignore the three, and if we accept one we necessarily accept all. How absurd then to hold (as some here professing to be Primitive Baptists do, or say they believe) to election, and yet deny eternal covenant and the eternal Sonship of Christ. If, as the Scriptures teach, there is a trinity in unity, they are one in will, one in purpose, and one in the accomplishment of his purposes.

Having in a concise way considered one of the links of the golden chain, I will now briefly notice the other two, and first that of election. Election then is founded upon the

everlasting (or eternal) love of God, and is a fruit of gratuitous and sovereign grace. In reference to God's elect the eternal Son says, "Thou hast loved them, as thou hast loved me," whom he loved before the foundation of the world.—John xvii. 23, 24. Hence his choice of them in Christ, and appointment to eternal life; and unto them it was given to know the mysteries of the kingdom of heaven. Many are called, but they alone are chosen. They are avenged of their Lord as his elect. Their names are written in heaven, which is given those for whom it was prepared. The elect are not to be deceived by false christs and false prophets. God will send his angels, and gather his elect from the four winds, from one end of heaven to the other, to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xiii. 11; xxv. 34; Luke xviii. 7; x. 20; Matt. xxiv. 24, 31; xxv. 35. These few of the many passages of Scripture plainly teach eternal, personal and immutable election. Paul, in Ephesians i., 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 [or his elect] in him before the foundation of the world," and "predestinated us unto the adoption of children by Jesus Christ," and to the obtaining of an inheritance in him; and as the Father gave him to be Head over all things to the church (or elect), which is his body, the fullness of him that filleth all in all, so their eternal life and all its accompanying blessings were given them in him. If all spiritual blessings were given the elect in Christ, and they were chosen in him, and predestinated to the adoption of children in him, and to the obtaining of an inheritance in him, and he was given to be Head over all things to them before the foundation of the world, all three links are clearly embraced; that is, the eternal Sonship of Christ, eternal election, and eternal covenant union. This is true, or we must suppose what the apostle taught to be only in purpose; that is, the purposed Sonship of Christ, a purposed election and purposed covenant.

I will now treat specially on the eternal covenant; but I will remark that all the links are so inseparably connected that it is difficult to treat of one and not embrace one or both of the others. The covenant of grace, then, as subsisting between the persons of the trinity from eternity, sustains such relations in the divine economy that without it salvation would be impossible. Though it is called the new covenant, this does not have reference to its date, but to its revelation; for it is certainly eternal, as the Scriptures fully teach. Paul says, in Galatians iii. 17, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hun-

dred and thirty years after [that is, after it was made to Abraham], cannot disannul, that it should make the promise of none effect." In Titus i. 2 he says, "In hope of eternal life, which God, that cannot lie, promised before the world began." In Hebrews xiii. 20 he terms the blood of Christ the blood of the everlasting or eternal covenant. A little before our Savior's last sufferings he said, "Father, the hour is come;" that is, the destined hour fixed upon in eternity, when the counsel of peace was between them both.—Isa. xlvi. 16. David says, "Although my house be not so with God; yet he hath made with me an everlasting [or eternal] covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." The covenant being eternal, and therefore fixed as to its extent and provisions, it cannot be either diminished or extended.—2 Sam. xxiii. 5. In Psalm lxxxix. it is said, "I have made a covenant with my chosen;" that is, antitypical David. "Thy seed [or body, the church] will I establish forever." "I have laid help upon one [or Christ] that is mighty;" "with whom my hand [or power] shall be established;" "and in my name shall his horn [or kingdom] be exalted." "I will make him my first-born, higher than the kings of the earth." "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;" "then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." "His seed shall endure forever." "It shall be established forever," "as a faithful witness in heaven." The above quoted language speaks for itself; and how can the candid reader consider its import and yet say that he does not believe in eternal covenant, nor the eternal Sonship of Christ? One preacher told me that he did not believe it, who seemed to be rather a leader among his brethren, who claim to be Primitive Baptists.

Again, our blessed Redeemer (John vi. 38, 39) 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." "Thine they were, and thou gavest them me." "All that the Father giveth me shall come to me." As the Son came down from heaven, he was coeternal with the Father; and as he came to do the will of the Father, he came as the messenger of the everlasting or eternal covenant. That is, he came to represent, redeem and save all that were given him of the Father, as they were his by cre-

ation, preservation and choice, or election. As the Son says, "I have finished the work which thou gavest me to do," we understand him to declare that he had accomplished all his covenant engagements, and completed the designs of grace for which the Father sent him; or, as he says in Isaiah, for which the Lord and his Spirit sent him.—John vi. 37-39; xvii. 4; Isa. xlvi. 16.

Although the texts of Scripture quoted in vindication of the eternal Sonship of Christ, eternal election, and eternal covenant, are a mere sample of what might be adduced, yet I deem them amply sufficient to convince the unprejudiced inquirer after truth of the doctrine set forth. The harmonies as embodied in and as flowing from this glorious and soul-reviving doctrine are such that mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. As the eternal Son (as to his divinity) is the brightness of the Father's glory, and the express image of his person, all the glorious perfections of Deity unite and harmonize in connection with his human nature, in accomplishing or discharging every stipulation of the everlasting or eternal covenant, and bringing in everlasting righteousness; therefore "judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. xxxii. 16-18.

May such evidences of covenant favor and electing love inspire our hearts with adoring gratitude, is the desire of your brother in gospel bonds,

JAMES WAGNER.

HOGANSVILLE, Ga., April 10, 1891.

ELDER W. L. BEEBE—DEAR AND BELOVED BROTHER IN THE LORD:—For some reason known to our heavenly Father I am impressed to write you a short letter. I address you personally because I am acquainted with you, and have preached with you. I believe that we have sat together in heavenly places in Jesus in years gone by; and I still love and esteem you as one of the Lord's chosen vessels of mercy, and as a dear minister and fellow-laborer in the vineyard of our blessed Lord and Master. Also, I feel assured that you are so richly blessed with the precious love of Jesus that you are wholly prepared to throw the mantle of christian charity over my imperfections in this short scribble; and should I err from the truth you will in faithfulness point out the blunder, and in love forgive.

In the first place, I will say that if I am not a consistent Primitive Baptist in my life, and in all my religious devotions, I crave to be such above

all things else. O how I long, thirst and pray to be right, to be like Jesus in my life and in my spirit, yea, to be holy as he is holy; but, alas! I am nothing but a poor sinner, full of sin, so much so that when I would do good evil is present with me, and that which I would I do not. So, to sum up the whole matter, I am yet a poor prisoner of hope, bearing about daily a body of sin and death; but I am trusting and hoping that Christ will ere long deliver and give me the victory over all sin, and a happy entrance into that house not made with hands, eternal in the heavens.

What I want to speak of is the spirit manifested in the communications of some of the contributors to the SIGNS. I will not personate any brother, as I feel too little, and every way unworthy to rebuke an Elder; for, if not deceived, I can esteem all the brotherhood better than myself. While I can detect a carnal spirit in some things written in the SIGNS, I feel at times that I am altogether carnal, so I do not nonfellowship a brother for every little departure. My prayer is that God may teach us all the good and right way. It is apparent to my mind that there is a manifest spirit in some articles published in the SIGNS combatting with an unknown antagonist. The inference is clear that there is a latent enemy somewhere that must be exposed, but as to his whereabouts we are left to surmise. There is a thrust made in some articles at brethren who are supposed to deny the doctrine of the sovereignty of God and absolute predestination. Now, dear brother Beebe, I want to know if there are any Old School or Primitive Baptists in America who deny the sovereignty of God, or who deny that God is a God of foreknowledge and predestination. I am aware of the fact that many (perhaps a large majority) Old Baptists in the United States do not believe that God predestinated and made absolute every wicked act of men and devils. Baptists of Georgia and Alabama (and I can say in all the southern states, so far as my knowledge extends) believe with all their heart in the sovereignty of God; in fact, I know of no Old School Baptist but what does contend earnestly for God's supreme rule. They hold and believe that God rules over all worlds and beings, that men and devils are under his complete reign, and that he has the supreme rule over sin; that he permits men and devils to go so far, and that he in his sovereignty so immediately controls their acts as to cause their wrath to praise him, often making their wicked purposes subserve his will in bringing deliverance to his people; so we can see how that all things (both good and bad) work together for good to them that love God. But while Baptists in this section believe in the doctrine of God's sovereignty and predestination, they do not believe that he has appointed and made absolute every

ungodly act committed by ungodly sinners, but that he willed to permit it; hence they believe in the absolute and permissive will of God. They believe that, in the creation of man, God made him good, and not only good, but very good; that man made himself a sinner by violating God's holy law; that sin is the transgression of law; that by the disobedience of one man (Adam) sin entered into the world, and death by sin: and so death has passed upon all men, for that all have sinned, all are guilty before God; and that he will bring their every wicked act into judgment, and will punish every sin, whether practical or original, unless said sins are atoned for and put away by the blood of Jesus.

As to the plan of salvation, they believe it was perfected in the infinite mind of the triune God before the world began; that everything necessary for its fulfillment was fixed, and that the arrangement was so complete and full that not anything can be added to nor diminished from it; that the precious graces flowing out of that infinite plan will continue their effectual reign until every one of the elect of God, who were chosen and given grace in Christ before the foundation of the world, will be called with a holy calling, born of the Spirit, and graciously preserved until the coming of the Lord Jesus Christ, when their last enemy will be destroyed, and they will be made spiritual, like unto their blessed Lord, and will ever be with the Lord.

Affectionately your brother and companion in tribulation,

A. B. WHATLEY.

REMARKS.—From personal acquaintance with our esteemed brother, Elder Whatley, we are satisfied that the difference between him and those to whose expressions he objects consists wholly in the manner of stating the same sentiment. We are sure that our brother would not insist upon others using an unscriptural form of expression, even in defining the doctrine which he holds as true. The Scriptures nowhere declare that God *permits* anything which he has not before determined to be done. But our brother covers the whole ground when he asserts that "God rules over all worlds and beings; that men and devils are under his complete reign, and that he has the supreme rule over sin." Necessarily this is the doctrine of the predestination of all things. We see no real difference between the doctrine for which our brother contends and that to which he objects, since he will not claim that there is any possibility that God may be mistaken in the actual development of the things which he only *decrees permissively*. Since God declares the end from the beginning, the things which are permitted are as certain as those which are positively determined. Is it not more safe and consistent that we should accept what God has said in the inspired word

than to substitute expressions which have not his authority? Our brother manifests the loving spirit of a follower of Jesus in his letter; and we can assure him that however we may differ in the use of words, we have the warmest love and fellowship for that spirit. We would suggest that the word "triune" is not found in the Scriptures as applied to God. It is a Roman Catholic invention to bring the mystery of God down to the comprehension of finite minds. It is certainly better to say, with Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or things] in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 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." This truth is revealed in the saints by the Holy Ghost. There is no limit to the fullness of God as expressed by each of the names which God has revealed; and these three are one. No finite intelligence can comprehend this mystery, yet it is clearly shown in the experience of every subject of the grace of God. None can know it by reason, but every saint does know it by faith.

In most fervent and unreserved love to brother Whatley, and in earnest approbation of the meek spirit in which he writes, these remarks are submitted for his consideration and that of our readers. We will repeat what has been many times publicly stated, that the acceptance of our form of expression on this subject has never been made a test of fellowship by those who advocate the unlimited predestination of God in all things. So long as the inspired Scriptures are acknowledged to be true, our fellowship is not disturbed by the failure of brethren to indorse our form of expression in proclaiming this or any point of the doctrine of God our Savior. The truth certainly will not alienate the affections of the saints. When wars and fightings prevail there is strong reason to apprehend that the saints are walking after the fleshly mind.—ED.

"THAT good, and acceptable, and perfect will of God."—Romans xii. 2.

There are some who appear to think that there are differences in the will of God relative to its acceptance with him. I wish to notice, first, that God's will is all acceptable to him. It is only to the saints that the question is pertinent, Is that will acceptable to them?

It is known that I have proposed to publish a book, and that I desired to know how many were wanted before its publication would be assured; and I desire to accomplish two objects by referring to it. First, to

apply the text quoted to our personal experience; and second, to inform the brethren that it now appears doubtful if I shall be able to publish it. There is no text of Scripture that can really comfort us only as it applies to our experience, and is received in humble, spiritual and reconciling love; but as the "natural man receiveth not the things of the Spirit of God," however philosophical or reasonable it may appear, it is necessary that the child of God should be prepared by the new birth, by which he is reconciled to God, through the application of the blood of Christ. "For if when we were enemies we were reconciled to God [not reconciling God to us] by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word [or declaration of the fact] of reconciliation."—2 Cor. v. 18, 19. This is what the apostle exhorts us to "prove," or show forth by our daily conduct and conversation. He says, "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."—Romans xii. 1. The question arises, How are we to know that our bodies are acceptable to God, only as we feel that his grace guides them into paths of obedience? In those paths only are we satisfied. In those paths only are we reconciled to see ourselves. In order that we should understand the matchless perfections of God's will it hath pleased the Father to surround our paths with temptations. Not led us into, to leave us there; but he hath so wonderfully adapted all things to our experiences that we are sweetly reconciled, not to the present sense of our weakness, but the full perfection of God's will, which, when we are enabled by faith to see it, embraces us and all our surroundings with the final victory. "And this is the victory that overcometh the world, even our faith." It is to this whole will of God, taken together, that we are sometimes sensibly reconciled; and we find there must be something therein that we feel is not congenial to us. Sin is not acceptable to our inner man. Christ has cleansed us from all sin, showing that we have the "mind of Christ." Disappointments may not seem to be acceptable to us in our proud natures; but when we are led to see the will of God in them we desire to prove it to the comfort of the brotherhood, and are thus enabled to fulfill the apostle's exhortation, "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. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." Here we learn how to accept what God wills; and we are profited thereby, for we are thus taught that he doeth all things well. We may not conclude properly, when we are hindered for a season from doing what we greatly desire, that God has so ordered that we never shall; for if God so wills it our hindrances are set only as tests of the power of our faith, or as proofs of the reality of God's grace. Paul referred to this spirit of faith when he told the Roman brethren that he had greatly desired to see them, "but was let hitherto."—Rom. i. 13. He doubtlessly was referring to the time when he saw such wonderful works of God's grace; but little did he think that God's purpose was so strangely connected with his desire that he should "see Rome," according to his desire, though the means of going should be so averse to all human planning; but so steadily did he feel the drawings of his spirit toward his brethren in Rome; not, as Mr. Talmadge has said, "to gratify his natural curiosity to behold the city and its relics," but to enjoy the blessed fruits of spiritual joy with them. The Lord stood by him after the council at Jerusalem, "and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—Acts xxiii. 11. Again, when a prisoner in bonds, conveyed by ship, destined to pass perilous danger of wrecking, he was enabled to say, "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar."—Acts xxvii. 23, 24. He was to go still in bonds to Rome, and arrived safely and rejoicing, though it seemed to be a strange way to "prove what is that good, and acceptable, and perfect will of God."

About fifteen years ago I was brought to a life of suffering. So severely were my afflictions set upon me that I could not lie down at night, although compelled to labor whenever strength permitted; but I felt to while away the lonesome hours of night in writing, and thus began my poor manuscript on "Moral and Spiritual Education." The latter (and to me the most important) was published, and but few pamphlets are left. So as the years go by I still feel an undying desire, to say the least, to leave a humble record in this world of my faith in God, and the sense of my dependence upon him both for moral and spiritual blessings. While it now looks doubtful of being soon gratified, I still feel like Job, "O that my thoughts were now written! O that they were printed in a book!" Thus I did desire to prove the good and acceptable and

perfect will of God; but it may be that so God designed to reconcile me to his will. If so, I will need his grace to guide me, to cheer me, and to sustain me still.

Thanking all for the kind interest shown in my subjects as published in the first number of the SIGNS for January, I will only say that it has already amply rewarded me for every disappointment of mine to read the kind letters that I have received. Though I still hope, if the Lord will, to publish it at some future date, I feel unable at the present time to do so. I trust the Lord will lack no ability, whatever are my failures, to carry on his good work of grace in our hearts; only may that grace prove to us how good it is to wait upon him, to trust him, and finally to praise him.

As ever, your little brother in hopeful bonds,

A. B. BREES.

WAVERLY, N. Y., March, 1891.

BRETHREN BEEBE:—When you have space, if you think proper, please publish the letter of brother Fisher. I feel it will benefit many of God's little, trembling lambs.

Yours unworthily,

D. M. VAIL.

SANTA FE, MO., Jan. 6, 1891.

DEAR BROTHER VAIL AND FAMILY:—Your welcome letter came duly to hand a few days ago, and we were glad to hear from you. It does our souls good to hear from those that we love for the truth's sake. We often feel lonely and dejected; feel that there is none like us; that there is none that have just such troubles and trials as we do. But when we are privileged to receive a letter, or to hear some one else speak of trials and difficulties that they are called to pass through, and we can see that they are like unto us, how it does strengthen and encourage us. It does me good when I see that others can draw my picture better than I can myself. I often fear that I cannot make it ugly enough. You speak of being so cold, dumb and blind the most of your time. Now, my brother, that is my experience, and I feel sometimes that it must be mine alone; but I guess I am mistaken. But for a moment sometimes it does indeed seem strange to me that any one should thus complain who has been enabled of the Lord to preach his truth. It appears to me that for a man to be enabled to preach the truth to the glory of God and to the comfort and edification of his dear people, he has to know something; and I tell you he does know something. He has learned something that has never yet been taught in any theological school on earth, and that is this, "Salvation is of the Lord." One might inquire, Where does he learn it then? "In the belly or hell" is where Jonah was enabled to proclaim the truth.

Brother Vail, you make use of

another word in your complaint that I believe I know somewhat the meaning of, and that is presumption. But to be brief, I do not believe there is more than one class of people it troubles much, and that is those who have been enabled to see themselves less than nothing and vanity, yet have a desire to be useful in the Master's kingdom. And I believe it works in them all manner of carefulness to try to know from whence come these desires. O! is it really the pride of my own heart prompting me to appear to be somebody, when I really feel to be nothing? O God! search me, and keep me from presumptuous sin.

You speak of Elder Francis' communication in the SIGNS. Yes, that is good. It cannot be beaten; for I believe it to be the truth, and the truth never was beaten yet. You feel to be thankful that none of God's servants in the east oppose the doctrine. Well, I hope I am thankful also; for it is indeed precious truth to me. When one comes bringing evidence of having been born again, that is what begets fellowship; and then, the more such an one is found following in the footsteps of the Master, the more is our fellowship strengthened. But "him that is weak in the faith receive ye." For when I consider when and how it was that I received this truth (which was about seventeen years after I received a hope in Christ), and the joy I experience in believing, I feel that I have no right to fall out with those that are not able to receive it as I see it; but being weak myself, I feel to be in sympathy with others that are weak. There are Baptists in Missouri who believe the doctrine, and there are Baptists that do not believe it. There are some that belong to the same church where I have membership who do not believe just as I do, and I believe them to be as good brethren as there are in the church. But we have never as yet fallen out about it, and if it is the Lord's will I hope we never may; for I hate divisions; but sometimes they have to come. For the last ten or twelve years the Baptists of Missouri have been dividing on what is called Means doctrine, which doctrine I can have no fellowship for whatever. They started off about like the Missionary or New School did, and at the rate they are going I think they will soon be up with them. They already have their Sunday School, and I see from their paper one of their leaders is at present in Durango, Mexico, prospecting with the view of establishing a Mission.

But I must close. Write to me again when convenient. Our love to you all. Your brother in hope,
MARTIN D. FISHER.

PHILADELPHIA, Pa., March 22, 1891.

DEAR BRETHREN BEEBE:—In closed please find two dollars for another year's SIGNS. Being cir-

cumstanced so that we cannot often meet with the dear people of God, we esteem it a privilege that we can through the SIGNS read the experience of so many of them, and often feel a great union of soul to them.

"I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all.
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?"

I often feel, O that it were with me as in days that are past! I look back to the time when I was favored to sit under the ministry of that highly honored servant of God, John Kershaw. Many a time at the close of the day's service have I wished that I did not have to go out into the world again; and I could say,

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

But God does not design his people to live on frames and feelings. O No. We have to prove again and again that nothing but a precious Christ will do either to live or die with. Many a time I have come to him feeling like Peter, "Lord, to whom can I go? Thou hast the words of eternal life." Ah, there is no where else we can go; in our right mind, no where else we wish to go.

"When all created streams are dried,
Thy fullness is the same;
May I with this be satisfied,
And glory in thy name."

How often have we proved all other streams vile and polluted, emanating from cisters, broken cisters, that can hold no water. What a mercy that God will not let his people rest satisfied with anything short of himself, but is (by his dealings with us), continually reminding us that this is not our rest. It may suit the worldly, but it cannot satisfy a heaven-born soul. Well, if there is any difference between us and others, we have to say with the apostle, "Who maketh thee to differ? and what hast thou that thou hast not received?" No room for boasting here. It is all grace, free grace, from first to last. I many times ask myself, Can it be possible that such a vile, sinful, unworthy creature can be an object of God's rich, free, unmerited grace and mercy? and I have to exclaim,

"Why me, why me, O blessed God,
Why such a wretch as me,
Who must forever live in hell,
Were not salvation free?"

Wishing you much of the blessing and presence of God in your arduous labors, I am yours very unworthily,
S. J. CLEGG.

KINGWOOD, N. J., May 3, 1891.

BRETHREN BEEBE:—The following short letter was written for my father, Deacon Cornelius Myers, a short time before his death. I will send it to you, together with his obituary notice, for publication.

E. R. MYERS.

MARCH 18, 1891.

DEAR BRETHREN BEEBE:—Today is the eighty-fifth anniversary of

my birth. I have professed a hope for fifty-nine years; and as I feel that the time of my departure is near at hand, I want to say a few words to my dear brethren and correspondents. I have seen the last one taken away by death that stood with us in the division. I cannot see to read nor write, and have to get some one to do it for me. Many passages of Scripture come to me with sweet comfort, such as this, "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel." I think I have seen all this. Many more passages come to my mind. I have not been able to earn anything for the last sixteen years. The SIGNS has come to me most of that time through the liberality of dear brethren, for which I desire to thank you all. I have been confined to my room and bed since last October; yet when I hear from poor Mary Parker and others, so much afflicted, I think how wonderfully blessed I am. I feel that I am ready to go; there is nothing in the way.

Now, dear brethren, I bid you all farewell for a little while. It will not be very long until we shall see each other, and know as we are known.

CORNELIUS MYERS.

(See obituary on page 159.)

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 20, 1891.

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.

INTERCESSION OF MOSES.

(Concluded from last number.)

WILL the brethren Beebe please give their views on Ex. xxxii. 31-33, and more especially on the book there spoken of by Moses, and also by the Lord? Their compliance will oblige a brother, I hope, though most unworthy to claim relationship.

J. A. TEAGUE.

LAMONTE, Mo., March 7, 1891.

R E P L Y .

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."—Ex. xxxii. 31-33.

"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." This answer to the prayer of Moses is not to be regarded as signifying that the Lord just at that moment determined what he would do in the case. To the limited comprehension of mortals the record given in our text seems to indicated a change in the purpose of God, as if the plea of Moses had produced an alteration in his design with reference to the nation of Israel. But to the faith of the saints, which is of the operation of God, all the circumstances surrounding the children of Israel, including their great sin, were but attending incidents for the manifestation of the immutability of the counsel of God, in which the purpose of his grace was fulfilled in the preservation of that nation, as a type of the sure salvation of his antitypical Israel. To the natural mind even of the saints it does not appear that the Lord withdrew his favor from those who had sinned in making and worshipping the idol. Aaron and all Israel except Moses and Joshua, were engaged in that idolatry; yet the protection and the favor of God were over them through all their wanderings in the wilderness, and he finally brought their tribes into the possession of the land which he had promised unto Abraham. From this fact it is clear that it was not meant by the blotting out of those transgressors, that the favor of God should be withdrawn from them as his chosen nation. It was not a disappointment to the Lord when the nation of Israel was disobedient to the law which they had received from him. Their perverse and rebellious nature was known to him even when he made promise to their father Abraham. Their bondage in Egypt was as positively declared in that promise as was their

possession of the land of Canaan. That it was not the will of God to destroy that sinful people at the time when he spoke the decree in our text, is manifest from the very next verse after our text. The Lord says, "Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made." This was the literal fulfillment of the declaration of the Lord in our text. He did visit the sin of that idolatrous nation upon them; yet he did not violate his promise which he had given to Abraham. In a figure Moses laid down his own life for the people of Israel, in this prayer to be blotted out of the book of the favor of God, with them in their sin. The answer of the Lord displays the unwavering justice with which he visits the sins of every transgressor upon the guilty one. Not even the grace which he had so signally bestowed upon the patriarchs could shield their sinning children. God is faithful in the administration of his strict justice against all their evil deeds, while he does not forget his gracious promise given to their fathers. Such justice and judgment as God manifests in the administration of his own holy law, can never be grasped by the limited comprehension of finite intelligence. While every sinner is visited with the just recompense of his sin, so that justice is fully satisfied, the infinite grace of God is displayed in saving his chosen people from their sins. The subjects of eternal love are saved in Christ Jesus not merely from the penalty due to their sins, but from their sins. The blood of Jesus Christ cleanses them from all sin. They are therefore free from the law of sin and death. Against that law they cannot sin, because they are no more under that law. Being under law to Christ, they find their whole allegiance due to him. His law is perfect, and needs no amendment nor addition from the law of Moses. This perfect law is put in the inward parts and written in the hearts of the people of God. Thus it is not a heavy bondage, but a delightful privilege to them to walk according to this law of liberty. They love holiness, and hate sin, because the principle of holiness dwells in them. When they yield their members servants unto sin, they are living after the flesh, and they are then blotted out of the book of the manifest favor of God. Paul expresses this truth when he tells the saints, "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.

There is neither eternal life as the reward of the obedience of the natu-

ral Israelite to that law which was given by Moses, nor eternal death as the penalty of disobedience. The Israelites were already condemned as sinners before they received the Sinai law. The only promise to those who were obedient was temporal blessing; the consequence of disobedience was temporal punishment. Their great sin of idolatry in the worship of the golden calf which Aaron had made for them, brought upon them great plagues from the Lord; but it did not dissolve their relationship to Abraham, in whom they were chosen as the peculiar people of God. So the Lord gave assurance to Moses that his Angel should still go before him in leading Israel to the promised land. His judgment in blotting them out of his book did not involve the utter destruction of that rebellious nation. For they all were alike under condemnation in this idolatry. They were indeed made to suffer greatly as the consequence of their sin, and were thus blotted out of the book of the divine favor by which they had been delivered from bondage, and been led thus far on their journey through the wilderness. The justice of God is manifest in the visiting of the sin of Israel upon those who were guilty, and in denying the prayer of Moses that he might bear the penalty due to the sinning Israelites. In this is shown the impossibility of any salvation for sinners by the substitution of an innocent victim for the guilty. Nothing but the life of the sinner could answer the demand of the law of God. It is because Christ Jesus is the life of all his people that strict justice required his life for their sin. Without that vital unity the sin of his people could not have been laid on him, and his suffering of death could not have satisfied the law for their transgression. The life of Israel was not in Moses, and therefore he could not satisfy the law which they had transgressed. Death could only be visited upon them who had sinned.

In his righteous judgment the Lord had written Moses in the book of his approbation as being a servant faithful in all his house. In this particular he was a type of the Lord Jesus, who is called the righteous Servant of God, in whom the holy demands of infinite justice are fully satisfied. The type could go no further than the desire of Moses to suffer with the sinning Israelites. This desire could not be granted, because he was written in the book of the Lord as obedient to the precepts which God had given to him. There was no provision in the legal dispensation, of which Moses was the minister, for grace to be extended to the repenting sinner. The law which was given by him had no power to give life; so, Moses had not the ability to bear the sin of the people whose ruler he was. Not even at his own request would the Lord blot him out of the book of his just approval. That book is represented as being already

written; signifying that the decision of the divine judgment was not even then suspended upon any future developments in time. That book is not like the books which are written by men, a mere record upon paper or parchment. It is that eternal purpose which God purposed in himself, which is immutable and complete before the foundation of the world, even before time itself was created. In the predestinating choice of God this book contains all the election of the grace of God as holy and without blame before him in love; but all their righteousness is in their holy Redeemer. In the Lord they are justified, and in him they shall glory. In themselves they have no righteousness wherein to trust. Their only ground of rejoicing is in the truth that their names are written in the heaven of the approval of God in Christ Jesus.

Our inquiring brother will understand that in our view the book of which the Lord speaks is the same book out of which Moses had asked to be blotted, if the Lord would not forgive the sin of Israel. It cannot refer to that eternal counsel of God of which the inspired David says, by the Spirit of Christ, "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 imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalms cxxxix. 15, 16. There can never be any such thing as blotting out of that eternal purpose of God even the most minute item which he has appointed, since the immutability of his counsel is revealed as one of his peculiar characteristics. In that unchanging purpose of his grace God has given to his people the perfect law of holiness which he has revealed in Christ Jesus. This is the antitype of all the laws which were given to the nation of Israel. As they were rebellious and disobedient, so the chosen people of God, whom he has called by his grace, are often found living after the flesh, and bringing upon themselves that fearful experience of darkness which is called death. Under such righteous visitation of the chastening rod, the disobedient child feels what it is to be blotted out of the book of the favor of the Lord. David knew this when he prayed for the forgiving grace of God under the consciousness of his great sin. He appeals to the mercy and loving-kindness of God, acknowledges his transgressions, and prays, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."—Psalms li. 7, 9-11. None can desire what is expressed in this prayer except those

who have received the holy spirit by personal experience. When by grace they were made to rejoice in the hope of salvation through the redemption that is in Christ Jesus, they realized that they were written in the book of justification from all things from which they could not be justified by the law of Moses. In seasons of conscious guilt, they cannot find that assurance by which they dare to claim themselves as written in that book. This is the antitype of the blotting out of the rebellious natural Israelite from the book of the approval of the holy law of God. The Lord did not express condemnation against any of the heathen nations for their idolatry. Against Israel he denounces his judgments in their departure from the commandments which he had given to them. So the law of his gospel kingdom applies to every one who loves the Lord, and it is sin against him when they fail to keep his commandments in following him. The consequence of such sin is felt by them in being blotted out from the book of the approval of the Lord, and from the answer of a good conscience toward God.

Doubtless many of the chosen people of God are blotted out of the light of the approving presence of their Lord by reason of their rebellion against his commandments. Evidently none can have the answer of a good conscience toward God in obedience to his commandments while they are living in rebellion against his directions. Such are blotted out of the book of the Lord in their experience in this present world. As the eternal life of the saints is not purchased by their good works, so they can never lose that eternal life by their evil works. All the life found in obedience to the law as given to Israel, and all the death in disobedience, finds its antitypical fulfillment in the present experience of the saints. Their life in Christ Jesus is not dependent upon their works either good or bad.

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P O E T R Y .

MICAH VI. 6.

THAT solemn day will soon be here,
When I must meet my God;
Before the Judge I must appear,
The great, almighty God.
How can I unto him appear
Who just and holy is?
My heart is base, and vile, and bare,
And filthy rags my dress.
I've no good works, nor ought to plead,
Before the judgment-seat;
I'm naught but a poor, broken reed,
My heart full of deceit.
Then how can I approach to God,
And there I sure must come,
To hear the great, tremendous word,
"Depart," or, "Make him room?"
To Jesus Christ, the sinner's Friend,
My soul for help doth flee;
No other hope has my poor soul
For vast eternity.

SELF-LOATHING.

O HEIR of heaven! Can it be
Such favor free applies to me,
So filthy, black and vile?
For I of sinners am the chief,
And sure if aught has cause for grief,
'Tis my backsliding heart.
O I am vile, corrupt, unclean,
A sink of sin, a cage wherein
All noisome birds abound!
The secret promptings of my heart
Oft cause my guilty soul to start,
And tremble at the sound.
For there, alas! all sin resides,
There Satan hides, and there, besides,
All errors find a place.
There unbelief its standard rears,
The world, the flesh, and doubts and fears,
All, all I find but grace.
'Tis all in vain, dear friends, to say,
"Take courage, pray; you're in the way,"
And promises repeat;
For trembling saints take heedful care,
But I so careless am, each snare
Entwines my hasty feet.
I must more solid comfort find;
Your speeches kind to ease my mind
Are still of no avail.
My soul deplores her absent Lord,
And, till he speaks a kindly word,
Her foes will e'en prevail.
O how I long to reach the place
Where his dear face, in streams of grace,
Will sweetly smile on me!
Here wars and tumults never cease,
But there is joy and lasting peace
To all eternity.

—Gospel Standard.

MARRIAGES.

At the residence of Charles B. Livesay in Fairfield, on April 21st, 1891, by Elder Thomas J. Wyman, Mr. Frank A. Livesay and Miss Olive Mann, both of Fairfield, Lenawee Co., Mich.

OBITUARY NOTICES.

SISTER Abigail Howell Beakes, beloved wife of brother Wm. O. Beakes, departed this mortal life at the family residence near Howell's Depot, Orange Co., N. Y., on Friday a. m., April 17th, 1891, in the 83d year of her age.

She was born Feb. 23d, 1809, and was united in marriage with her now bereaved companion on Feb. 19th, 1834, the late Elder Gilbert Beebe officiating; by whom also she was baptized in the fellowship of the church at New Vernon, in company with her husband, Mrs. Loton Horton, Mrs. Fanny J. King and Jane Corwin, on Sunday, Sept. 24th, 1843, all of whom have passed from the shores of time except our dear brother Beakes, who is full of years, infirmities and sorrows. May the Lord sustain and comfort him during his remaining days on earth. Two sons and three daughters also survive their mother, who cherish her memory and mourn their loss, which to her is great gain. But one member of her father's family survives her, Mr. Samuel C. Howell, of Howell's Depot. Sister Louisa H. Tuthill, who died on May 28th, 1890, was a sister of the deceased.

Sister Beakes had been afflicted for many years, and very seldom went from home; but she enjoyed the visits of her kindred in Christ, and was very free to talk about her hope in Christ, and of the comfort ministered to her by her Savior in her home. She said she received much comfort in reading and meditation while alone. A short time before her death she fell and broke her arm, but it is thought that at the last she was stricken with apoplexy. Her end seemed very peaceful.

The funeral services were held on Sunday, April 19th, when an unusually large concourse of relatives and friends assembled at the New Vernon meeting-house, when a discourse was delivered by her pastor, Elder Benton Jenkins, from Heb. ii. 9; after which all that was mortal of the loved one was deposited in the cemetery at that place.

"Through all the various shifting scene
Of life's mistaken ill or good,
Thy hand, O God, conducts unseen
The beautiful vicissitude."

—Ed.

DIED—At his residence in Aldborough, Ontario, on Friday morning, March 27th, **Mr. Duncan S. McColl**, eldest son of the late Samuel McColl, who settled in Aldborough in 1819, where the deceased was born, on the farm where he resided during the sixty-five years of his earthly sojourn.

By the death of his father, which occurred many years ago, the care of a large family devolved upon Duncan, which trust was faithfully executed, as attested by the fact that all his brothers and sisters ever regarded him with implicit confidence and filial obedience. He is survived by a truly bereft wife and three daughters, his aged mother, now in her ninety-fourth year, three brothers and two sisters, all of whom feel that they have lost the pillar upon which they have ever rested confidently in times of trouble and affliction. May the hand of divine love minister comfort to each of their bleeding hearts. None but the God of all grace can heal the wound which they have been called to endure. Weak human sympathy cannot reach their grief.

Mr. McColl was sincerely and devotedly established in the doctrine of the gospel as held by the Old School Baptists, and ably preached for many years by his uncle, the late Elder Thomas McColl, second pastor of the Covenanted Particular Baptist Church of Ontario, and was always glad to welcome the members to his hospitable home; yet he never publicly confessed his hope in Christ by following him in the ordinance of baptism.

He was one of that large number whose very humility is made a stumbling-block in the way of obedience to the commandment of our Lord. Yet his strictly orderly walk and conversation might well be felt as a reproof by many who have made a profession of faith in Christ. In his practical deportment was exemplified the declaration of Solomon, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

The community in which his life was spent attested their appreciation of his worth and integrity by conferring upon him unsought many responsible offices, whose duties were so conscientiously and faithfully performed that he was above reproach or suspicion. The Dutton *Advance*, published near his home, says of him: "In the death of Mr. McColl the community loses one who was universally respected for his many redeeming qualities. He was, what cannot be said of many, without an enemy; and his candor and integrity were household words wherever he was known."

At his funeral on Sunday, March 29th, at the Old School Baptist meeting-house, although the roads were in a very unfavorable condition, the largest similar gathering seen in Aldborough for many years gave testimony to the feelings of the community; and Elder Pollard, the successor of Elder McColl, preached on the occasion.—Ed.

Deacon Cornelius Myers died at the residence of his son, April 5th, 1891, in the 86th year of his age.

He had been a sufferer for many years from the effects of erysipelas, but was never heard to complain that his sufferings were any too severe. He was very patient in all things. He was a faithful and worthy member of the Kingwood Church for nearly sixty years, always being found at his post when it was possible. He is the last of those who composed the church at Kingwood and stood firm for the truth at the time of the division. He had been a subscriber to the SIGNS OF THE TIMES from its first issue, and was a very humble follower of his Lord and Master. The New Testament and concordance, with a copy of Beebe's Collection of hymns and the SIGNS OF THE TIMES, composed his library. He leaves a widow over eighty-one years old, two children and grandchildren, together with the church, to mourn their loss.

Elder Wm. J. Purington preached at the funeral from Colossians iii. 4, which was a favorite text with the deceased.

—E. R. MYERS.

KINGWOOD, N. J.

(See communication on page 157.)

DEAR BRETHREN BEEBE:—I have lost my companion. She died on March 30th, 1891. She was born in Madison Co., Ohio, and came to Illinois on a visit, where we were married and lived together more than thirty years. My brethren who knew her sympathize with me in my loss; but I believe that my loss is her eternal gain. She has gained her release from distress here below. Though once a poor mourner, oppressed, so that earth could afford her no comfort, she is now where pleasure eternally flows, with her glorious Lord. She was a member, with myself, of the Regular Predestinarian Baptist Church.

"Though once a poor mourner, oppressed,
And earth could no comfort afford,
She now is both happy and blest,
At home with her glorious Lord.

"The storm of affliction is past,
And she is in glory sat down,
A victor through Jesus at last,
And the cross is exchanged for the crown."

My paper came to Logan, Iowa, where my dear wife died. Since that time I have returned to Illinois, and now have

my home with my son at Minonk. I cannot write all the particulars, as it would require too much space. I have had "La Grippe," and am not well, yet am feeling better every day. Farewell.

JOSEPH RICHARDSON.

I AM requested to write a short obituary notice of Mrs. Malinda Cook, to whom the SIGNS was sent by some friend. The SIGNS and the Bible were her companions. She was a sound Baptist, and was almost a concordance to the Scriptures. She had been confined to her bed about eight years with something like asthma and spinal affection, which had bent her double, and at the last she died with her head between her knees, on the morning of March 31st, 1891, at her old home in Henry Co., Ga., at the age of seventy-one or seventy-two years.

J. W. CLOTFELTER.

LITHONIA, Ga., April 29, 1891.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Ebenezer Church, in the city of Baltimore, Md., to begin on Wednesday before the fourth Sunday in May (20th), 1891, and continue three days.

A cordial invitation is extended to all who desire to meet with us at that time. All who may reach Baltimore on Tuesday will call at Dr. John Thorne's, 709 North Calvert St., where they will be directed to homes. All who come on Wednesday will go direct to the meeting-house, corner of Calvert and Madison Sts., where the association will be in session.

THE Delaware Old School Baptist Association is appointed to be held with the London Tract Church, Chester Co., Pa., to begin on Wednesday before the fifth Sunday in May (27th), 1891, and continue three days.

Those coming from or through Philadelphia to the Delaware Association will take the cars on the B. & O. R. R. at 24th and Chestnut Sts. at 4:15 p. m. on Tuesday, and ticket for Landenburgh. Six of the number will get off at Hockessen.

Those coming from and through Baltimore can take any train on Tuesday p. m. for Newark, Delaware. There inquire for John R. Hill, James Hossenger, Miller Barton or P. M. Sherwood.

Those coming up the Delaware Division R. R. will please ticket for Wilson Station, Delaware City R. R., and come to my house. All will be cared for, and taken to the place of meeting on Wednesday morning.

JOSEPH L. STATON.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

Those coming to the Delaware River Association from the east will take train on the Bound Brook route, leaving New York, foot of Liberty St., at 2 p. m., on Tuesday, June 2d, changing for a way train at Bound Brook, and reaching Bethayres at 4:58, where they will be met.

Those coming from other directions will take the train leaving Third and Berks Sts. station, Philadelphia, at 4 p. m., on same day, and come to Southampton, where they will be met. The train leaving Philadelphia at 9:04 Wednesday morning will also be met.

A cordial invitation is extended to all brethren and friends.

SILAS H. DURAND.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

Those coming by railroad from the east or west will take N. Y., L. E. & W. trains to Greycourt, and thence (ten miles) to

Warwick, by the Lehigh & Hudson River R. R. Tickets for Warwick are sold at all stations on the Erie R. R. Reduced rates have been applied for. Notice will be given if granted.

Passengers can leave Port Jervis or Middletown by the early train on Wednesday morning and arrive in time for preaching; but it is desirable that as many as can do so should come by Tuesday afternoon trains. All friends will be cordially welcomed.

WM. L. BEEBE, Pastor.

THE Chemung Old School Baptist Association is appointed to be held with the Abbington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

V. J. TURNIDGE.

THE Turkey River Association was appointed at the last session to be held at Oelwein, Fayette Co., Iowa, on Saturday before the first Sunday in June, 1891; but through the all-wise providence of God some of the members there have been removed by death, and some are lying on beds of sickness and pain caused by railroad accidents. Therefore, after consultation with the churches composing the association, we came to the conclusion not to hold a session this year, and submit ourselves for the future to the will of our God. This resolution was passed at our yesterday's regular meeting.

PAUL SOHNER.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church (of the Lexington Association), near Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in June (6th and 7th), 1891.

A cordial invitation is extended to all lovers of the truth as it is in Jesus, and especially to ministers of the gospel of our faith and order. Those coming by rail will be met at Griffin's Corners station, on the Ulster & Delaware R. R.

O. F. BALLARD, Clerk.

THREE DAYS MEETINGS.

THE Old Regular Predestinarian Baptist Church at Little Flock, Cass Co., Mo., six miles south of Pleasant Hill and four miles north of Harrisonville, will hold a three days meeting, beginning at four o'clock on Friday evening, May 29th, and continuing until four o'clock Sunday evening, May 31st. Elders R. M. Ogle and John Barnes, of Henry Co., Mo., have promised to be with us. Brethren who love the truth are cordially invited to attend this meeting. We are Predestinarians at Little Flock. There are not very many of us, but we are a unit in the doctrine of salvation by grace alone.

W. R. STORMS.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

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NO. 21.

CORRESPONDENCE.

REISTERSTOWN, Md., May, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Last month, when I was in Wilmington, Del., brother George Alexander spoke of the twentieth chapter of Revelation as having been blessed to him in reading and meditating upon it, and he expressed a wish that I would try to write upon some things contained in it, which I promised to try to do if I ever felt that I could. Since then, in the SIGNS for April 1st, brother J. B. Hardy, of Kansas, has written some interesting reflections upon the first part of the chapter, which I doubt not have been read with interest by brother Alexander. I do not desire to go over the ground already covered in what I may now write, but will try to say some things about the concluding verses of the chapter, as they all along have been resting upon my mind, and have seemed more clear to my understanding than some other portions of the chapter.

The inspired John saw wonderful visions, which he records in this book, most of which I have never felt that I understood. In the last verses of this chapter he records another vision, which also was fraught with wonderful and divine truth; and some things in these verses have seemed clear to my mind. Commencing with the twelfth verse John says, "And I saw the dead, small and great, stand before God; and the books were opened," &c. Turn and read to the end of the chapter. It is not my wish to take up every word or sentence recorded in these last four verses and discourse upon them; but I desire only to call attention to a few things for the comfort of brother Alexander and the Lord's people who may read what is written here, if I may. The time when or the special place where this is seen does not seem to me to be so important as some other things in the text. In other places in the Bible all people or all nations are represented as being gathered before God; and in general I understand such expressions to represent what is true here and now as well as in the past or in the future. The parable of the sheep and goats, recorded in the last portion of the twenty-fifth chapter of Matthew, has seemed to me for a long while to present what is and has been and will be true in all ages of the world. We are not to think of our God as dwelling in some one spot in the universe, seeing that

he is omnipresent and omniscient, and his habitation is eternity. To stand before him or to be gathered before him does not require that people should be gathered in some one place; but all men at all times stand before God, let them be where they may, whether it be north, south, east or west, in heaven, earth or hell. None can flee, says David, from his presence. What wonderful and soul-cheering truths are connected with this one truth of the omnipresence of God! In him we live, move, and have our being. To such a being there is no space to be passed over to come to us. He is with us. The only change that can take place with regard to this matter is that we see it to be true more plainly at some times than at others. We are in his presence whether we see it or not. It is a revelation from God when we can see his face, or when we can see that we are standing before God. Now it was given to John to see this vision. It was true before John saw it. The dead, small and great, are always standing before God. This takes in all the dead; for John in his vision saw the sea and death and hell give up to this great judgment the dead that were in them. What may be meant by the sea and death and hell it is not in my mind to discuss. It is enough to see that all the dead are here, and that they are all judged.

Now, in connection with this, let us remember that Jesus once said, "Now is the judgment of this world: now shall the prince of this world be cast out." This judgment is under the gospel. The world is judged now, and is found wanting; its prince is cast out, and finds no place in the kingdom of God. So I have understood the vision of John recorded in the text to relate to the same thing. Not only is the prince of this world cast out, but the world itself is judged, and because of judgment is condemned. The truth that now is this judgment going on seems to me not only to be sustained by the Scriptures, but also to be fraught with comfort as well as warning to the children of God. With comfort, because it clears away all those terrors which have made unhappy many of God's dear children, who have been taught to look for a scene of future judgment, when each one should enter into their final destiny according to the manner of their life; with warning, because they learn at the same time that our God judges and chastises his people daily, that they

should not be condemned with the world.

I remember that for a long time after I had received a hope my fears were often great, because I still looked for a scene of judgment at some future period in the other world. As near as I can recall my thoughts they were somewhat as follows. I believed that salvation was finished and complete for all the elect vessels of mercy, so that none could ever finally perish; and I did not think that in the judgment which I feared any who belonged to Christ would be banished from his presence forever, neither did I think that any who had gone to heaven already would then be sent to hell. Yet I did think that in that coming day, in some great amphitheatre somewhere in the universe, Jehovah would in some form of dreadful majesty be visible, seated upon a great white throne, and before him the vast multitude of all the inhabitants of earth would stand; and that all that each one had ever thought, said or done in all their lives would be brought up before their Judge, and a public expose be made before the assembled universe of angels and men. I do not recollect ever thinking of anything else than that I should be made ashamed at that time because of my sins. In all my imaginations concerning that scene I always saw myself shrinking back from the Judge, and hanging my head in shame. I never recollect thinking of anything else than that as a vile sinner I should be condemned. I could not there answer one of a thousand of my sins. Even though I might be sheltered by the blood of Christ, I should still as a guilty, unclean thing be unable to look up to God, or to face the scorn of the multitude, who would see and know it all. These were in part my feelings for a long time after I had a hope in Christ; and so the thought of this coming judgment day gave me many hours of unrest and sorrow. Others of our Father's family may also be troubled by the same things, and so I speak of my own experience as I have.

These views of the judgment day yet to come were (only I did not know it) contrary to the gospel of a finished salvation, and contrary to my own experience; for the people of God are already judged. They have been judged and condemned; and whoever is judged is also condemned. When God enters into judgment with any man that man cannot stand. In judgment all men

are condemned. This I had felt in my early experience. Judgment therefore was wholly terrible to me then; and when I thought there was to be another judgment, that was terrible also. It was a long time before I saw the matter clearly. This was partly because some portions of the word seemed to me to declare a future judgment; and yet the thought would come up, God has judged his people once, why should he judge them again? By-and-by I saw clearly how in behalf of the elect all judgment had been committed to the Son; and then the Scriptures which I had misunderstood took on a new light, and I began to be as one delivered from a great bondage.

Then some special portions of the word little by little began to grow clear to me. I began to see that they did not relate to a period in the future, but were being fulfilled now; and that what was in the past or in the future was equally true now. This did not to my mind exclude the future, but only gave me the assurance that the future of God's work of judgment did not differ from the present. Judgment is ever going on at the house of God. A line is ever being drawn between obedience and disobedience. There is a division always being made between him who serves God and him who serves him not.

With reference to the state of the people of God under the gospel, two portions of the word have seemed to me wonderfully clear and positive. As I pass along I desire to call attention to them. One is in the gospel of John v. 24. It reads as follows: "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." First notice the strong asseveration, "Verily, verily." The Savior would confirm the hearts of his disciples in the strongest and most positive manner, and so he makes the asseveration doubly emphatic. The Lord's "Verily, verily" contains the very substance of truth. Now, passing over the intervening clauses of the text, let us notice the last clause, which is also affirmed by the "verily, verily" at the beginning: "And shall not come into condemnation; but is passed from death unto life." I want to say that the word "condemnation" here is the same word that elsewhere is translated "judgment." The word is *krisin*, from *krisis*, and it signifies

judgment, sentence, discrimination, first; and then, secondarily, a condemnatory sentence. It never means a sentence of acquittal. What the text really says is this, that they who believe in Jesus shall never come into judgment; and so they shall never be condemned. If they could come into judgment at all, then most surely would they be condemned; but they shall never be judged again, for they have been judged once, and found guilty, and all their sins have been laid on Jesus. This one text at once settles the matter against the common view of a future judgment day for the people of God.

The other portion of Scripture to which I referred is the narrative recorded in Joshua iii. and iv., in which are given the circumstances when Israel crossed over Jordan to enter the land of Canaan. There are many things instructive recorded in this narrative, but the limits of an ordinary article forbid that I should attempt to notice them all. I desire to refer to only so much as will illustrate the theme of which I am speaking. It is admitted by all Bible Baptists that this narrative is typical. Israel was a typical people. Her history was all typical; and this part of their history is very striking and sublime in its typical meaning. Let us endeavor to apply it to spiritual Israel. The journey in the wilderness under Moses, who represented the law of God, was ended. Moses could not lead the people any further than Jordan, neither could he enter the land of promise himself. Right here he must give place to Joshua; and Joshua in the Hebrew tongue is the same as Jesus in the Greek. Both mean "the Savior;" and it shows forth in a wonderful manner the overruling providence of God, when we recollect that a Joshua led them over Jordan at the first, a Joshua led them out of the seventy years' captivity in Babylon, and Jesus (Joshua) brought his spiritual Israel up out of the bondage of sin and death into the rest of the gospel. Jordan does not mean "river of death," but "river of judgment" (and of judgment we are now speaking); and Canaan is not a type of heaven, but of the gospel rest of the church in Christ, her Redeemer and Lord. That the land of Canaan was not intended to represent heaven is apparent at once when we recollect that it was full of enemies, and that Israel never was entirely free from anxiety and warfare on their account. This cannot be the case in the heaven of glory, but it does well represent the condition of believers here and now. We live in a state of warfare. Now Israel as a nation has come to this "river of judgment." It lies between them and Canaan. It must be crossed ere they can find rest to their weary feet; but how shall it be crossed? They have come to it when it has swollen, and its banks are overflowed. It cannot be forded; how shall they cross? So the river of God's judgment against sin lies

between the convicted, weary sinner and rest in Christ. It must be crossed; but how can he cross it? In despair he clearly sees that God's judgment against him is a mighty river, and if he once essays to cross it he will be swept away forever; and yet to find rest he must cross it.

Let us return to the type. I would be glad if all would pause here to read carefully the third and fourth chapters of Joshua. I cannot occupy space to quote all the narrative. The Lord commanded that the priests who bare the ark of the covenant should take it up and go before the people down to the bank of Jordan; and when their feet pressed its brink the waters above were stayed and piled up in a mighty heap above them, and the waters below flowed on. The river was divided, and the feet of the priests bearing the ark stood firm and dry in the bed of Jordan until all the hosts of Israel had passed over, with all that was theirs. Not one so much as felt the spray of Jordan's waves upon them. After all had passed over the priests also bare the ark up out of Jordan, and once more its awful waves flowed on, never to be divided for Israel again. They had crossed it once for all, and henceforth it lay behind them. So Jesus, our ark of the new and everlasting covenant, once took his stand in the midst of the river of judgment, and through him the whole of spiritual Israel have crossed over, and now stand, not in the great and terrible wilderness of this world, but in the land of promise; and as Israel of old never could recross that river, so every believer may now rest in the assurance that he shall not come into judgment again. Though often disobedient and often chastised, yet in Jesus Christ the Jordan of God's judgment is crossed, and crossed forever. "For by one offering he hath perfected forever them that are sanctified." Thus the type in the Old Testament agrees with the testimony of Jesus in the New Testament; and both unite in setting the heart of the fearful-hearted believer at rest. My own experience is that I do now every day indeed feel myself judged, and therefore condemned for every idle word, and for the deeds done in the body; but it is at the judgment-seat of him whose blood has cleansed me from my sins, and who has clothed me with everlasting righteousness. Therefore I no longer fear any future judgment, and think of meeting the Judge of all with joy; for there who shall lay anything to my charge, since it is he himself who justifies me?

From all this I was led to see how many Scriptures, that in my mind had been associated with my fear of a future judgment, were being fulfilled, and had no reference to a state beyond this world, and so that we give account now for every idle word that we speak.—Matt. xii. 36. Now we all appear before the judgment-seat of Christ to answer for our deeds done in the body.—2 Cor. v. 10.

Now the Lord is dividing all nations, as a shepherd does the sheep from the goats.—Matt. xxv. There was one text that stood in the way of this view of the matter longer than any other, and that is the language found in Hebrews ix. 27, 28: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." For years I could not see what the opening sentence, "after this the judgment," meant, if not that there was a time of judgment for all men in the future world; and this seemed to me a flat contradiction of the whole tenor of the Scripture besides. In time this language also fell into harmony in my mind with all the rest. I will just suggest a brief synopsis of the meaning of this text as it seems to me now. Paul had been, in chapter eight, talking about a covenant; and he continues this theme down to verse fifteen in the ninth chapter. There he ceases to speak of the covenant, and begins to speak of a testator and a testament, or of a will; and from that verse on to the end of chapter nine he treats of the will, or the testament, of the death of the testator, and of the administration to the heirs of the estate secured to them in the will. A will or testament is of no force until after the death of the testator, as Paul here tells us; but our testator has died, and now the estate is being administered to us, his heirs. In the two verses quoted above Paul draws out a comparison. This I will paraphrase so as to bring out the meaning, and show its harmony with the whole preceding connection. "As it is appointed unto men once to die, but after this the judgment" (or the administration and dividing of their estate among the heirs), so Christ has once died as a sacrifice for the sins of many (for death is the penalty of sin); and unto them that look for him (or unto his heirs) shall he appear the second time (not to die again) without sin and unto salvation (or to bring to every heir of promise his share in the divine estate, which is salvation, with all that the word includes). Men must die because of sin; so Christ was offered or died because of our sins. After men die their will is executed; so after the death of Christ his will is executed. Only men cannot be their own executors, while Christ is revived again and is his own executor.

I have spent much time upon the first expression, "I saw the dead, small and great, stand before God," in the text which brother Alexander called my attention to; but I will but briefly speak of what follows. Brother Alexander will see that I understand that now, in this gospel day, the dead, small and great, are standing before God; and now also the books are opened, and the dead are judged out of the things written in the books. The dead are judged

whether they know it or not. Jesus said (again I quote), "Now is the judgment of this world;" and yet when he spake how few realized what he meant. When the publican goes down to his house justified rather than the Pharisee, the publican must still feel to be a sinner, and the Pharisee is as self-satisfied as ever; but the work of judgment goes on, and there are still multitudes in the valley of decision. Happy are those people who are now conscious of this judgment. They are not any longer dead; they are alive unto God.

The books in the text are the books of the law and judgment of God. All men are measured by the law, and all men are found wanting. There is no exception to this. They are judged according to their works; and by the works of the law shall no flesh be justified. Thus by the word of inspiration the doom of all who are judged according to their works is sealed. Who then can be saved? Let us read again: "And another book was opened, which is the book of life. * * * And whosoever was not found written in the book of life was cast into the lake of fire." This book of life contains no death, no curse, no conditions, no judgment. It is simply the book of life. From the foundation of the world their names have been written in this book of life of the Lamb slain on Calvary. This is the one hope of the believer. This lifts the soul on high, and in him mercy rejoices and peace abounds. The language of this text states emphatically that not only is salvation by grace, but it can be in no other way. Here also is found election and predestination, and all the glorious doctrine of redemption. When I look at the books which judge me according to my works I see nothing but judgment and the lake that burns with fire and brimstone; but another book is opened, and I see salvation for all who are written there, and here is my hope and my rejoicing. I think it is also the hope and rejoicing of brother Alexander, and of all the saints.

But how shall I know that I am written there? What are our signs? "We know that we have passed from death unto life, because we love the brethren." "He that heareth my word, and believeth on him that sent me, * * * is passed from death unto life." They that hunger and thirst after righteousness shall be filled. They that mourn shall be comforted. All these, and a thousand texts besides, present marks by which the living may be identified. All such the Father owns and blesses.

I now leave the theme. I have written at odd times for three weeks past. I began in April, and it is now May. I do not question the glorious truth here presented, though I am sorry it is written no better. May God bless it to brother Alexander and others.

I remain your brother in hope of life eternal in Christ,

F. A. CHICK.

LEBANON, Ohio, Jan. 4, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Being alone this morning, not able to attend meeting, I thought I would write some to relieve my mind.

Dear brethren and sisters, for some time past my mind has dwelt almost constantly on the love of God for his people, his church, and his faithfulness and kind care over them in all generations, but I feel too weak and poor to set one-half his glories forth; ye trusting alone in God to direct my thoughts and guide my pen, I will make the attempt, for I feel that I can do nothing without him. I feel, my dear brethren and sisters, that I want to bear testimony to his love and faithfulness, and his kind care over me, the most undeserving of all that ever did hope in his mercy. "Ye are my witnesses, saith the Lord." I want to tell you right here, brethren and sisters, that since I hope I have received a hope (I dare not say it any other way) I have been very backward to speak or write of what I hope the Lord has done for me. O how I have lamented on account of it! It has made me fear that I was deceived; for it seemed to me that a christian could not feel as I did. I loved to hear God's people talk, but it seemed to me that my mouth was shut. I could not say one word; and O how wretched it made me feel. I wanted to talk and tell of his goodness and mercy to me, a poor sinner, and would tremble sometimes from head to foot, and go away feeling condemned, mourning over the wretched condition I was in. O how I begged and pleaded with God that if I was one of his children he would open my mouth and give me utterance to tell of his goodness, love and mercy to me; but it was a long time before he granted my request. Sometimes I felt that I did not care in what way it came, so he would grant it; and, dear brethren and sisters, I feel that he at last has answered my prayer, but it has been in such a way as almost drove me to despair. I was in great darkness of mind for awhile, and feared I would never behold the light of his countenance again. I thought of the barren fig tree, and felt that was my condition—no fruit found thereon, and I was about to be cut down. One day, while mourning over my condition, this Scripture passed through my mind, "For a small moment have I forsaken thee; but with great mercies will I gather thee." It gave me some comfort, but it did not last long. After a short time I was taken sick, and my life for awhile was despaired of; but I felt that I deserved it. "I was dumb, I opened not my mouth, because thou didst it." In my affliction I was made willing to be or suffer anything for Christ's sake. I never felt more reconciled in all my life to God's will in everything. I felt that my times were in his hand, that all things were working for my good, and that bliss his rod attends. I felt it was good

for me to be afflicted. My mind was taken from the things of the world, and I had a wonderful view of the love of God for his people, his faithfulness to them, and kind care over them in everything they were called to pass through in this wilderness. I saw such a fullness in Christ Jesus, enough and to spare; and that of his fullness we all have received, and grace for grace. My doubts and fears were all gone, and I then felt that I was forever embraced in that glorious covenant of grace, ordered in all things and sure. O how I loved to meditate on the goodness, love and mercy of God to me, a poor, sinful, stiff-necked and wayward child, if one at all; but I feel that

"My remnant of days
Will I spend to his praise,
Who has died my poor soul to redeem.
Whether many or few,
All my years are his due;
May they all be devoted to him."

Dear brethren and sisters, I never shall forget the first dear brother and sister that came in to see me last spring while I was sick. We soon got to talking about the dear Savior, and of his love and faithfulness to his people. O how I enjoyed it! for then I felt a freedom to talk. My tongue was at last loosed, and O how thankful and relieved I did feel. These are precious moments, when our Lord is with us, and makes us forget everything but his love and mercy to us; but when he withdraws himself from us, then

"All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

Elder Durand's letter in the SIGNS, written on the text, "Lead me to the rock that is higher than I," is good. I enjoyed it very much. I am glad you all write such precious letters. They are a comfort to me, and I want you to write on; and may the Lord bless you, and unfold to you all the rich treasures of his grace. I have tried to tell you some of my joys and sorrows, and the way I hope the Lord has led me. Although it is through much tribulation that he leads us, yet it is a glorious way when we are made to rejoice in it, that we are made partakers of his sufferings; for if we suffer with him, we shall also reign with him in glory. Then let us forget the things that are behind, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who was in all points tempted as we are, but without sin. O may he keep all his children everywhere humble, sitting at his feet, and learning of him who is meek and lowly in heart. What a pattern of humility he has taught his people all through! O that we could be more like Jesus! Brethren and sisters, I want you all to pray for me, that I may walk worthy of the vocation wherewith I am called. My membership is with the Bethel Church, near Ft. Ancient. My grandfather, Elder Daniel Clark, helped to organize this church, and also the Lebanon Church. His ordi-

nation took place at Columbia, where the first association was held. He preached for the Lebanon Church twenty-eight years. When he became old and infirm, so that he could not serve them regularly, they called Elder Wilson Thompson to assist him. They were both faithful old soldiers of the cross, who feared not to declare the whole counsel of God; but they have laid their armor by, and gone to be with Jesus, whom they so faithfully preached.

Now, brethren Beebe, I have written this to relieve my mind, and I submit it to you. If you think it would be any comfort to any of God's poor, tempest-tossed children that have been led in the same way that I have, publish it; if not, throw it aside, and I hope it may all be right. May the Lord be with you, brethren Beebe, in a special manner, and bless you with the riches of his grace; and may you be long spared to wield "The sword of the Lord and of Gideon." When it is well with you, remember me at the throne of grace.

Your little sister in tribulation,
AMANDA M. BOWEN.

JULY 26, 1890.

To the Bethel Church:

DEARLY BELOVED BRETHREN:—As I have not been able to meet with you at Bethel for some time, I have felt a desire to write to you, to let you know that I often think of you all, and long to meet with you, and hear Christ preached, the only true and living way. I do feel that I love you all as the dear people of God; but O! I feel so unworthy of a place among you. Sometimes I am afraid that a name is all I have; but my hope and trust is alone in Christ Jesus, who came to seek and to save poor sinners. If I have any righteousness it is all in him; for I have long been stripped of all my own, which was as filthy rags. I think sometimes, Can it be that I am a child of God? for the longer I live I see and feel more and more of my imperfections, and need to watch and pray. The spirit indeed is willing, but the flesh is weak. I often think what poor, sinful mortals we are, and what we have to contend with here; but, blessed be God, he has conquered sin, death, hell and the grave, and has brought us off more than conquerors through him who has loved us and given himself for us. Well might John say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Such love and mercy call for songs of loudest praise. Dear brethren and sisters, I feel that my afflictions have all been for my good and the glory of God. They have in a great measure weaned me from the world, and made me live nearer my Savior; and I feel that I have been made to see great and glorious things, such as I cannot express. I have had more spiritual enjoyment than when I was well. The Lord knows what is best for us; and when he afflicts us it is in love

and faithfulness to us. David said, "Before I was afflicted I went astray." The Lord knows how to lead and teach his people; blessed be his great and glorious name. Brethren, remember me at the throne of grace. The desire of my heart is that God may be with you all in great mercy. Meet together in his name; he has promised to be in the midst. Live in peace, and the God of peace will be with you.

From your unworthy sister,
AMANDA M. BOWEN.

(See obituary on page 167.)

BRONSON, Kansas, Jan. 20, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—This is my sixty-third birthday; and as I lie alone in my room, meditating upon the wonderful works of God, and his goodness and mercy to the children of men, I feel very thankful this beautiful morning to the Giver of all good that it is as well with me as it is, and that I am not suffering very much; but I am very weak and nervous. As the reading of the SIGNS OF THE TIMES (which my husband reads to me when I am well enough to hear it) is so much comfort and consolation to me, I cannot help having a desire to write some of my meditations; for as I am alone so much of the time I often find myself in fancy talking or writing to the dear saints. As I can only write a few lines each day it will take a long time to write but little; and when I hear such able and comforting letters in the SIGNS something seems to say, What is the use of your trying to write? They have told all that you can, and a great deal more. Yet something prompts me to again take up my pen; and though I do feel so weak and sinful, and so unworthy, I hope that when Jesus comes to take his ransomed people home I will be one of those who will meet the Lord in the air, and sing and shout his praises throughout eternity. There we shall meet all the redeemed of the Lord. O what a glorious meeting that will be, and what unspeakable joy to know that we shall see our Lord and Savior and be like him! for we shall see him as he is, yes, be fashioned like unto his glorious body. This is indeed a glorious theme to dwell upon. When Jesus shows me his smiling face, and causes me to rest in the promises of the gospel, then there is such a sweet peace of mind and unspeakable joy that I sometimes am made to feel that I surely am nearing the shores of everlasting rest; and O what joy fills my heart at the thought of being released from this world of sin and sorrow. Then again dark clouds obscure my sky, all is dark and gloomy, and fears will arise; and if I sing or read or pray, sin seems mixed with all I do. Like one alone I seem to be. Is there one like me, so vile, so prone to sin, walking so much in the dark, with but seldom a ray of light to guide my wandering steps aright? Sometimes I have almost given up

in despair, and would cry unto the Lord, "O Lord, help thou mine unbelief."

"Show pity, Lord! O Lord, forgive!
Let a repenting rebel live!
O let a wretch come near thy throne,
To plead the merits of thy Son."

So I have traveled on all these weary years, trusting, hoping, sometimes in darkness, sometimes in the light; but the Lord has led me safely thus far, and will lead me safely home.

"Sometimes 'mid scenes of deepest gloom,

Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis God's hand that leadeth me."

He has promised to comfort all that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Then let us give all glory and praise to God, and not to man, as some do, saying, The preacher ought to have a great deal of praise for the good he has done. They say they are saving a great many souls; as though the great God, who made and rules heaven and earth, and all that is in them, and who has declared the end from the beginning, and from ancient times things that have not yet been done, is depending on poor, sinful, finite man for the salvation of souls. David says, "The salvation of the righteous is of the Lord." It was said to Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." "I, even I, am he; and besides me there is no Savior." "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." 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. 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." Salvation is of the Lord, and to him be all the praise. "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." Salvation is of the Lord; for it is written, "Cursed is man that trusteth in man." Then let us trust in the Lord; for though we are poor and afflicted, we are not forsaken, for his promise is to the poor, weak, trembling ones of his flock. He saith, "I will leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." Again, he saith, "I will never leave thee nor forsake thee." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Then as God's promise is to the poor, let us lay hold of 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." Though I sometimes feel so weak and sinful, and my hope seems so little that I am almost ready to give up and say, Surely I am too unworthy to be one of God's children; yet at the same time I would not give up the little hope that I have for ten thousand worlds like this. Though our hope seems ever so little, it is made sure; and when the Lord gives us light we are enabled to rejoice with joy that is unspeakable and full of glory. It is then that we can give all glory and praise to the God who has called us out of darkness into his marvelous light. He hath said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

FEB. 18.—While looking over the SIGNS of last week, to see who the writers were (for that is about all the reading I do), I saw the name of our dear afflicted sister, Mary Parker; and it brought tears of joy to my eyes that she is yet spared, and is able to write to the comfort and consolation of such a poor, weak, sinful mortal as I. I have been afflicted with a nervous disease for thirty-eight years, and thought I had suffered almost everything, but it seems like nothing when compared with what she has to suffer; and when I hear of her great suffering, her patience, her joy and trust in the Lord, I am strengthened and encouraged to bear my afflictions with patience, ever looking to Jesus for help. The brethren and sisters may speak or write words of comfort and encouragement, but in the Lord is our help. He is our only safe refuge, a present help in time of need.

Owing to the mild, calm weather, I have kept up better this winter than I have for several previous winters. I can be up very little, but can walk from one room to another. I suffer more from the effects of sound than anything else. I have the walls of my room deadened, and have to stay shut up in it most of the time, and keep very quiet; but I feel that I am resting in the evening-tide of life, resting in the sweet promises of the gospel, yes, resting and waiting for the summons to call me home, which will come ere long. A few more days, or years at most, and all my trials will be over, and I hope to dwell forevermore with all the redeemed of the Lord.

If this does not appear in the SIGNS it will be perfectly right with me, for I know it is very imperfect.

Yours in hope,

MARY E. GIBSON.

BRANFORD, Kansas, April 10, 1891.

G. BEEBE'S SONS:—I am sorry to trouble you; but I have thought so much about the letter I sent you for publication in the SIGNS that I would rather it be not published. It might cause some hardness; besides, the

whole thing is so badly worded that I fear the readers would not understand it as I meant it. For a long time I had enjoyed such comfort and peace of mind that I did not think I would ever be so much in the dark again, and I felt like I wanted to write. "Let him that thinketh he standeth, take heed lest he fall." After I sent that letter it seemed like a whole deluge swept down upon me; and it seemed to me that it was a sin for me to write about these things, and much more to have them put in the SIGNS. I do not think you will publish it; but for fear you might I write this note, that you may have no misgivings in casting it aside. Now do not think that I am afraid to risk your judgment, for I am not; but I felt like I would be better satisfied to let you know that I was not expecting nor desiring its publication. I would like to write you a long letter, but my writings are imperfection, like myself, and not worth noticing, so I will trouble you no more with my scribbling.

MARY E. GIBSON.

BRANFORD, Ont., April 13, 1891.

DEAR BRETHREN BEEBE:—The verses on this sheet came into my mind many years ago, and very faintly portray the deep consciousness of my childhood in the holy family of the redeemed given me at that time. I had passed through a season of buffeting experiences, which were all, and at times seemed more, than I could bear. Then came a blessed and sweet calm. I never sent them anywhere for publication; but accidentally coming upon them the other day, I thought I would send them to you for the SIGNS. Just a few hours later I read M. B. Weedon's letter in the number for April 8th. Then I said, If I send them it will look like mocking. I do not think I have a favorite, in the strict sense of the word, among the writers for this paper, for I seem to feel one spirit flowing through all; but some experiences and explanations touch the rim of my own at times very closely. Elder Chick's letter had done me much good; but a thought has come to me about this knowing. Life seems to me figuratively to contain a series of training classes for God's children. It does not seem to me that we always know, when we are being taught, why we are put into this or that one. "For every battle of the warrior is with confused noise, and garments rolled in blood."—Isaiah ix. 5. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. xii. 11. Now it is in the "afterward" that we are, I think, enabled to look back and see that the Master was leading us all the time, and pouring in oil and wine. Neither do I think we are to suppose that this chastening is always for some particular sin that we have committed, though it

may be, for we know so little. A dear sister said to me, "Trials come, just as if a cloud had come suddenly over the sun; and I ask myself, What sin have I committed? What have I done? Yet I cannot trace anything in particular." No, it comes to me in this way: A wise father, who designs his son to fill a particular sphere of usefulness, which he has mentally decided that son can fill, places him in just the position where his natural ability will be developed best, and his crude parts chiseled down. Yet that son, going through his trial period, may often wonder, and at times rebel under the chafing of his own will. Now the Father, who not simply judges, but appoints all our way, and fashions us for that way, will not spare for our crying, though at times it be grievous and long; yet afterward others will see, if we do not, why the faith he put in us was so exercised. "Ye have heard of the patience of Job." Lord, give us to drink into its stream.

Dear editors, I am impulsive in spiritual matters, and perhaps forward. As brother Weedon says, "I do not know." Therefore always decide for me what to put in print and what to leave out. So I will copy my little song of praise, which came to me in the afterward.

"My sheep hear my voice."—John x. 27.

I am thy sheep; I know thy voice, my Lord;

Sweet as the call for prayer at eventide,
Clear as a bridegroom calling for his bride.

I know it well; it gathers all my soul
Into rich fullness, perfect, living, whole.

I am thy sheep; in vain the syren world
Pours silvery symphonies around my heart;

They echo soft, yet touch no vital part,
No fountain of the inner life is stirred.

Some homelier strain the warm pulsation wakes,
Some rougher hand the harp of heaven takes.

I am thy sheep; the storm winds rise and blow,
Long waves roll dense, then rip in snowy foam,

Shore lights grow dim, and spray obscures my home.

Will my bark founder? Thy voice whispers, No;

Safe as 'mid rosy dawns, or sunset's amber glow.

I am thy sheep; what more, Lord, could I be?

Lost in thy love, which leads me till I lie
Like crushed exotic, sweetest though it die

To its own beauty. So die self in me.
Slave of thy will, I shake sin's fetters free,

And find my heaven on earth when earth finds heaven in thee.

I am thy sheep; the tides may ebb and flow;

Now raise me high, now dash my glory low.

They cannot touch the peace which thou hast given;

Albeit the guarding shell sometimes is riven.

Firm as a rock its deep foundations lie;
Its clefts the spots where Jesus passes by.

Is it so sweet, one secret hour with thee?
Then what, my Lord, shall the fruition be?

MRS. J. STREET.

LONELM, Ark., April 2, 1891.

DEAR BRETHREN EDITORS:—I have been a careful and constant reader of your valuable paper for nearly three years, although I have not been a subscriber that long. I have in weakness tried to advocate the doctrine contended for in the SIGNS for twenty years. Some of the editorials, as well as many articles written by the correspondents, are too deep for me. My judgment leads me to believe that the SIGNS comes nearer advocating the whole truth than any publication I have ever read. I do not say there are not other publications as sound in the faith as yours. The truth is as unpopular when written as when spoken, and people will not patronize anything that does not suit them. The majority of the people of my acquaintance who subscribe for the SIGNS are sound in the faith. They are consistent Predestinarian Baptists. I am a strong believer in the absolute predestination of all things. A brother said to me not long since that the "absolute" part should be dispensed with. I promised him that I would do so when some brother had found another term that would express its meaning stronger. I cannot conceive of anything that happens by chance; neither can I name any of the laws of nature that poor, finite man can reverse. I cannot think that God shapes his plans to suit man; but he shapes man to suit his plans. His purposes are with himself. As he has thought, so shall it stand; and as he has purposed, so shall it come to pass. He declares that he has never counseled with any; that if he were hungry he would not tell us; that in his hand is the life of every living thing; that it is in him we live, and move, and have our being. When he would bring to pass what the prophets have foretold, a Herod is ready to drive Christ into Egypt, and to cause Rachel to weep for her children. Archelaus must cause Christ to be called a Nazarene. Judas must betray Christ, and Pilate must preside over the court; and God used him as a witness. Pilate said he found no fault in Christ, and it was a mystery to him why they were so determined to crucify him; but Peter said it was according to the determinate counsel of God. Pilate was like a great many men of our day. He said he had power to release Christ, and power to put him to death. But Christ told him that he could have no power at all, only as it was given from above. Such doctrine has never been favorably received by the world. But it is consoling to God's people to know that he has all power; that even the winds obey him; that he is the prince of the kings of the earth; that he is our Priest and King; and they that are with him are called (not volunteers) and chosen and faithful; that he will bring us off more than conquerors through him that loved us. We have seen men

exult in victory, and revel in the spoils of success; but the victory that Christ will give us will excel all this, in that we will have no more doubts or fears. God will wipe away all tears. There will be no more sorrow, no more parting, no more fear. That which is in part will be done away, and that which is perfect will be ushered in. Seeing then we are compassed about with such a cloud of witnesses, let us have grace whereby we may serve God acceptably, with reverence and godly fear. We have a High Priest over the house of God, who is easily touched with the feeling of our infirmities, who has been tempted in like manner as we are, and who gave his cheek to the smiter. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He is highly exalted, and has a name that is above every name in heaven and earth; and unto him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. But the enemy's rock is not as our Rock, they themselves being witnesses. For who is a Rock save our God? May we eat of that spiritual meat, and drink of that spiritual Rock, is the prayer of your unworthy brother in hope of eternal life, which God, who cannot lie, promised in Christ before the world began.

W. L. WAGNER.

KELLY'S CORNERS, N. Y., March 24, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed letter I received from our dear brother French, of Otego, N. Y., who is one that has borne the burden and heat of the day in the kingdom of our Lord and Savior, but whose name we do not often see in our family paper. Many will be glad to hear from him, I believe; so, after reading it, I send it to you for publication when you have space for it. I trust he will not take offense on account of my sending it for publication, as he is not ashamed of the gospel of Christ.

J. D. HUBBELL.

OTEGO, N. Y., March 22, 1891.

ELDER HUBBELL—DEAR BROTHER:—Yours was received in the love and fellowship of the saints of the God of salvation, I hope. I was very glad to hear from you; glad also that we are remembered by the saints, especially by the ministers of the Lord. I feel many times that the saints have no reason to look favorably on me as a child of God; for when I turn my eyes within, and view my vile nature as being averse to all that pertains to godliness, I have to say, "Unclean, unclean." Yet I have to acknowledge that there are times when there is something felt within me that is far above earth and earthly things—a spirit that the good Lord has put there, which will abide with me as long as I live, and will go with me when I am called to lay my armor by and dwell with

Christ at home. This is my hope; yet the question often arises, Why thus hope? The answer is, "Even so, Father, for so it seemed good in thy sight."

My dear brother, you complain of your leanness and poverty; then what can you think of such a poor, ignorant creature as myself? The good Lord deals so bountifully with his ministers, unfolding the Scriptures to their view, and enabling them to feed the flock, that they may grow thereby. It is a wonderful thing to be called of God to proclaim the way and plan of salvation to the lost sheep of the house of Israel. I have thought many times in my life that the Lord's ministers have no right to complain or to question their calling; but that is not right, for they are flesh and blood like all the rest, and liable to err and go astray. To err is human. Well, we are all very apt to think our case is an outside one, and we know very well it is bad enough at the best.

"Nothing in our hands we bring; Simply to thy cross we cling."

The Lord said he had not beheld iniquity in Jacob, nor perverseness in Israel. What a wonderful, kind and indulgent Lord we have to go to with our trials and temptations, knowing well that all our help comes from him.

Dear brother, you refer back to the times when we used to meet in the old association, and join in praise and thanksgiving to our King for his goodness and mercy to us. But great changes have taken place. It seems a time of general apathy with the saints; but when the Lord see fit to revive his work in his people it will surely come.

The friends here are generally well, and I will venture to say they would all join in sending love in the Lord to you all. I would be glad to hear from you again. With love to all, I subscribe myself your brother,

G. M. FRENCH.

SCALESVILLE, Ind., March 16, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—It has been a long time since I wrote anything for our family paper, the SIGNS OF THE TIMES. It has not been because I have not indorsed the doctrinal sentiments, or failed to appreciate it as a medium through which the children of God may correspond one with another, and tell of our hopes and fears, our conflicts and deliverances, &c.; but it has been on account of a feeling sense of my own unworthiness, and my inability to write anything that would be of interest to this holy family. I call you holy family, because ye are the children of the living God, if so be that the Spirit of God dwell in you. "If any man have not the Spirit of Christ, he is none of his." "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

I have been thinking somewhat

about the words, "Great is the mystery of godliness."—1 Tim. iii. 16. I pray that the Lord may direct my thoughts while I attempt to pen a few lines on this important subject; for unless guided by his Spirit, his children will not be benefited, nor will God be honored. My only desire is that God may be honored, and his children be edified, built up, and established in the faith of the Son of God; not in the faith or works of men, for this will do God's children no good. Men's works, and faith in what man can do in our eternal salvation, are from beneath, and are worldly, sensual and divisible; but the faith that God's children are in possession of came from God, and causes his children to rejoice in him as their Savior. Having been killed to sin, they are made alive to the love of righteousness. O what a mystery! says the child of God, that the God of heaven and earth, the God that made all things, and rules all things according to his will and pleasure, should have thoughts of mercy toward me, a poor, hell-deserving sinner; who checked me in my wild career, and turned me about, and instructed me, and caused me to repent and to seek him on the right hand and on the left; to seek him at morn, at noon and at night; and when I was sinking down in despair he spoke peace to my troubled soul, which was tossed to and fro like the ocean in the time of a storm. But O what a calm! Peace flowed like a smooth river, which filled my soul with joy unspeakable and full of glory. And O what a mystery that I was directed to his church, and to have his people judge my case, and to be made willing to abide by their decision or judgment. And O what a great mystery to me to hear their decision, saying, "Come in, thou blessed of the Lord; why standest thou without?" Also to hear my blessed Savior whispering sweetly in my ear, "Why tarriest thou? Arise, and be baptized, and wash away thy sins." Also to walk in newness of life, and made to love that hard doctrine, as I once thought election and predestination. Then what a mystery that the brethren have fellowship for or with me; for I am made to loathe myself in dust and ashes, as it were, on account of inward corruption. It seems to me I am nothing but a sink of sin, a mass of corruption; for 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. And how mysterious it seems that when I fall out with myself on account of seeing so much about me that appears not only sinful, but really hateful and despicable in my own eyes, and I attempt to tell my brethren about it, as best I can, I seem to fail to make them understand it in the way I see it, and it only strengthens them in their confidence that I am a child of God. This appears to be

the experience, in part at least, of every child of God; and they can adopt the language of the poet,

"If I pray, or hear, or read,
Sin is mix'd with all I do.
You that love the Lord indeed,
Tell me, is it thus with you?"

And they sum up the whole matter in this way,

"Lord, decide the doubtful case,
Thou who art thy people's Sun;
Shine upon thy work of grace,
If indeed it he begun."

I might write much more on this subject, about the mystery of God's dealings with his children, his servants, or ministers, &c., but will forbear, for fear of being tedious; for all my writings seem so much like myself that I am almost ashamed for any body to see them.

Brethren Beebe, if you should publish this poor scribble, please correct mistakes, and pardon my weakness and presumption; for I am a poor old sinner, saved by grace, if saved at all.

C. C. HEATH.

CHANGE OF ADDRESS.

ELDER John Stipp having changed his address from Scio, Oregon, to Molalla, Clackamas Co., Oregon, wishes his correspondents to address him at the latter place.

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EDITORIAL.

MIDDLETOWN, N. Y., MAY 27, 1891.

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 NUMBER OF OUR DAYS.

"THE days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm. xc. 10-12.

In compliance with the request of a highly esteemed sister, we will present such thoughts as may be given to us in connection with the important text here quoted. It must ever be remembered that the true understanding of any portion of the inspired record is not attained by study either of the letter of the Scriptures or of the teachings of men. Natural knowledge is acquired by laborious investigation; but the truth of God is not to be discovered by that method. So effectually has God hidden the things of his divine purpose and grace from the wise and prudent of this world that they cannot even be searched after. In this fact our dear Redeemer rejoiced in the days of his humiliation, and his thanksgiving is left on record for the instruction of his disciples in all times and places. In his example is illustrated the true meaning of that manner of prayer which he taught to his disciples, saying, "Thy will be done in earth, as it is in heaven!" This is in manifest contrast with that carnal principle which would dictate to God what is the will of those who pretend to pray. The prayer of faith can only be indited by the Spirit of Christ, and it must always be in perfect accordance with the immutable will of God. Not even those saints who had the benefit of the personal teaching of the Lord, were able to direct their own petitions when they were led by the Spirit to pray. Certainly no others can be better qualified to ask understandingly.

"The days of our years are three score years and ten." That this expression is not to be regarded merely as a literal declaration is evident, not only from the immediately following clause, but from the fact that Moses, who spoke this psalm, was himself beyond the age specified when he came out of Egypt with the nation of Israel, after which he led them in the wilderness through their forty years of wandering. It may gratify the fancy of carnal teachers to say that the reference is to the general limit of this mortal state of existence; but the Spirit of truth in the saints is not satisfied with any exposition of the words which God

has given, unless they are shown to testify of Christ Jesus. This prayer of Moses is rich in this witness of the grace of God which is revealed in our Lord and Savior. In the very first breath the inspired servant confesses his allegiance to the King of saints, saying, "Lord, thou hast been our dwelling place in all generations." This is not limited to temporal ages among mortals; but he specifies that this wonderful truth is eternal, "even from everlasting to everlasting." In this is contained the doctrine of all the perfections of God. His immutable purpose of love and mercy secured his chosen people in this secret place of the Most High before the mountains were brought forth, or ever he had formed the earth and the world. As the self-existent and eternal God all his election of grace are eternally secure in him who is their Life and Immortality. This security is not in their relation to their earthly head, the natural Adam; it is alone and exclusively in their spiritual Head, the Lord Jesus. Regarded in their relation to earth and time, the saints are involved in all the death and condemnation which rests upon the sinful Adam in whom they all die. In this character they are consumed by the anger and troubled by the wrath of divine justice. These are the days of our years all of which are passed away in the wrath of God. Of these painful days it is a sweet comfort to the saints to know that they are exactly defined by the sovereign appointment of our God. Every gloomy hour is accurately and surely measured by infinite love, and no saint shall suffer one moment of pain or grief beyond that which is given by the love and wisdom of our gracious Redeemer. There is no power which can resist the omnipotence of our God; therefore it is perfectly safe to rely implicitly upon his comforting assurance, by which "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28. Even in the limitation of the days of our years, as here specified, the love of God is manifest as having set this definite boundry to the time of our suffering and tribulation. No trial can come upon us here but that is needful for the instruction and profit of the saint who is called to endure it. In every temptation the presence of the Lord is revealed as the only deliverance of the helpless saint, and thus he is qualified to testify with the inspired singer of Israel, "The Lord preserveth the simple; I was brought low and he helped me."—Psalm cxvi. 6. The more clearly the saint sees this entire dependence upon the grace of God for every blessing, the better is he prepared to reverence and adore the truth and faithfulness of the Lord in his salvation and preservation. The brevity of our time in this earthly house of our tabernacle, while it is not cheering to the natural

mind, is full of comfort to the saint who feels that he is consumed by the anger and troubled by the wrath of God. Feeling that all our years are passed away in vanity, it is a consoling thought that they are set to such a narrow limit. So Job says, "As a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work; so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day." This bitter experience is well adapted to teach the afflicted and poor people of God that this world is not their rest. Well may they say, "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul."—Job. vii. 2-4; x. 1. Under such deep affliction, there is strong consolation in the remembrance of the divine appointment by which our time of trial is determined by the love and wisdom of our God, so that the days of our years cannot be protracted beyond the bounds which God has set. It is not designed that the specification of "three score years and ten" should inform mortals the exact measure of time appointed unto them. Our risen Lord said to his chosen apostles, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts i. 7. The exact time of each individual saint here in the body of this death, is expressed by this perfect number which is applied to our years in our text. This brief existence is contrasted with the eternity of our God, as the dwelling place of all his saints.

"And if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." The addition of this clause more clearly shows the contrast between time and eternity. There is no period of time which can come nearer to the eternity of God than the most minute instant. A thousand years in the sight of our Lord are but as yesterday when it is past. While it was passing there may have been a weary length of suffering included in yesterday; but when it is past, an instant is sufficient to recall numberless yesterdays. Such in the sight of God are the longest periods of time which can be conceived by finite intelligence. Nothing but labor and sorrow can be gained by protracted years in subjection to the vanity of the body of this death. Thus is demonstrated the worthlessness of every earthly consideration. Of all the countless myriads of mortals who have been developed here, and for a little season have seemed to be of importance in the world, only the shadow of their memory remains. What matters it now whether their days were spent upon an earthly throne, or with the homeless beggar? They were, and they are no more.

This is the history of the children of men. With all our imaginary importance, we who are now drawing the measured air assigned to us, can have no other record in the account of temporal existence. Well may David ask, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"—Psalm viii. 4. Alike to mortal joy and grief time must bring an end. At the touch of death the mighty conqueror is as helpless as the infant. This is the true measure of the strength of man whose breath is in his nostrils. There is deep significance in the declaration in our text that the strength of nature "is soon cut off." It is not declared that it shall be soon cut off, but it is already cut off. No created mind can trace the unknown course in which we go when "we fly away." Not until our strength is cut off do we leave this bondage of mortality; for so long as we remain in the body we are adapted to earth and earthly attractions draw our affections. But, for the consolation of the afflicted and poor disciples of Jesus, our Lord has given assurance that the time is short; the labor and sorrow cannot pursue them beyond the little space of their earthly pilgrimage. In vain does carnal curiosity seek to discover more than God has revealed of the mystery of that change which awaits all who dwell in this earthly state of existence. All that can be grasped by finite intelligence is embraced in this expression, "We fly away."

"Who knoweth the power of thine anger? even according to thy fear, so is thy wrath." It must be remembered that God is not subject to the changes of varying emotions of love and hatred, joy and grief, pleasure and pain, such as would be understood of creatures, to whom such expressions as this might be applied. While the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, there is no change in the immutable perfection of God. There never was a period in time or eternity when that wrath did not condemn sin. Nor does this almighty wrath forbid the free course of that eternal love which was the cause of the display of infinite grace in the salvation of his people from their sins. The wonderful power of that anger which consigns to death every one who is polluted by sin, transcends the little powers of creature comprehension. Not even the tears and agony of the sinless Son of God could turn away that righteous anger under which he suffered as he bore the sins of all his people in his own body. How utterly vain are all our efforts to understand the power of that anger of God, which could not spare his beloved Son! All the perfections of our God are equal and infinite. His love is not superior to his holiness; nor is his mercy more powerful than his truth. "The fear of the Lord is to hate evil." It is also the beginning of wisdom.—Prov. viii. 13; ix.

10. This fear is not that terror which results from selfish dread of punishment; for all such fear is cast out by perfect love. It is that filial fear which is inseparable from perfect love, which identifies those who are led by the Spirit of God, and who are the sons of God. According to this fear, so is the appreciation of the wrath of God in the experience of the subjects of his grace. It is not by the fear of hell that the saints are led to hunger and thirst after righteousness. That fear hath torment; but it is not moved by love. True love is inseparable from that filial fear which can be satisfied with nothing but perfect conformity to the glorious holiness revealed in the face of Jesus Christ. The infinite holiness of God is perpetual condemnation of all unrighteousness, and at the same time it is the divine approval of everything which is according to the commandment and example of our Lord. The very same revelation of God condemns sin, and justifies every sinner who is redeemed by the blood and righteousness of Jesus. Thus the wrath of God is revealed exactly according to his fear.

"So teach us to number our days, that we may apply our hearts unto wisdom." This prayer can never arise from the heart of one who is not led by the Spirit of God. It is important to observe that it is not for such instruction as shall enable us to get to heaven and escape hell, that this inspired petition seeks. It is for present guidance and direction that the cry goes up to God. The very fact that this desire is in the heart is conclusive evidence that the suppliant has no other hope but in the love and grace of God. If there had been any confidence in the flesh, to which the writer could look, there would have been no occasion for this prayer to God. This prayer is never felt in the heart of any but such as are led by the Spirit of God, and are the sons of God. Carnal covetousness sees in the grace of God a reason for indulging in sin, since the salvation of God is by his own will exclusively; but the subject of divine life longs to be free from sin now, because sin is to him exceeding sinful; and he loves holiness for itself without requiring to be driven by the fear of punishment, or attracted by the hope of a reward. All those in whose heart this prayer is indited by the Spirit of truth are joint heirs with Christ to an incorruptible inheritance; and to them applies the truth declared by the inspired Preacher, "Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it."—Eccl. vii. 11, 12.

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OBITUARY NOTICES.

George R. Ringo was born in Henry Co., Ky., Dec. 19th, 1819, and moved to Illinois with his parents in April, 1833. He was married to Amanda Beaty, April 15th, 1841, from which union were born eight children, four boys and four girls. He was married to his last wife Oct. 22d, 1857. He united with the Baptist Church in 1884, in which connection he had lived a faithful member until his death, which occurred May 6th, 1891, he being then 71 years, 4 months and 16 days of age.

DIED—In North Jay, Maine, May 6th, 1891, brother **Azel Macomber**, aged 86 years.

His last sickness was of only one week. "Mark the perfect man, and behold the upright: for the end of that man is peace."—Psalm xxxvii. 37. He and his companion were married more than sixty-six years ago. His lonely wife is in her ninetieth year, and O how sadly does she feel her loss. Besides his wife, he leaves nine children, a large number of grandchildren, and more than twenty great-grandchildren. He was loved and highly esteemed by all who knew him, both old and young. It is many years since he first knew and loved the truth, and has lived the life of a meek and humble child of God from first to last. It was a great joy and delight to him to mingle with and entertain the people of God. His funeral was largely attended by his relatives, friends and neighbors.

H. CAMPBELL.

SISTER Mary Winchell died Feb. 24th, 1890, aged 73 years and 3 months.

She died at her home in West Shokan, N. Y. She was a member of the Old School Baptist Church of Olive & Hurley, and a firm believer in the doctrine of salvation by grace, and grace alone. The last time she attended church meeting she exhorted the church to be steadfast, unmovable, to press forward toward the mark, and not to shun to declare the whole counsel of God, as if she were going to leave.

She leaves two brothers, two daughters and several grandchildren, with the church, to mourn their loss, which we trust is her eternal gain. Her funeral was largely attended, and an able discourse was delivered by Elder Earl.

ALSO,

Ephraim Burgher died Feb. 20th, 1890, aged 81 years.

He was a member of the Olive & Hurley Church, and a firm believer in the predestination of God. His sickness was short, and he seemed reconciled to the

will of God. He thought to die was going home. He leaves two sons, two brothers and the church to mourn their loss.

His funeral was largely attended, and a very appropriate sermon was delivered by Elder Thomas Swartout, of Michigan, who was here on a visit.

MRS. J. M. BURGHER.
WEST SHOKAN, N. Y., May 18, 1891.

DIED—On Saturday, May 9th, 1891, at Petersburg, Kent Co., Del., **Mrs. Sallie R. Green**, in the 41st year of her age.

Sister Green was a daughter of brother Peter Meredith, and was received by baptism in the church at Bryn Zion in April, 1875, and continued a humble, consistent and faithful member to the end of her pilgrimage. In regard to this life and its prospects, her story has been among the saddest that I have ever had to record. She was married in 1878 to a worthy man, Mr. Charles W. Green, and has had six children, four of whom have preceded her to the tomb. A few months ago her husband was called away, and now she has been called to follow, making the sixth funeral in this one family in such a short time. She always, through all the afflictive events following each other in rapid succession, seemed not only patient and resigned, but cheerful; and after losing her husband she seemed rather desirous to go than otherwise. In a spiritual sense she seemed to walk in the light continuously from the day that she left a long-felt burden at the water-side. Two orphan children remain, it may be to partially fill up the breach. Brother Meredith has no doubt seen much satisfaction in his affectionate and dutiful family, but the strokes of affliction have been severe and oft repeated. They will receive the sincere and heartfelt sympathy of the many brethren and friends who have shared their hospitality and enjoyed their fellowship.

E. RITTENHOUSE.

ENTERED into rest April 4th, 1891, our dearly beloved mother, **Mrs. Amanda M. Bowen**, aged 61 years.

She was taken with "La Grippe," and had a stroke of paralysis. She was reconciled to go, saying to a sister that visited us, "The Lord knows best." She requested me to sing hymn No. 311, Beebe's Collection. We feel that our great loss is her eternal gain; but O it is so sad to live without mother, to see her sweet face no more. I realize more and more every day what home is without a mother; but, blessed thought, we hope to meet again, where no farewell tear is shed. O that our last hours may be as peaceful as hers. Often during Friday night there would a sweet smile come over her face. All that loving children and kind neighbors could do for her was done. She united with the Old School Baptist Church in 1851, at Bethel, near Ft. Ancient, Warren Co., Ohio.

A very comforting discourse was delivered by Elder J. C. Reed, from 2 Thess. iv. 17, 18. Elder Curry also being present, spoke in prayer. She leaves three daughters, one brother, two sisters, the church and many friends to mourn. O may we be enabled to say, Thy will, O Lord, be done.

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

MATTIE S. BOWEN.

LEBANON, Ohio.

(See communication on page 163.)

BRETHREN BEEBE:—By request of Mr. J. L. James, I now send you the obituary notice of his wife to be published in the SIGNS.

Sister **James** was born in Franklin Co., Va., near Rocky Mount, Oct. 11th, 1830, and died at the home of her husband, near Rocheport, Mo., Jan. 11th, 1890. Her maiden name was Carter. She was married to Mr. J. L. James Nov. 14th, 1850.

She joined the Old School Baptists at the Little Creek Church in the year 1856, and was baptized by Elder J. C. Hall, father of the writer of this notice. In the year 1868 she with her husband and family moved to Boone Co., Ind., and to Boone Co., Mo., in 1878, where she lived until the time of her death. Sister James was a devoted christian, a loving companion and a kind mother. She never removed her membership from the Little Creek Church; but while in Indiana she attended meetings at Pisgah and other churches, and was a firm believer in salvation by grace. She was well established in the doctrine of God our Savior, and trusted not to an arm of flesh. She was always ready to give the reason for the hope that she had of life beyond this vale of tears. It was her delight to be with her brethren and sisters, and to converse on things pertaining to Christ and his kingdom. She had many friends, but not an enemy known to her in the world. To know her was to love and esteem her. After she moved to Missouri she was deprived of hearing any preaching for thirteen years, until last fall, when she visited her son in Kansas, and heard the writer try to proclaim Jesus Christ, the way, which seemed to build up and strengthen her. She said, "Brother Hall, your sermon built me up. O how it fed me." She clasped her hands in ecstatic joy, and I thought I could see a heavenly expression on her countenance. Truly we shall miss her; but we believe that she is now at rest, yes, sweet rest, where the wicked cease from troubling, and the weary are at rest.

Her disease was pneumonia. She was sick only eight days, when she fell asleep without a struggle. She was buried in the Midway cemetery, at the Locust Grove Church, Boone Co., Mo. She leaves an aged husband, ten children and twenty grandchildren, besides a host of friends, to mourn their loss, which is her eternal gain. May the God of all grace prepare us all for the trying hour of death, and save us to praise him in that kingdom where parting is no more.

WM. L. HALL.

INDEPENDENCE, Mo., May 10, 1891.

ASSOCIATIONAL.

THE Delaware River Old School Baptist Association is appointed to be held with the church at Southampton, Bucks Co., Pa., to begin on Wednesday before the first Sunday in June (3d), 1891, and continue three days.

Those coming to the Delaware River Association from the east will take train on the Bound Brook route, leaving New York, foot of Liberty St., at 2 p. m., on Tuesday, June 2d, changing for a way train at Bound Brook, and reaching Bethayres at 4:58, where they will be met.

Those coming from other directions will take the train leaving Third and Berks Sts. station, Philadelphia, at 4 p. m., on same day, and come to Southampton, where they will be met. The train leaving Philadelphia at 9:04 Wednesday morning will also be met.

A cordial invitation is extended to all brethren and friends.

SILAS H. DURAND.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

Those coming by railroad from the east or west will take N. Y., L. E. & W. trains to Greycourt, and thence (ten miles) to Warwick, by the Lehigh & Hudson River R. R. Tickets for Warwick are sold at all stations on the Erie R. R. Those coming by the Erie and Lehigh & Hudson River Railroads will be returned to the stations from which they came for one-third fare, on presenting a certificate of

their having paid full fare coming; which certificates will be furnished by the Clerk of the association.

Passengers can leave Port Jervis or Middletown by the early train on Wednesday morning and arrive in time for preaching; but it is desirable that as many as can do so should come by Tuesday afternoon trains. All friends will be cordially welcomed.

WM. L. BEEBE, Pastor.

THE Chemung Old School Baptist Association is appointed to be held with the Abington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

V. J. TURNIDGE.

THE Turkey River Association was appointed at the last session to be held at Oelwein, Fayette Co., Iowa, on Saturday before the first Sunday in June, 1891; but through the all-wise providence of God some of the members there have been removed by death, and some are lying on beds of sickness and pain caused by railroad accidents. Therefore, after consultation with the churches composing the association, we came to the conclusion not to hold a session this year, and submit ourselves for the future to the will of our God. This resolution was passed at our yesterday's regular meeting.

PAUL SOHNER.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church (of the Lexington Association), near Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in June (6th and 7th), 1891.

A cordial invitation is extended to all lovers of the truth as it is in Jesus, and especially to ministers of the gospel of our faith and order. Those coming by rail will be met at Griffin's Corners station, on the Ulster & Delaware R. R.

O. F. BALLARD, Clerk.

THREE DAYS MEETINGS.

THE Old Regular Predestinarian Baptist Church at Little Flock, Cass Co., Mo., six miles south of Pleasant Hill and four miles north of Harrisonville, will hold a three days meeting, beginning at four o'clock on Friday evening, May 29th, and continuing until four o'clock Sunday evening, May 31st. Elders R. M. Ogle and John Barnes, of Henry Co., Mo., have promised to be with us. Brethren who love the truth are cordially invited to attend this meeting. We are Predestinarians at Little Flock. There are not very many of us, but we are a unit in the doctrine of salvation by grace alone.

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(ESTABLISHED 1832.)

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

EVERY WEDNESDAY,
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 3, 1891.

NO. 22.

POETRY.

CONFLICT AND DELIVERANCE.

WHEN with merciless fury the enemy presses,
Assisted by foes from within,
We mourn and lament 'neath our grievous distresses,
And mountains of indwelling sin.
'Tis hard when the tempest so fiercely is raging,
And billows almost overwhelm,
To feel that the Master our frail bark is guiding,
That he alone governs the helm.
Cast down and just ready all hope to relinquish,
Like Peter, beginning to sink,
We cry from the depths, "Lord, save us; we perish!"
For faith knows he stands by the brink.
He speaks, and the waves and the billows obeying,
Recede at his word, "Peace; be still!"
The tempest is hushed, all our mourning and sighing
Subside, and we rest in his will.
But alas! for the flesh soon again we are doubting,
For the Canaanite dwells in the land;
Within there are fears and without there is fighting,
Till we fear we shall fall by his hand.
But again o'er the tempest we hear his voice saying,
O faithless ones, why do ye doubt?
My sheep are a gift of my Father's own giving;
None can from my hand pluck them out.
ABBIE G. CLARK.

CORRESPONDENCE.

WOODSONVILLE, Ky., May 9, 1891.

DEAR BRETHREN:—I do not write at this time that my name may appear in the SIGNS. I fully realize my inability to write to edify, as others who write for the SIGNS; but this morning there are some portions of Scripture on my mind which I think are worthy of all consideration. Forty-seven years have I been a student of the Holy Scriptures. Many of those years I have spent in riding hobbies, and trying to get knowledge that I might fight and war and triumph over others for party purposes, being caught and carried into most of the doctrines that have divided our people. I think I have felt to realize in myself to answer as the apostle does when he asks, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James iv. 1. There are muddy waters, fouled by the feet of unfaithful teachers, feeding the carnal mind, and not the flock.—Ezekiel xxxiv. There is no comfort of the Scriptures nor growth in grace in such waters. Add these

forty-seven years to the thirty years that I rolled sin under my tongue as a sweet morsel, the vilest of the vile, a leader in the kingdom of Satan; but when the gracious Lord found me, or I found him, it was when I was not looking nor asking for him. The law entered that sin might abound. O what a fountain of filth and iniquity was revealed in my poor heart then! and what sorrow! Tongue cannot express it. I went immediately to work; and when the whole work and power of man was exhausted, then a complete surrender was made. Then a calm, and (as I trust) the peace of Jesus was given, and the love of God was shed abroad in my heart by the Holy Ghost, with joy unspeakable and full of glory. At this time all nature seemed to praise God. Then for a short space I thought I would never sin again, that Satan's strongholds were broken up, and that Pharaoh and his mighty host were drowned in the Red Sea, never to be seen any more forever. I felt as free as the children of Israel when they entered the land of Canaan, the glorious land that God promised to Abraham and his seed with its inhabitants.—Gen. xv. 18-21. If we be Christ's, then are we Abraham's seed, and heirs of the inheritance. If the children of Israel were to cultivate that land and subject the inhabitants, and that land be a figure of the church, and the inhabitants represent the passions of the flesh, O what a failure have I made in subjecting those passions to the glory of God! Thus I have been an unprofitable servant all these years, not worthy to partake of the precious milk and honey of that antitypical, glorious land. Through my disobedience I have fully realized that "it is a fearful thing to fall into the hands of the living God," and to fear (not servile) that God, and to have knowledge of his righteous judgments against sin; and also that "all things work together for good to them that love God, to them who are the called according to his purpose." When I get a glimpse of the wisdom and knowledge contained in the holy Scriptures I feel as a wayside hearer, and know nothing as I ought to know; yet the gracious Lord has been wonderfully merciful to me, undeserving as I am. I have not been exercised much about the absolute predestination of all things until recently. It has not been in former times a favorite theme with me. It has seemed to be too strong a doc-

trine for such weaklings as myself; yet I have not felt any disposition to fight or nonfellowship the brethren who held the doctrine. The doctrine ought not to divide the children of God; and when it does it is only a manifestation that some one is walking in the flesh. "And God saw everything that he had made, and, behold, it was very good."—Gen. i. 31. Then man was very good; and no evil can be in that which is very good. I suppose, as lust is evil, there was no lust in Adam and Eve in their primeval state, and therefore no progeny could proceed from them, and they in that condition could not multiply as commanded; but if any one should dispute that fact, and hold that the family of man could have proceeded from them in that pure state, then their offspring must be pure like themselves, as a pure fountain cannot send forth an impure stream. In that case God's purpose before the world began to send his Son into the world to save his people from their sins would have been vain. Now, as God is a God of purpose, and will do all his pleasure, being omnipotent, he declared all things from the beginning to the end, saying, "My counsel shall stand;" and his counsel in eternity was that he would send his Son into this world, and by his determinate counsel and foreknowledge he should be delivered into the wicked hands of a self-righteous people, that they might crucify him, that he might die for the sins of his people, and by the mighty power of the Spirit of God rise again from the dead for their justification. That this might take place it was necessary that man should violate the law, and the sentence of death be passed upon him; that by the one man sin should enter into this world, that death should pass upon all men, for that all have sinned.—Rom. v. 12. Then it was not only necessary, but according to the purpose of God before Adam was created, that the serpent should beguile our mother Eve, that she might lust after the fruit of the forbidden tree, for which she had no desire previously. "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." So when Eve partook of that fruit, and gave it to Adam, death passed upon Adam and all his posterity. It is evident that the serpent did beguile Eve of his own wicked desire, but was ignorant of the consequences; for in so doing he was carrying out the purpose of the

omnipresent God, and which was to end in Satan's destruction, the salvation of God's chosen people, and the glory of God. So it seems in reality that the wicked are God's sword; and that Behemoth is the chief of God's ways. "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."—Gen. xv. 5. Esau threatens to kill his brother Jacob, and therefore Isaac sends Jacob down to Padan-aram to escape the vengeance of Esau; and in that country Jacob obtained his four wives, from whom sprang the twelve tribes of Israel, the seed of Abraham. "And he 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 thee four hundred years."—Gen. xv. 13. Joseph dreamed two dreams, and told them to his two brothers; and they hated him. Jacob sends the ten brothers to pasture his cattle in a distant land, and after awhile he sends Joseph to know how they were; and when they saw Joseph coming they plotted to kill him, and threw him into a pit. Afterward some Midianites come along, and they sell Joseph to the Midianites for twenty pieces of silver. Then the Midianites sold him into Egypt, unto Potiphar, an officer of Pharaoh, and captain of the guard.—Genesis xxxvii. The Lord prospered Joseph, and his master made him ruler over all that he had; but the wickedness of his master's wife caused his master to throw him into prison, where the Lord gave him favor, and he interpreted the dreams of two of the prisoners. When Pharaoh dreamed, and found that the magicians could not interpret his dream, he sent for Joseph, who interpreted his dream; and Pharaoh made Joseph ruler over all Egypt. Joseph sends and brings Jacob and all his family into Egypt. After awhile Joseph died, and a wicked king arose and oppressed the children of Israel, and they cried unto God; and God sent a deliverer, and delivered them out of bondage, and brought them into the land of Canaan, the promised land. Thus God's promise to Abraham was fulfilled through the willful wickedness of Joseph's ten brethren; and the wickedness of his master's wife; and yet Joseph said to his brethren, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." "But

when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance."—Matt. xxi. 38. "And [he] said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."—Matt. xxvi. 15. "Then came they, and laid hands on Jesus, and took him."—Matt. xxvi. 50. "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled."—Matt. xxvi. 57. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." "When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." "Then answered all the people, and said, His blood be on us, and on our children." "And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him."—Matt. xxvii. "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do."—Luke xxiii. 33, 34. Truly they did not know that they were doing that which was written in the prophets that they should do, because they hated God and truth. They did it, though ignorantly; yet it was the purpose of God, as it is said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." They did not know that by crucifying the Lord the way was open for the Judge to sit upon the throne, who would cast the devil and his angels into the lake of fire and brimstone, that burns with unquenchable fire forever. When Stephen was stoned to death, at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judah and Samaria, except the apostles. Philip preached the gospel in Samaria, and there was great joy in that city, and many were added to the Lord. "Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch." "And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts xi. 19-21. So the wicked rage of the

Jews, prompted by Satan, drove the servants of God to carry out the purpose of God in the salvation of Samaritans and Gentiles. "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1. When the child Jesus was forty days old they brought him to Jerusalem, to present him to the Lord, "and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons."—Luke ii. 24. When they had performed all things according to the law of the Lord they returned into Galilee, to their own city, Nazareth. Herod being ignorant of this fact, though the child Jesus had been publicly exhibited in the temple, directed the wise men of the east to go to Bethlehem; and because the wise men did not return and tell him where the child Jesus was he slew all the children in Bethlehem, and in all the coast thereof, from two years old and under. But the Lord had sent an angel, saying, "Take the young child and his mother, and flee into Egypt;" "for Herod will seek the young child to destroy him." He was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son."—Matt. ii. 15. Paul went up to Jerusalem to carry alms to the poor. The Jews saw him in the temple and arrested him, and were about to kill him; but the chief captain delivered him out of their hands, and threw him into prison. That night the Lord stood by him, and said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou be a witness also at Rome." When it was day certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul; and they were more than forty which had made this conspiracy. Then the chief captain, hearing of that oath, sent Paul under a strong guard down to Cesarea; and when Festus came down to Cesarea he sat upon the judgment-seat, and asked Paul if he would go up to Jerusalem and be tried before him there. Then Paul appealed to Caesar, knowing that the forty men would kill him if he were taken back to Jerusalem.

I am not pleased with this communication, but it is the best I can do; for I cannot put on paper what is in my mind, neither can I speak it. I will say that from these Scriptures, and others, my mind conceived the idea that Jehovah rules all things, angels, men and devils, to accomplish his purposes, and none can hinder him. As it has turned out that I do not know it all, you are at liberty to accept or reject anything I write.

Yours in affliction and much imperfection,

A. L. WOODSON.

EAST RINGGOLD, Ohio.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Many times since becoming a member of the Primitive Baptist Church I have been impressed with the desire to write some thoughts for the SIGNS; but I have always felt so weak and needy myself that it has kept me from trying to do so. Having been requested by a dear mother in Israel to write, I will try in my feeble, stammering way to comply. If what I may write be considered unprofitable, cast it aside; but if I should say only one word that would comfort some poor, distressed heart I should feel gratified. I have received much comfort and cheer from reading letters from the dear brethren in different parts of the country, so that I have been encouraged.

When a boy I was taught the traditions of my fathers, and to be zealous of the law. Having Lutheran parents, I was sent to Sunday School, and taught to avoid the company of what they called bad boys, and to be a morally good boy. Now this is all well and right in its place, but morality should not be mistaken for godliness; for while morality (the outward forms of it) may proceed from parental fear or restraint, godliness proceeds from a very different source, as God only is the fountain-head of all holiness, purity and goodness. The natural man is full of corruption, lying and deceit; and as is the fountain, so will that be which proceeds therefrom. The natural man (he who has not been born of the Spirit) cannot know the things of the Spirit; and he who is born of the Holy Spirit is not born for some one else, but for himself individually. There is no doubt in my mind but that Dives (the rich man) had more worldly instruction and teaching than Lazarus (the poor man) had; and yet God in his infinite goodness and mercy was pleased to take Lazarus to himself, as he will every one for whom Christ died. The subject about which I am speaking was very definitely and clearly illustrated in the case of Paul. He strived to keep the law, and also was very zealous of the traditions of his fathers; and we cannot doubt, from the account given in the sacred narrative, but that he was as perfectly taught as parents and instructors of this age of the world are able to instruct those over whom they are placed. But Paul was made to know that what the worldly minded people thought was serving God, was nothing short of persecution against Christ. Paul testified, after he had been born of the Holy Spirit, that "to him that worketh is the reward not reckoned of grace, but of debt." So then if we are still under the law we are yet in our sins; but God's people are not under the law, but under grace. The word of truth expressly declares that "where sin abounded, grace did much more abound." Then it is not of him that wills, nor of him that runs, but of God, that showeth

mercy. Yet the world would fain overstep the bounds of God's eternal decrees, and make the fruit bear the tree, and the clay have power over the potter; and we verily believe that every child of God will bear testimony that such is not the order of God's house, for in all things God must have the pre-eminence. Not that he is dependent on his creatures, but that his creatures are dependent on him. Jacob wrestling with the angel is an example of this, though he wrestled till the morning. At the touch of the angel upon his thigh he was made ever afterward to lean on a staff. So are God's people made to lean on him for support. Not that by doing so they would exonerate themselves in the flesh, but that "the Spirit itself beareth witness with our spirit," "with groanings which cannot be uttered." Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Law means power; and the "Spirit of life" is the gift of God. So then the power of God has made his people free from the power of sin and death by his Spirit, which dwells in their hearts.

The drawings of my mind have led me thus away from the subject on which I intended to speak; so if now the Lord will give me liberty I will tell of some of his dealings with me. When a boy I used to have thoughts about death, and wondered what would become of me when I died. It caused me much uneasiness and distress; but when I saw the majority of those around me belonging to the church it seemed for a time to settle my mind, and for a time to give me security. That feeling of peace of mind would not last very long, until that feeling of security would be gone, when I would feel more anxiety than before. The reason of my feeling of security in seeing so many around me belonging to the church was that I thought all who belonged to the different churches were necessarily christians, and I thought the Lord would not destroy me for the sake of those christians around me; but this prop also was taken away, and I was no longer allowed to look for security in that direction. I then went to the Bible to try to find some hope or comfort. On going to my work I would slip a Testament into my pocket, and when I thought no one saw me I would read in different places, to try to find some passage that would apply to my case; but it all seemed to teach holiness and sinlessness to those who would seek the blessings promised in it. How to become sinless before God, my finite mind could not conceive; for I felt that I was the most sinful creature living, so that I found no relief there. I then thought I would try to keep the commandments. So confident was I in my ability to do so that I would scarcely allow myself to speak, for fear I would say something wrong. I began after a time to feel that I was getting really good, and

that I would receive pardon for the good I was doing; but security from that source soon began to fail, and I felt worse than before. It seemed now there was no hope for me. My case seemed to be an outside one. I thought that surely there was no one like me, and that I would be forever banished from the presence of the Lord. O what anguish of soul then filled my heart! Gloom seemed to settle over me, downcast feelings seemed to be my only portion, and I wandered on, not knowing where; for I felt little concern as to what became of me in time, if I was to be banished from the Lord in eternity. After I had been in this state for a long time there came a morning which I thought was the brightest I had ever seen. I was singing and praising God, and the songs of the birds also seemed to be praising him. My gloomy feelings were all gone, and I knew not how my burden was removed; but it was the happiest time I had ever experienced. Some time after this, by request of my parents, I united with the Lutherans; but I never was satisfied. I never seemed at home with them. A number of years after this the Old School Baptists were holding meetings at the Turkey Run Church. I went one night to hear Elders Tusting and Lampton preach, and continued to attend, for I could not stay away. They set forth in their preaching the feelings of my heart much better than I could have done. Elder Lampton came to me one evening after preaching and asked me if I would like to have a home among that people. I told him I would, but felt too unworthy. He stated this to the church, when a vote was taken, which resulted in their unanimously receiving me as a subject for baptism, which took place the next day. My wife also was baptized at the same time.

This scribble has grown far beyond expected proportions. With love to all God's people, I am yours in much weakness,

T. S. SOLT.

BUCKSKIN, Ind., Dec. 27, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—The time is at hand when it becomes my duty to write you a few lines, in order to let you know what to do with my name, which is on your subscription list. For many years it has been impressed on my mind nearly all the time, when not asleep, to write for the SIGNS OF THE TIMES; but my sense of ignorance has kept me from doing so. I never had any chance to obtain an education. I was left an orphan when eight years old, my father dying; and my mother being very weakly all the time, I had to work in doors and out until I was about grown up. Dear brethren, it is written, "We love God because he first loved us." And I think I love you because you love the truth. Why do I believe you love the truth? Because you so earnestly contend for it. I might

just as well try to keep from loving to breathe, as to keep from loving brethren and sisters who so ably defend the truth as do those who write for the SIGNS OF THE TIMES. O brethren, continue to write, that you may feed the church of God, which he hath purchased with his own blood. He has proved to his children by his act that he loves them, by sending his Son, in whose mouth was no guile, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Yes, they are the only people who are qualified to do good works. We hear the apostle saying, "He that doeth righteousness is righteous, even as he [Christ] is righteous." So we see it is necessary for the poor sinner to be made righteous by the blood of our blessed Jesus before he is capable of or qualified to do good works. We hear Jesus also saying, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."—Matt. xii. 33.

Dear brethren, I would like to get some new subscribers to the SIGNS, but have failed to get any up to this writing. The most of our Baptists here are afraid they will indorse or believe something that would make God the author of sin; but it seems to me that would be hard to do, because we understand that sin is the violation of the law. Then we might ask, Whose law is God under, that he might transgress the law and become a sinner? It seems to me that God's word is his law, and therefore he is above the law, and all created matter is under law to him. But I am ready and willing to admit that our carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. God is the author of every good and perfect gift. Let him do what he will, he is just and holy, and does everything for good. The apostle says, "All things work together for good to them that love God, to them who are the called according to his purpose." Our carnal mind cannot see how the Lord could put a lying spirit in the mouth of Ahab's prophets, that they should entice Ahab.—2 Chron. xviii. 22. Now it seems to me that all our Lord did in putting a lying spirit in the mouth of those prophets was to give the wicked spirit power to go. Therefore it is said the Lord did it. "And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead?" When the Lord wants anything done which our carnal mind says is sin, all he has to do is to give Satan power to do the thing which he purposed in his eternal mind should be done. The carnal mind says it was a terrible crime for Satan to afflict good old Job in the way he did. And so it would have been if we had done it. But the blessed Lord, who works all things for his own glory, and for the good of his people, did it. The old serpent was

then, as he is now, strutting around with the sons of God when they met for worship; and the Lord gave him power to afflict Job and to destroy all he had; but it worked for Job's good in the end.

Again, the carnal mind cannot see how Joseph's brethren could lie unto and deceive their poor old father in the way they did, and then Joseph tell them that the Lord sent him into Egypt to be their savior. Nor can the carnal mind understand how the Lord could let "that fox" (Herod) send forth his armies and have the children slain that were two years old and under; yet it had been spoken of by the prophet hundreds of years before. Neither can the carnal mind understand why Eli's sons would not hearken to the voice of their father in their bad conduct, because the Lord would slay them.—1 Samuel ii. But time and space would fail to speak of all the Lord has done which the carnal mind would say is unjust.

Dear brethren, I consider the SIGNS OF THE TIMES the best Primitive Baptist paper now extant in the world, and I hope I shall not hear any of you calling the doctrine for which its editors contend heresy. Brethren, this would be wrong. I think it certainly does contend for the doctrine of God our Savior. I hope I shall not hear any of you talking about declaring nonfellowship for what some call "that dangerous doctrine." How is it dangerous? How can you object to the doctrine? Is it because it gives to our Lord too much power and wisdom? We ought to be very glad to have a God who can never be disappointed. Is it not a lovely theme that we can sing of?

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

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

I feel like I could fall upon my sinful knees and implore the God of all grace to enable his Zion to live together in peace. I know we all would believe the truth if we could understand it. What is the meaning of the word absolute? Webster says its meaning is, "not limited, complete," &c. Brethren, how dare we limit God's predestination? How do we know what God needs for the salvation of the church? Poor, finite creatures? David says he maketh the wrath of the wicked to praise him, and the remainder of wrath he restrains. Do you not believe he restrains all, only that which he needs? Do you not believe he will have all he needs? I know I would if I had all power. Well, do you believe he will have any more than he needs? I know if I had all power I would not.

Now, dear brethren, it seems to me that no true Primitive Baptist can declare nonfellowship for the

doctrine of absolute predestination without declaring nonfellowship for themselves; because I know you will believe it if you can only see it. What I say to you I say to all, Watch.

Brethren Beebe, if you can make anything of this poor scribble, all right; and if not, throw it away. I remain your much afflicted brother in Christ, I hope,

J. R. CRISWELL.

ARLINGTON, TEXAS, April 21, 1891.

DEAR BRETHREN:—We desire to submit a few thoughts to the readers and correspondents of the SIGNS. Brethren, if we have grace in your sight, hear us in your clemency a few words. Our highest aspirations should be for the glory of God, and the peace and welfare of Zion. In all ages of the church there has been a diversity of opinion respecting the mysteries connected with the attributes of God, his workings, &c., among the saints; and doubtless the seeming looseness in the discussions of the great fundamental truth of the Bible and its author has caused rents and untold sorrows. Now, should I make an assertion that would take me half an hour or more to explain, I have lost that much time, which should have been spent in giving out food to the lambs and sheep. It occurs to me that the lambs should first be fed, then the sheep.—John xxi. 15. If we would bear this in mind perhaps the results would be more satisfactory. There is such a thing as a growth in grace taught in the Bible; and it cannot be expected that the weak lambs, tender babes, can masticate and digest strong meat, and hard, crusty bread, especially should it be burned a little. An old sheep would have to be very hungry to relish scorched meats; in fact, the sickly ones could not eat it at all. There is no such thing as a man being born full grown (the full stature of a man); but infants are tiny people. The organism is complete, but not developed; and in order to the development into the strength of proper manhood much care should be taken in supplying the necessary food and raiment. These new-born infants are in a sense committed to the care of pastors and teachers, whose duty it is to feed them on spiritual food as they need it, that they may grow strong, going on from strength to strength until they are grown, in the meantime clothing them with the commands of Jesus. Some children are peevish and fretful, being sickly, and should be nursed very tenderly. Some are boisterous and tricky, and the rod should not be withheld. But they must all have proper food and clothing, and in due time, as they severally need. Then the family is more healthful, and the scenes about the household more delightful. We do not think it beneficial to either lambs or sheep that a brother should apply epithets or ugly names to any of God's children because of disagree-

ments; and when such is published in our papers those who do not know the ins and outs of the case are more or less worried about it, and coldness toward one or the other is the result. Our papers should be mediums of brotherly correspondence, and so long as they are thus conducted by editors and contributors they are doubtless a blessing; but when they become vehicles of ambition, spleen and brain theology they are evidently a curse. The gifts of the church should at all times and on all occasions be concerned about the needs of the flock. Sometimes a very unruly sheep, who seems to feel the strength and dignity of his "butting" proclivities, begins to knock the weaker ones around and over; but about the time he thinks that he is master of the situation he meets with a match, a terrible battle ensues, the flock is disturbed and scattered, and but for the great Shepherd the lambs, weak and sickly, would freeze and starve to death.

Brethren, preachers, editors and contributors, let us look well to the welfare of the flock, and abstain from all appearance of evil, from dark sayings, abstruse questions, vain janglings, and doting about words to no profit, but to the worry of the saints. We do not know it all, neither by searching can we know it. We need not intimate that we are strong and others weak. That will always result in our own hurt, lessening the confidence of the spiritually minded in us. We have enough to bear without increasing the burden by boasted strength in the deep things of God. Any of us may be taught by a little child. Job boasted of his integrity, but was finally forced to repent in dust and ashes, confessing his sin. We are commanded to walk in Jesus as we received him. We as little children (helpless) received him. Then let us try to walk in him in that way. We cannot add one cubit to our stature. God has set the ministry and other gifts in the body as it has pleased him. Let each of us try to abide in our calling, and feed the church which Jesus purchased with his blood, having due regard for one another, and God will bless us. We should not quarrel about things which we do not know; but instead, let us speak that which we do know, and testify to what we have seen and handled of the word of life, avoiding questions which gender strife, and also ugly names and epithets, knowing that we have been in bondage under the elements of the world, but, thank God, are delivered by our precious Redeemer.

Brethren Beebe, this is submitted to your discretion as to its publication. I have, I trust, nothing in view but the honor of our King and the good of his subjects; and as such I submit it in love to all who love our Lord Jesus Christ.

J. S. COLLINS.

REISTERSTOWN, Md., March 28, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter for publication in the SIGNS. It is from one who has suffered much. She is a member of the church at Black Rock, and was baptized there five years ago last month. On account of ill health she has never visited the church since, and has heard preaching but two or three times.

I remain your brother,
F. A. CHICK.

HARNEY, Md., Jan. 18, 1891.

MY DEAR PASTOR:—I am taking you at your word. You said I should write whenever I felt like it, and as a rule I always feel like answering as soon as the letter is received; but on account of my nerves I am often hindered. Don't say you can't find anything to say. Is not a letter from a friend gladly received, if it only says, We are all well? and from a spiritual friend it should be a great pleasure, and is to me. You would only be even with me if you were to write the same things over. Does not David often repeat? But I know you have a great many things to take up your time, and I will try to be satisfied if I do not hear from you often. I hope you have had nothing to prevent you from enjoying the full blessing in assembling to worship the true and living God. The day here has been bright since twelve o'clock. I was glad to hear that sister Lida and her friends had the consolation that her niece died trusting in the precious Savior. It must be very sad for parents to part with a child that is just at the age to enter into their sorrows as well as their joys. But God moves in a mysterious way; and how the sorrow must lighten when they feel that God has only recalled that which he gave, and the parting is only for a time. But how hard it is to be truly thankful for this great blessing. It is a sad but glorious privilege to visit the afflicted, and have strength to comfort them with spiritual food. Yes, and Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." I have noticed things in my life which at the time were unpleasant; but if it had been as I had purposed, what I would have had to bear would have been more than unpleasant. Yet with all this the murmuring voice still arises, and will, I fear, while this life remains.

It is now the 26th of the month. I have had too much to bear the past week to write, but am glad I can still write at times. Can I ever say, Most gladly will I rather glory in my infirmities, that the power of Christ may appear? When wishing for things to be different, fear has seized upon me, for that his dear presence might be taken from me, and the light become darkness; and

I have found myself asking for it to be left, if all else is taken; and today, if I know myself, I long for the power of Christ to rest upon me, and to become his humble follower. O won't I be happy when I come out as gold! I once dreamed I had to remain here to consume the dross. I feel to-night as if "the hem of his garment" might be touched, and am ready to say, Might I more and more of his beauty see! Though I must so often sorrow because I put him to open shame, I cannot, I dare not (for then he would be a changeable God), believe he will ever erase my name from the Lamb's book of life; and if not written there, why these joyous moments, something better than earth can give? O! it is such a glorious thought I must write it again, a Redeemer able to save to the uttermost. Wonderful words in the book of life I see; but the dearest one is, Jesus loves even me. Great is the mystery of godliness! But this one thing is plain, when we can say, Once I was blind, but now I see. It certainly is visible that the power of Christ rests upon our dear and afflicted sister Parker. When I come before my heavenly Father to ask for strength for the day and rest for the night, the thought has arisen that it is but presumption on my part to pray for one whose spiritual life is so far above mine; but yet I must do it. Are you not going to have her letter published? I was so glad that our Father put it in your heart to do what you could for her. Brother Chick, what do you think about anointing the sick? I would like to fill my sheet, but my arm hurts me too badly. I know the thought will arise, What a long letter to contain so little! Jesus says, "Feed my lambs;" and when you bear with my weakness is it not fulfilling the command? Love to all. To-night I can say, Your unworthy but trusting sister.

G. D. ENGLAND.

BLANCO, Texas, May 8, 1891.

BRETHREN BEEBE:—As many of your readers have written me encouraging or complimentary letters, requesting me to write oftener for your paper, I deem it nothing amiss (with your approval) to respond to such requests by making some statements of a general character. In the first place it may be thought by some that I seem a little crazy on the subject of the divine sovereignty. True, my mind is much impressed with the glorious character and works of the great and supreme Ruler and Governor of heaven and earth. As I hope my mind has been to some extent released and set at liberty from that state of thralldom or abject servitude in which it was so long involved, I feel it my duty and highest privilege to exalt my Deliverer and great Sovereign to the extent of the feeble abilities with which he has endowed me. As I believe that many of our religious errors arise from

improper conceptions of the glorious character of him who inhabits eternity, I deem it of the utmost importance to acquire as correct knowledge of our God as possible, by considering, as directed by his Spirit and word, his glorious and exalted character, so wonderfully displayed in creation, providence, or preservation and salvation; and if a faithful and scriptural exhibition of the perfections of God and the glories of his kingdom honor him, so do they tend to the best interests of his believing children. If my manner or style seems harsh or unsocial, remember that I am not warring against persons, but against their supposed errors. As I do not recollect that I ever delivered a discourse or wrote an article but what upon deliberate thought I detected some errors, either as to force or impropriety of language, so I wish my brethren to feel free to deal with and expose any errors which they may detect in my writings; but let your inferences be fairly drawn from my language upon a Scripture basis, for I do not think it is fair to draw inferences from language of which its import will not admit, at least when such inferences involve the writer in an awkward or absurd dilemma. But of this brethren can judge.

Brethren Beebe, as the Lord has favored his church with a variety and diversity of ministerial gifts for its edification, and as this diversity doubtlessly exists throughout the entire body, so it may be that some brethren, having peculiar gifts, are fed, comforted and edified more with one portion of gospel truth (being adapted to their peculiar case) than with other portions, and others again with other portions of gospel truth to which they are adapted; yet as all those gifts were given for the edification of the body, they coincide and unite when put in exercise to their edification and religious comfort. So it seems that you pursue the proper course in giving to your readers such diversity and variety of religious matter through your columns as is suited to their varied cases and needs; and as some brethren seem to desire that I shall write for your paper I will say that, as I am so isolated and deprived of the privilege of much religious association with brethren, I will try to write as often as opportunity offers. I will say to my brethren who have sent me epistles of love and approval, or in commendation of my writings, that I feel grateful for such manifestations of their kindness and respect; and if I fail to reply privately to their welcome messages, be assured that it is not for want of due respect to the writers nor appreciation of the matter contained in such epistles, but for want of opportunity to answer privately so many letters, as I am a very sorry scribe at best.

Brethren Beebe, as I am anxious that my brethren should hear from me, please insert this at your earliest convenience, and oblige yours,

JAMES WAGNER.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the Ebenezer Baptist Church, in the city of Baltimore, Md., on the 20th, 21st and 22d days of May, 1891, to the churches of which she is composed, sends greeting.

DEAR BRETHREN:—For nearly a century it has been the custom of this association at the time of its annual meetings to send to the churches of which it is composed a letter or epistle of love and fellowship, generally styled a Circular Letter. During that long period many have been the trials and sorrows of the followers of the dear Redeemer in their journeyings and pilgrimage in these low grounds of sin and sorrow. Many have been the times when they have had to endure bitter persecution from the enemies of their dear Lord and Master. Many have been the heart-rending sorrows on account of false brethren within, when, as in the days of the apostles of the dear Lamb of God, many had privily crept in, and had drawn away disciples after them; but far more heavy and heart-rending have been the sorrows and groanings on account of the corruptions of our own sinful nature, which causes the soul to cry out in bitterness, "O wretched man that I am! who shall deliver me from the body of this death?" But, dearly beloved brethren, trials and sorrows are a part of our heritage here. Our blessed Redeemer has told us that in the world we shall have tribulation, but in him we shall have peace; and there alone are found all the peace and joy and comfort which the dear child of grace is enabled to experience while passing through this unfriendly world.

During the long time in which you have been associated together, for the purpose of christian correspondence, for mutual edification, many have been the themes dwelt upon in the letters to the churches. Many texts of holy writ have been taken up and discussed by those who could wield the pen of a ready writer; all of which, we trust, has been done by and through the guidance of the holy Spirit of God, and has been profitable in comforting and instructing the saints, and stirring up their pure minds by way of remembrance. While it is not our purpose at this time to treat upon any one particular portion of the word, by way of comment thereon, yet we know of nothing that would be more for the glory of God and the comfort of his people than to direct your attention to some things that have been written for our instruction by the pen of inspiration, to which, if we strictly adhere, we will not be likely to go astray, nor be led into error by the various views or notions of uninspired writers. We read that "All Scripture is given by inspiration of God, and is profitable," &c. Among the many things that are recorded in holy writ for our instruction and

profit is that which relates to the walk and deportment of the saints in this life. Being strangers and pilgrims in an enemy's land, we should always be upon our guard, lest we be led by the promptings of the carnal mind to conform in the slightest degree to anything that would be likely to bring trouble or sorrow to the saints of our God, or in any way bring a reproach upon the cause we have espoused.

Perhaps none of the inspired writers have left more upon record for our comfort and instruction in righteousness than the apostle John. The walk and deportment of his "little children" seems to be one of the grand themes upon which he dwells, both in his epistles and in the "Revelation" which God gave unto him. In his first epistle, after speaking of that Word of life which "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," he goes on to say, "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." Further on he says, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Further on in this same epistle he speaks of that great love which "the Father hath bestowed upon us, that we should be called the sons of God." "Beloved," he says, "let us love one another: for love is of God; and every one that loveth is born of God." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." When this love is in lively exercise in us a brother appears very precious unto us, and we almost forget that hate is in our nature. He seems lovely unto us, as the loved of God, and we can draw near to him in this character, and fold him in our arms, as a token of love and esteem; but when offenses come to mar that brotherly feeling how soon a cloud arises of dislike, perhaps deepening into hatred. The light departs, and we are left in darkness; that is, left to ourselves. In ourselves considered there is no light at all, only as the rays of the Sun of righteousness penetrate our benighted souls; but when that light is withdrawn we are left as it were in midnight darkness and gloom. Then comes coldness, and a fleeing from those duties which were so pleasant to us when we were walking in the light of God's love. Then O how easy it is for us to forsake the assembling of ourselves together; so easy to find fault with our brother; so easy to forget the needs of our pastor and all others, to whom it had formerly been a pleasure to

administer of our earthly substance while walking in the light of God's love. But the Sun of righteousness again arises with healing in his wings, the night of weeping is past, the joys of the morning appear, giving us the assuring trust that we are indeed the children of God, and that "the blood of Jesus Christ his Son cleanseth us from all sin."

Not only does the apostle admonish the "little children" in regard to their intercourse one with another, their love one for another, their walk in the light, their walking after God's commandments, &c., but he warns them that deceivers shall come into the world, and entreats them that if "any come unto you, and bring not this doctrine [the doctrine of Christ, the true light, of which he was writing, of Christ the Word, Christ our Advocate with the Father, Christ our all and in all], receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." Then again hear the same beloved apostle John in his short message to his well-beloved Gaius, saying, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." Much of the writings of all the apostles is composed of exhortations to the saints, as to their orderly walk and conduct as believers in the Lord Jesus Christ. Paul, in his wonderful letter to the church at Rome, after having in the most clear and unmistakable manner told them of the wonderful things that God had done for his own chosen people, of the predestination of his people before the world began, of their calling, justification and glorification, lovingly says, "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." He speaks to them, comparing them to a living body, having many members, and of different gifts, and how those gifts should be exercised; that they should love one another, and that love should be without dissimulation; that they should be kindly affectioned one to another, in honor preferring one another.

Dear brethren, the churches composing this association were constituted by our fathers, agreeing to walk together in the ordinances of God's house, some of them considerably more than a hundred years ago. These have all, as we fondly trust, died in the faith and gone home to glory. Are we treading in their footsteps? Are we tired of the way? Are we inquiring for the good old way and walking therein? Are we willing to give up that God-honoring and soul-comforting doctrine of the

absolute sovereignty of our God over all things and events, of his sovereign choice of his people in Christ Jesus before the foundation of the world, and that according to the good pleasure of his will? Does not the answer arise from the deepest recesses of our hearts, "Lord, to whom shall we go? thou hast the words of eternal life?" "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth, for the courts of the Lord." "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." I had rather "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

When the dear people of God are thus walking together in love, how pleasant it is in coming together in associational and other meetings. Then those who visit them, who are of like precious faith, will exclaim, as did the apostle, "I have no greater joy than to hear that my children walk in truth." But, brethren, is it not needful that we be watchful, be on our guard? Let us learn a lesson from the past. The enemies in the past got a lodging place in the churches; but by the grace of God they were cast forth, and we came off conquerors. The enemy is still in the land. Let us not be deceived by all the cunning craftiness by which he may lie in wait to deceive. Give no place to seducing spirits or doctrines of devils, however plausible or pleasing to the carnal mind; and may we be ever watchful, and quit us like men.

In conclusion, brethren, allow us to add that we do not write of these things because you do not know them, but because you do know and love them, and prize them above your chief earthly joys, and can adopt the language of the poet,

"I love thy kingdom, Lord,
The house of thine abode,
The church the blest Redeemer saved
With his own precious blood.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

Having this comforting assurance, that

"Sure as God's truth shall last
To Zion shall be given
The brightest glories earth can yield,
And brighter joys of heaven."

In the bright anticipation of a happy and sinless life beyond the grave may we say in truth,

"I would not live alway—no, welcome the tomb;
Since Jesus has lain there I dread not its gloom.
There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies."

In this comforting assurance we for this time bid you farewell; and may "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 3, 1891.

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 PROPITIATION FOR OUR SINS.

WILL brethren Beebe please give their views through the SIGNS OF THE TIMES on 1 John ii. 2? I have not heard any of our ministers preach from this text, and would be glad to have your views on it. Also, I wish to know where it is written in the Scriptures that the Father and the Son had an agreement before the foundation of the world. I fear you will think me too inquisitive; but I am searching for the truth.

With kindest wishes to all our kindred in Christ, your sister in hope of eternal life,

FANNIE J. ALLEN.

MONTICELLO, Ark.

R E P L Y .

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—1 John ii. 1, 2.

As requested by sister Allen, we submit for her consideration, and for the judgment of our readers, the following thoughts in connection with the inspired truth above quoted. In the investigation of the solemnly important reality of divine revelation it is always proper to consider the connection in which any expression is recorded by the pen of inspiration. Therefore we never feel at liberty to detach a part of a sentence, and wrest it from the context. The letter of the Scripture must be honestly understood, else it is not likely to be correctly applied in its true and spiritual instruction. By misapplication the words of inspiration may be made to seem to sustain the most absurd and contradictory sentiments. But there can be no advantage in thus distorting the sacred testimony. Every earnest seeker after truth desires to hear what God the Lord will say, and to learn of him. Therefore we have quoted the preceding verse as being essential to the right understanding of the text submitted by our inquiring sister.

"My little children, these things write I unto you, that ye sin not." It is not in a natural sense that the apostle could claim as his little children those to whom this epistle is addressed. The tie by which this tender relationship is established is alone in the Spirit, and results from the manifestation of the Spirit of Christ in those whom John claims as his little children. The same Spirit by which they are called the sons of God, also qualified him to be an apostle of Jesus Christ, and as such a father in the church. Yet not even an inspired apostle could claim to be a father to the saints in any other sense than as having that af-

fectionate care for them which is illustrated by the anxiety of a father for his little children in nature. When he speaks of vital relationship to God, John includes himself with those to whom he writes, saying, "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." In this sense there is none of the subjects of redeeming grace but that is an equal heir with all the apostles and prophets, being all alike "heirs of God, and joint heirs with Christ." It is only in reference to their earthly condition that the weakest saint is a little child in comparison with the most highly favored apostle. In their unity with and in Christ they are all brethren. No earthly fathers are entitled to rule over the least child in the household of God; but on the contrary, every one is commanded to "Be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."—1 Peter v. 5. This divine law is not adapted to any other people but the church of Christ, to whom it is given, and in whose heart it is wrought by the Spirit of God which dwells in them. Led by this Spirit of God they are kept in perfect peace, though storms of wrath and confusion may shake the earthly house of their tabernacle, and they may cry for deliverance "out of the depths." Indeed their severe trials only more clearly manifest the strength of their refuge in the name of the Lord as their strong tower. The commotion of nature causes the grace of God to shine with more unquestionable brightness in their preservation from the tempest and desolation amidst which they are made to pass. The Red Sea displayed the present protection of God with Israel, as it could not have been seen without the dreadful necessity which God relieved by rolling the flood in heaps. So the severest conflicts in the experience of the saints in these times are needful for their instruction, that they may know the power of that grace of God by which they are guarded and kept in all their ways. As little children they are incapable of protecting themselves; but the Lord is their watchful guardian and keeper. For their benefit he has given every admonition and instruction in the Scriptures; and they are made to desire to obey every direction which their Lord has given.

Selfish reason can see no need of admonition and instruction to the saints, unless their eternal salvation depends upon their obedience. It is impossible that the natural mind should know the divine nature by which they who are born of God love righteousness and abhor iniquity. Every commandment of the Lord in his gospel kingdom is written in the heart of his saints, so that they truly love his law. The inspired record bears witness to the truth of

that principle which is in them, by which they hunger and thirst after righteousness. Loving the law of their King, it is to them the perfect law of liberty. They find in obedience to the commandments of Christ the answer of a good conscience toward God. Delighting in doing the will of their Lord, they are not driven through the fear of punishment, nor bribed by the hope of a reward, to obey the perfect law which they love. They find no injunction in the gospel rule but what it is also their most earnest desire to obey. Since they are not under the law of sin and death, they cannot sin by transgressing its directions; but they do sin when they forsake the law of Christ, and in such transgression they suffer under the rod of just chastisement. It is a fearful thing for the saints to fall into the hands of the Lord in such chastening. Although they cannot forfeit that eternal life which is hid with Christ in God, they do experience the agonies of death in their present suffering. Hence, it is very needful that they should heed the admonition in our text, and be careful to maintain good works, in keeping the commandments of Jesus. The grace of God does not encourage the saints to continue in sin; but rather, it shows the inconsistency of claiming to hope in the salvation of God while walking after the fleshly principle of sin. There is no evidence of the love of righteousness in one who can find satisfaction in disobedience to the law of Christ. Hence, it is of the utmost importance to their present comfort that the little children of our Redeemer should be careful not to transgress that law which is given for the guidance of those who love him. All such transgression is sin against him who has loved them and given himself for their redemption. The things which are written in this epistle do not appeal to carnal selfishness as the motive for obedience to the law of Christ; but to the love which is shed abroad in the heart of every one in whom the Spirit of Christ dwells. The holiness of that Spirit forbids that sin should have dominion over them to whom it is given.

"Immortal principles forbid
That sons of God should sin."

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Under the law of sin and death there could never be a righteous advocate to intercede for a transgressor. Even pity for the guilty was sin against the commandment given to Israel.—Deut. xiii. 8. The law of Christ is peculiar in that it is the law of the Spirit of life. There is no death in this new covenant. The love of God in the heart of the saint is the embodiment of the whole law of this heavenly kingdom. The subjects of divine grace are under no other law but this; and therefore they cannot sin against that law whose penalty is death. When they yield their members servants to sin

it is at the judgment-seat of Christ that they stand, and by his law they must be judged. Jesus Christ is their Advocate in this judgment; and while his intercession is always effectual for their justification from the condemnation of that law which he has satisfied for them, it is still true that he renders to them the just chastening due to their departure from his commandments. By the perfect law of liberty they are made free from sin, being dead to it; but not free to continue in sin.—Rom. vi. 2. Our Advocate with the Father is not merely trying to find some excuse for our sins, as if he would palliate our guilt. He confesses all our sins; and his effectual advocacy is the victory over sin and death which he has accomplished for us. In this intercession for us there is not a conflict between our Redeemer and the Father, as if his advocacy were against the judgment and will of the Father. There is not any intimation in the revelation which God has given that there ever was a discrepancy between the will of the Father and the will of the Son. Jesus himself declares his own perfect identity with his Father, saying, "I and my Father are one." His will is also the will of the Father "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." This is also his own will, as he says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John x. 30; xvii. 24. This eternal counsel of the will of God is that everlasting covenant in which the salvation of all the election of grace is secured in Christ Jesus, who is himself the embodiment of that covenant. It is inconsistent with the revelation of the immutability of God to suppose that there must be a consultation between the Father and the Son in the establishment of this covenant of grace. Such a conference is needful in forming a covenant among mortals; but there is no scriptural authority for such an agreement being entered into by the eternal God. It is never safe for the saints to accept anything as divine truth without a clear declaration of it in the inspired record, for in that word the man of God is "perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17. Since our Advocate is "with the Father," his plea must prevail in every case. There is therefore no condemnation to them who are in Christ Jesus; because they are not under the law of condemnation. They sin against their Redeemer when they transgress his commandments, and it is a fearful thing for them to fall into his hands in receiving the rod of his just chastening; but they cannot forfeit that eternal life which is hid with Christ in God. The immaculate righteous-

ness of our Jesus is the ample justification of every one for whom he intercedes.

"And he is the propitiation for our sins." This is the assertion of the unfailing success of the advocacy of Jesus Christ the righteous. In him eternal justice is fully satisfied, and the law of sin and death is cancelled by his complete fulfillment of its utmost demands against all those little children whose sins he bore in his own body on the tree. If one item of the infinite requirement of divine justice against them had remained unsatisfied, then all the wrath of God must still burn against them. If Jesus has not blotted out our transgressions and made an end of sin for us, then he is not the propitiation in our text is positive and unequivocal, and it is in harmony with all the revelation of the inspired testimony of Jesus. Through the effectual work of Christ Jesus, divine justice commands that every sinner for whom he died shall be delivered from the pit of condemnation. It is in this way that he is the propitiation for our sins, having secured the favor of God for guilty sinners by cleansing them from all sin in his own precious blood. This wonderful display of saving grace is not merely an uncertain attempt to save sinners, in which all that Jesus has done may fail of effecting the end which he designed. As the propitiation for our sins he has reconciled us to God, and made us free from condemnation by his own perfect obedience even unto death. There is no possibility that his work should fail to be acceptable. In bringing again from the dead our crucified Lord Jesus, God has given assurance that he did satisfy the utmost requirement of divine justice on the part of all for whom he laid down his life. In him they all are already justified and accepted in the sight of God. No condition limits the perfection of his work in saving his people from their sins.

"And not for ours only, but also for the sins of the whole world." This expression has been construed as signifying that Jesus is the advocate and propitiation for the sins of all the family of Adam. If such understanding were correct, the doctrine of universal salvation would be proved; since there could be no condemnation against those whose sins were atoned for. But this is disproved by the whole teaching of our Lord, and the words of inspiration. The real meaning of this declaration will be manifest if it be considered that up to the time when the legal dispensation was fulfilled and taken out of the way by the death of our Savior, all the manifestations of divine favor were restricted to the nation of Israel. Even the disciples who were sent by Jesus to preach that the kingdom of heaven was at hand were forbidden to go in the way of the Gentiles, or to the Samaritans.—Matt. x. 5. After his resurrection they were commanded to go

into all the world and preach the gospel to every creature. So, this joyful truth that Jesus is the propitiation for our sins is not limited to the nation of Israel, to which John and all the apostles belonged by nature. The same amazing display of grace was revealed to Peter when he was sent to the house of Cornelius. Then he perceived of a truth "that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts x. 34. Certainly the "whole world" for whose sins Jesus is the propitiation, is not the same "whole world" of which John says, "We know that we are of God, and the whole world lieth in wickedness."—1 John v. 19. Manifestly the signification of the text is that there is no difference between Jews and Gentiles in the benefit of this propitiation which is revealed in Jesus Christ as the Savior of his people from their sins. He has redeemed them to God "out of every kindred, and tongue, and people, and nation." This view of the text is in harmony with the whole testimony of Jesus as recorded in the Scriptures.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, convened with the Ebenezer Church, in Baltimore, Md., May 20th, 21st and 22d, 1891, to the several associations and meetings with which we correspond, sends loving greeting.

DEAR BRETHREN IN A COMMON FAITH:—According to long-established custom we send you another annual letter, that you may hear of our affairs, and whether we stand fast in one spirit and one mind, and are striving together for the faith of the gospel. We hope indeed that we do grow in the faith and hope of the gospel, and in the knowledge of Jesus our Lord; but this has not led us into anything diverse from our former faith, but only into the same truth more clearly and largely. We rejoice to have it to say to you that during the present session of our association there has been no atom of a jar in the business transacted, and neither has there been a discordant note in all the preaching. Old members have heard the same things preached that fell from the lips of the fathers of a former generation of ministers who used to visit us. If the sentiments advanced have differed from the glorious truth formerly preached among us by such brethren as Elders Beebe, Hartwell, Conkling, the two Puringtons, the two Johnsons, and others, in any essential particular, we have not been able to discern it. Ministers have been with us from Canada to Texas, and in their coming we have rejoiced, as it has shown to us that the watchmen still see eye to eye. We hope never to be left to receive new theories, but to ever abide by

the old landmarks. We rejoice to learn from your Minutes and messengers that there has been no change in the faith held among you. We have rejoiced in their coming. The preaching during the association has been peculiarly heart-searching and comforting. The general theme running through every discourse has been the necessity of heart-work, which is of God only. Our churches report peace and some prosperity.

We have appointed our next session to be held with the church at Warren, Baltimore Co., Md. We desire that our correspondence be continued as formerly, and ask for the coming of your messengers again.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

RECEIVED FOR CHURCH HISTORY.

Mark Sesler 4, B. H. Irwin 2, Q. D. Weeks 2, Isaac S. Randall 2, G. G. Davis 2.—Total, \$12.00.

OBITUARY NOTICES.

DIED—April 24th, 1891, brother David Mullock, of Smithsborough, Tioga Co., N. Y.

He was confined to the house three days, although he had been in rather failing health for some time previously. "La Grippe" was the cause of his death. I understand that he was formerly from Orange Co., N. Y., but for twenty-five years or more he had lived where he died. He was a devoted member of the Old School Baptist Church in Waverly, N. Y., and very punctual in attending his meetings when not providentially hindered. He was sound in the faith, and therefore a lover of sound doctrine; even the term "absolute predestination" did not make him squirm in the least, which is the case with every member of the Chemung Association, so far as I know. They all love it and rejoice in it.

In the death of brother Mullock the family (of which there are two sons and two daughters) has lost a kind father and good provider, the neighborhood a good citizen, and the church a good, faithful brother. He died at his own home, and was well cared for by his children, who did all that could be done for his comfort in his sickness. May the grace of God be given, if his will, to the sorrowing children and friends, that they may feel to say, "Thy will be done." The writer spoke on the occasion of the funeral to a large congregation in the Methodist meeting-house in Smithsborough, N. Y., his remains being laid near the house.

D. M. VAIL.

WAVERLY, N. Y.

THROUGH bereavement and sorrow I attempt to write the obituary notice of Lemuel Potter Chandler, the dear little son of Mr. and Mrs. La Fayette Chandler, who departed this life Feb. 26th, 1891. He was born Dec. 4th, 1838, making his stay on earth 2 years, 2 months and 22 days.

He was seized with cerebro-spinal meningitis thirty-five days prior to his death, from which he suffered intensely, medical aid being of no avail. He fell asleep in Jesus, as we trust, passing from earth to the paradise of rest in that glory land prepared for the chosen of God before the foundation of the world. While it is hard for us to part with our darling, he is present with the Lord, enjoying the rich bounties of that mansion beyond this vale of tears. He was only sent to us for a short season, and is now enjoying the

fullness, peace and rest of the people of God.

L. W. C.

DIXON, Ky., April 5, 1891.

Mrs. Maria Corwin Harding, relict of Deacon John Calvin Harding, died at her residence, 69 Academy Avenue, Middletown, N. Y., on Monday afternoon, May 18th, 1891, in the 83d year of her age.

Sister Harding was a daughter of the late Joshua Corwin, of the town of Mount Hope, Orange Co., N. Y., being the eldest of twelve children. She was born Aug. 2d, 1808, and was married to John C. Harding on April 28th, 1828, and for a number of years resided between Otisville and New Vernon. In 1866 they removed to Middletown, where she has since lived, and where her husband died on Oct. 12th, 1885. She is survived by one son, three daughters, three brothers, two sisters and four grandchildren.

Sister Harding was baptized in the fellowship of the church at New Vernon, by the late Elder Gilbert Beebe, on Sunday, Oct. 5th, 1851, where she remained a consistent member, esteemed by her kindred in Christ, until the Lord took her to himself, where

"Sickness, sorrow, pain and death
Are felt and feared no more."

She was confined to her bed about nine weeks with heart disease and general debility, which she bore with patience, being supported by the grace of God, which had supported and comforted her in her long pilgrimage. She was truly a devoted mother and grandmother, ever willing to sacrifice her own comfort for the happiness and good of her children and grandchildren, who sincerely mourn her departure.

The funeral services were held from her late residence on Thursday, the 21st, when Elder Wm. J. Purington, of Hopewell, N. J., spoke words of comfort to the bereaved relatives and friends, using as a text the words recorded in Eccl. vii. 1-3. All that was mortal of the loved one was deposited in the cemetery of the New Vernon Church, in the family plot.

"Forbear, my friends, to weep,
Since death has lost its sting;
Those christians that in Jesus sleep
Our God will with him bring."

ED.

SISTER Martha Louisa Tomlin died at her home near Monticello, Drew Co., Ark., Feb. 9th, 1891.

She was the wife of Deacon W. L. Tomlin (who is the son of Elder A. Tomlin, formerly of Georgia), and the daughter of James Murphy. She was born in Walker Co., Ga., her parents having moved to Drew Co., Ark., in her childhood. She was married to W. L. Tomlin Sept. 6th, 1860, the fruits of that union being eight children, six daughters and two sons, all of whom survive her. In the year 1865 she came to the Primitive Baptist Church at Ephesus, in Drew Co., Ark., related her experience, was received, and baptized by Elder Stephen Berry. Her disease was typhoid fever. All that physicians and friends could do could not relieve her. She firmly believed in the doctrine of absolute predestination, and was a great comfort to her dear husband in trouble and in his dark seasons. The writer can say that surely it was a comfort to her to care for her brethren and sisters. How hard to part with one so loving and kind. She was a kind and affectionate wife, mother and neighbor. While her dear husband, children, kindred, friends and brethren mourn their loss, it is her eternal gain.

May the Lord bless this dispensation of his providence to the good of the bereaved, is the desire of the writer, and all the praise shall be unto his holy name, the Lord of lords.

G. W. CALDWELL.

MONTICELLO, Ark.

AFTER protracted suffering from consumption, brother Samuel E. Garrett died at his home near Philomont, Loudoun Co., Va., May 11th, 1891.

He bore his affliction with much patience and resignation, and was conscious to the last. He asked his physician, a short time before the end came, to stay with him and keep him from choking, and soon afterward breathed his last, like one falling asleep. Brother Garrett confessed a hope in Christ, and was baptized by Elder J. N. Badger, in the fellowship of the Ebenezer Church, in company with his wife, in September, 1884, and was a consistent and highly esteemed member to the close of his pilgrimage, as also was his companion, who preceded him to the grave nearly two years. Brother Garrett loved the company of his brethren, and was always ready to talk of his hope and of the things of the kingdom; and though he often doubted whether he had any part or lot in these things, yet he was uncompromising in contending for the doctrine of salvation by grace alone. After the death of his wife he had the care of their two little boys, who seemed to be his chief tie to earth; but, much as he loved them, he was willing to leave them in the care of relatives and friends, feeling assured that his heavenly Father would care for them. It was sad for them to part with him, and also sad to many other relatives and friends, together with the Ebenezer Church; but his resignation to go, together with the many evidences he manifested of a good hope through grace during his pilgrimage, constrain us to believe that he is asleep in Jesus, and that he will awake in his likeness in the morning of the resurrection. "For if we believe that Jesus died and rose again, even so [in like manner] them also which sleep in Jesus will God bring with him." Comforting thought! "Wherefore," says an apostle, "comfort one another with these words." Brother Badger preached a comforting discourse on the occasion of his burial from 2 Cor. v. 1, 2.

E. C. TRUSSELL.

PAXSON, Va.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association is appointed to be held with the church at Warwick, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June (10th), 1891, and continue three days.

Those coming by railroad from the east or west will take N. Y., L. E. & W. trains to Greycourt, and thence (ten miles) to Warwick, by the Lehigh & Hudson River R. R. Tickets for Warwick are sold at all stations on the Erie R. R. Those coming by the Erie and Lehigh & Hudson River Railroads will be returned to the stations from which they came for one-third fare, on presenting a certificate of their having paid full fare coming; which certificates will be furnished by the Clerk of the association.

Passengers can leave Port Jervis or Middletown by the early train on Wednesday morning and arrive in time for preaching; but it is desirable that as many as can do so should come by Tuesday afternoon trains. All friends will be cordially welcomed.

WM. L. BEEBE, Pastor.

THE Chemung Old School Baptist Association is appointed to be held with the Abington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

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 ticket to Scranton, where they will change and take train on the D., L. & W. R. R. to Clark's Summit. Trains that leave Scranton at 12:35 and 5:45 p. m. stop at

the Summit, and will be met on Tuesday before the association. Those coming from the east on the D., L. & W. R. R. will ticket to Clark's Summit. Those coming from the west will come on the D., L. & W. R. R., and ticket to Clark's Summit. The 2:55 and 8:12 p. m. trains will be met on Tuesday. Trains due from the east at 9:17 a. m. and from the west at 9:30 a. m. will be met on Wednesday. All ticket to the same depot.

A general invitation is given to all who desire to hear the truth.

D. M. VAIL.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

V. J. TURNIDGE.

THE Turkey River Association was appointed at the last session to be held at Oelwein, Fayette Co., Iowa, on Saturday before the first Sunday in June, 1891; but through the all-wise providence of God some of the members there have been removed by death, and some are lying on beds of sickness and pain caused by railroad accidents. Therefore, after consultation with the churches composing the association, we came to the conclusion not to hold a session this year, and submit ourselves for the future to the will of our God. This resolution was passed at our yesterday's regular meeting.

PAUL SOHNER.

YEARLY MEETINGS.

A YEARLY meeting will be held by the New Hope Church, at Greenbush, Ill., if the Lord will, to begin at four o'clock p. m. on Friday before the third Sunday in June, and continue until Sunday evening. Elder H. E. Purris, one of our members, has just returned from Canada, and other able brethren are expected to be with us.

I. N. VANMETER.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church (of the Lexington Association), near Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in June (6th and 7th), 1891.

A cordial invitation is extended to all lovers of the truth as it is in Jesus, and especially to ministers of the gospel of our faith and order. Those coming by rail will be met at Griffin's Corners station, on the Ulster & Delaware R. R.

O. F. BALLARD, Clerk.

TWO DAYS MEETINGS.

PLEASE publish in the SIGNS that a two days meeting is appointed to be held, the Lord willing, with the Middleburgh Church, commencing on Saturday before the second Sunday in June (13th and 14th). A cordial invitation is extended to all lovers of the truth, especially ministering brethren.

M. P. COOPER.

"THE EDITORIALS," FIRST AND SECOND VOLUMES.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 23.

CORRESPONDENCE.

PHILADELPHIA, Pa., April 15, 1891.

DEAR BRETHREN BEEBE:—I inclose a letter written by brother S. G. Supplee to the Salem Church, of Philadelphia, of which he is a worthy member. The brethren and sisters here desire its publication, if in your judgment it would be acceptable to the readers of the SIGNS.

Yours in the truth,

B. F. COULTER.

PHILADELPHIA, Pa., March 4, 1891.

DEAR BRETHREN AND SISTERS OF SALEM CHURCH:—I have had a name with you for the past six or seven years. I do not feel worthy of the place among you; yet I feel in my poor heart to adopt 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." I esteem it a great blessing and a privilege to be with you. Some of you have asked me to write a letter to the editors of the SIGNS OF THE TIMES; but I do not feel capable of writing anything for publication, having a very limited education naturally, and also of spiritual understanding of divine things. Having been received by letter as a member with you, I feel it a duty as well as privilege, I hope, to give you a reason of my hope in what I believe to be the work of the blessed Lord with me. As we can only judge a tree by its fruit, how can we judge when the time of fruit bearing doth not appear, seeing no fruit? This I will refer to hereafter, if the Lord will. I cannot say that I ever did see any good in myself; but I can see it in my brethren. I can see nothing but sin in my flesh. I hope I do feel thankful to Almighty God to-day that I was made to see myself a condemned sinner. Whenever I am led to hope in the mercy of God I invariably have to go back to the time and place that I first saw myself a guilty sinner before the just and holy God. It will be sixty years next April. I was not quite eighteen years old. I had been to an evening meeting. I did not hear anything at the meeting that affected me in the least; but while returning home alone something seemed to overwhelm me in distress. In this condition I reached my home, the family all being in bed. I sat down

upon a chair, being in great agony of mind, being at the bar of the great Judge, who judgeth righteously, and with a feeling sense of my condemnation. I felt it was just in God to banish me from his presence into everlasting torment. I could see no other way but banishment. I cannot describe my thoughts and feelings while sitting there, expecting to hear the sentence pronounced. Instead of that, while sitting in darkness there appeared to me a light. It seemed to me to be a light cloud, and in the cloud two figures, or shadows of persons, which I recognized as a father and mother; the father above, the mother following after, which soon passed out of sight. This was to me a great mystery; but it seemed to lead me to plead for mercy. How beautifully that verse comes in, when one feels the justice of God in their condemnation,

"Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy
word,
Would light on some sweet promise
there,

Some sure support against despair."

That vision of light and mystery in some way, in measure, afforded me some relief. I went to my bed, and the following day was a day never to be forgotten. It seemed to me a day of rejoicing and praise, to know that I was still permitted to live. I felt happy. At that time I did not know there was any Holy Ghost. My joy seemed to be that I was yet permitted to live. Twice during that day I thought to tell my brother, who was working with me, how happy I felt; but I did not tell him. A short time after that, perhaps a month, I was sent to learn a trade. Being associated with my former companions, these feelings seemed to leave me in a measure, yet not altogether. I was in darkness of mind for a long time, seeking rest at times, but finding none. In the course of time, when in my twenty-fourth year, the thought was presented to my mind to go west, to Ohio, away from all my kindred in the flesh, among strangers. My native home was in Chester County, Pennsylvania. In the fall of 1837 I left home, for no other purpose than earthly benefits. Now I can realize how mysterious are the ways of God; that he leads the blind in a way they know not, and in paths they have not known. These things, he says, he will do unto them, and not forsake them. This feeling sense of his everlasting love to me, a

poor, helpless sinner, makes me hope in his mercy. In being directed to a home in Ohio, it was in a neighborhood of what are now called Old School Baptists. That was before the division there. The first Sunday after I came into Ohio I went to meeting, and for the first time in my life heard an Old Baptist preach. I had heard much preaching before that time, but O how different was the sound thereof! His preaching was Jesus Christ and him crucified, as the only way of life and salvation to lost sinners. I can say, as did dear brother Hill, that the more I saw of them the better I loved them, and the more I wished to be with them. There seemed to be a feeling of union springing up within me, of love to the children of God. About this time I was married to a beloved and loving companion, she being a believer in Jesus, and a member of the Baptist Church. I was settled in the village of Chesterville, Knox Co., Ohio, there being a few members in that village; but in the surrounding country were two Old School Baptist Churches, three miles from the village, one east, the other south. One minister supplied both churches, two Sundays of each month. This was Elder J. D. Thomas, who died many years ago. The church on the east side was the one we attended, called Wayne. It was not long until we became acquainted with each other, and enjoyed their society and meetings, and felt a drawing of love and unity to them. I have wondered, and do yet, what they ever saw in me to lead them to express their belief to me as they did; for I have always been slow to tell my thoughts and feelings to any. I was asked if I did not have a desire to become a member of the church. I believe I had the desire, but could not see nor feel a fitness within me. I could see and feel nothing in myself but sin, and felt unworthy of a place or name with God's dear children. Yet that desire continued, and also that the Lord would give me some manifestation of his love and hope in his mercy. About this time the Wayne Church was holding her yearly meeting of two days. I attended both days, with that same desire of mind and trouble of soul, that the Lord would give me some token of his love, and make me to believe and hope in his mercy. I received no comfort the first day of the meeting. The life I had lived in the past few years made me feel I

had no right to hope for mercy. I could not see how God could be just in the forgiveness of my sins. At night I retired to my bed, but not to sleep. I was in deep thought and meditation. Could I only believe in Jesus as my Savior! While in this state of mind there appeared to me a light; and what seemed to me to make the light was like unto a man with rays of light proceeding from him, like unto the rays of the noon-day sun, which lighted the whole room. This was another great mystery to me, which I could not solve at that time. The next day, the last day of the meeting, dear old Elder Seymour preached from the words, "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."—John vi. 40. His expounding of the Scriptures, of the way of life and salvation to lost sinners, such as I felt to be, by and through the Lord Jesus Christ, as the only Savior, and being manifested to us by experiencing the love of God in our hearts, comforted me, and instructed me in the way of salvation, and I was enabled to believe in Jesus, and to hope in his mercy.

I desire to tell how those mysterious manifestations, which appeared to me in my darkness of mind, now appear to me. In the first manifestation I hope I can see how mother Eve went into transgression, and father Adam followed. So, being the children of these, our first parents, by nature we are all the children of wrath, under condemnation, without hope. Now can we not see that everlasting love of the Father in sending his only and beloved Son into this lower world, where his children (the church) are, under condemnation and death?

I find I am extending this imperfect letter to too great a length. It seems I have to write so much to say but little.

While listening to the dear old brother in preaching the gospel it seemed that I was made to believe through the preaching of the word, and thought I was made willing to obey; but I found I was not. There was something yet in the way. Though I had been led to believe in Jesus through the preaching of the word, I thought I had not that knowledge of the revealed word of God, the spiritual understanding of it, as I thought God's children had; yet I had that desire. So I opened the Bible once more to read, but

had no particular portion in mind. I opened the New Testament at the thirteenth chapter of Luke and read the first five verses, where the Savior was talking to the people about the necessity of repentance. Then he spoke this parable, "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none," &c. When I had read this parable my mind was led in meditation upon what was its meaning, as there seemed something attractive in it to me. "Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it." If I had ever had any understanding of the Scriptures, I do not know of any portion that had come so forcibly to me as did that. I felt that it was only through the mercy of God I was spared; and it is only through the mercy of God that I am yet spared, and have a hope in his salvation. Had it not been the Spirit of the Lord working in me to do his will, I would have been cut down long ago. But blessed be his holy name, it is not his will that any of his children shall perish, but that all of them shall come to repentance, and be made willing in the day of his power to take up their cross and follow him, who has called them with a holy calling. So by the grace of God, I trust, I have been received into the militant church, with a feeling of my unworthiness, and that I am the least of all saints, if one at all. God knoweth. It is now nearly fifty years that I have had a name with the people of God. The knowledge of the corruption of my sinful nature makes me feel unworthy of a place with you. I know I have been made to see myself a sinner, and to feel and realize that in my flesh there dwells no good thing. My only hope of salvation is in what I hope the Lord has done for me.

Dear brethren and sisters, these imperfect lines are submitted to you in much fear and trembling.

Your unworthy brother,
S. G. SUPPLEE.

MOUNDSVILLE, W. Va., March 2, 1891.

DEAR BRETHREN BEEBE:—I have felt greatly impressed of late to send you for publication in the SIGNS a relation of my experience of grace, as I feel to hope. I wrote it in the year 1878, except the last part of it, which I wrote in 1889, after I was baptized. I hope that my impressions to have it published are not of a natural desire, but spiritual. If it is the Lord's will for me to be one of that number that John in his vision saw, having the seal of God in their foreheads, it is through the atoning blood of our Lord and Savior; for if saved, it is not through any merit of my own, but by grace alone. I feel greatly comforted and edified in

reading your valuable paper, and would say to the dear brethren and sisters, Write on.

I often wonder, Can there be any one like me? Am I alone in thought and meditation? Am I a child of God? If so, why am I thus? I had thoughts about being saved when I was very small. I wanted to be saved and go to heaven. I wanted to do good and become a Christian. I had always been taught and believed that by works we are saved; but it is plain to me now that it is "not of works, lest any man should boast." I thought I was then too young to join the church, but that I would do so when I grew older. When I was ten or twelve years old a revival of religion was going on, and about twelve or fifteen of my playmates joined the church. They tried every night I went to get me to join, but I thought I was too young. I would often shed tears, for I did so much want to be a Christian and do good. One day a playmate of mine came to our house, and while playing we pretended to have prayer meeting. I prayed, child-like, and that seemed never to wear off my mind. I have almost shuddered at times to think how wicked we were. I would attend meeting and Sunday School, and thought all the members seemed so good, and I longed to be as good as I thought they were. I went on in this way until I was about fifteen years old, when another revival commenced, and I made up my mind to join the church. I had said that if I did join the church I would never backslide. When the invitation was given to sinners to come forward and be prayed for I went forward, feeling I was a sinner. I went forward the next night also, and they told me I was converted; but I felt no change, as the others said they did. I attended class meeting as regularly as I could, and was taken into full membership, with three or four others. I then thought I was all right, as I was a member of the church, and was trying to do what was right. I was counted one of the best members, as I attended class meeting and Sunday School regularly. I was appointed a teacher in the Sunday School, and also librarian. O how good I felt! I thought I was so much better than those who did not belong to the church. I would speak in class meeting, and told them I never expected to turn back to the wicked world again, and hoped to gain a home in heaven. I attended camp meeting once, and got up and spoke there before five hundred people, perhaps. They requested all to rise who would do whatever the church would ask of them. I arose with a feeling of pride, as I thought I was such a good Christian. For a while I had a certain place to go and pray, and would get up in the morning and go there and pray, as I thought. Finally that wore off, and I grew cold in attending meeting. It seemed I did not care to go. On January

14th, 1875, I came near losing my life, being horned by a cow. I bore my affliction patiently, thinking the Lord had caused it, and I was to bear it for his sake. I recovered from that, and became more regular in attendance at the meetings, but became more dissatisfied. I could not feel happy nor enjoy myself as the others seemed to. In the year 1876 a young man of the Baptist belief began to keep company with me. He is now my husband. I did not know anything about the Baptist belief then. He had waded through deep trouble which I knew nothing of at that time. One evening while we were going home from meeting (Methodist) he spoke to me about there being no good in them, &c., which I did not like at the time; but I did not say anything about it. But I soon began to see where I was, and that I was a poor, helpless sinner in the sight of God; that I had never done anything but sin, and all my works would not avail anything in the sight of God. I would attend meeting, but could hardly wait until it was over, I felt so miserable. I thought I would be forever lost. My constant prayer was, "Lord, have mercy on me, a sinner." I would tell my intended husband of my troubles, and he would try to comfort me, and would express a hope that I would be saved; that my trouble about being lost would all vanish, and then I would have joy and peace. But it seemed there was no comfort for me. I got worse instead of better. He would bring me the SIGNS OF THE TIMES to read, and I would read experiences nearly like mine, until the writer experienced a change, and then I could go no farther with them. I was miserable indeed. I would throw myself down on the floor and cry for mercy, for I had found that my prayers were like the rest of my works. I could not pray, only to cry for mercy. I found that I could not do anything of myself. I almost quit going to meeting, for I could not find any comfort there. I felt so miserable while there that I could hardly stay till the service was over. I would not tell any one of my troubles, except my intended husband, and then I would wish I had not said anything to him about them; for he would tell me he felt to hope I would be saved. Then I would think I had deceived him, for I did not believe I ever would be saved. O how miserable I felt! What to do I did not know.

In the fall of 1877 we were married. I was still in deep trouble. My husband would ask me to help him sing sometimes, but it seemed I could not sing. I would tell him that he would be saved, but I would be lost. He would tell me that I would not always be troubled that way. I went on in this way until one Sunday, about two months after we were married. We were at his father's house, and they got to singing. I felt so miserable that I could

not sing, and had to get up and leave the room. Afterward I turned to the hymn beginning, "I would, but cannot sing." It just suited my case. I had not noticed the hymn before. I felt so miserable that I could not remain there long, and we returned home. That night we got to singing, when it seemed that all my trouble had left me, and all was joy and peace. I had never felt so happy in my life. I felt like I wanted to leave this world of sin and sorrow, and go to the bright world above. I felt so happy it seemed as though I could sing praises to God all night and not become weary. I felt like I would not have any more trouble; but O how mistaken I was! I felt calm and happy for about a week, when doubts, fears, gloom and darkness began to come to me. The words seemed to come to me, "You are deceived. If you had a hope why would you be thus?" Then I was sorry I had said anything to my husband about being so happy; for I thought I was not only deceived myself, but had deceived him also. Thus I was made to mourn again, but had not the same kind of trouble I had before. I felt the change. I have had happy seasons since, and have also been cast down as low in the valley of despair. I have thought, could I have had the trouble that some others have had, who could neither eat nor sleep, and then were delivered, I would not doubt as I do. But yet I read many experiences in the SIGNS similar to my own. I feel to know that I love God's people with a love I cannot feel for others; and I feel assured that the Old School Baptists are God's people. I feel little, and unworthy of anything, and the more I see of myself the more sinful I see myself to be. The thought of uniting with such good people, and perhaps deceiving them, almost makes me tremble; yet I have felt a desire to be baptized and unite with them. I am so prone to wander, I sometimes feel I deserve to be left alone for my sinfulness. O! can there be any one like me? What must I do? I can but exclaim, "Thy will, O Lord, not mine, be done." I am often comforted in reading the SIGNS, and my husband and I enjoy each other's conversation on these things as we never before could. We have many pleasant conversations, and try to comfort each other with the comfort where-with we hope we have been comforted.

What I have written this for I cannot tell. It seems worthless, like myself; but I felt impressed to write it, and could not feel satisfied until I had done so. I feel to hope I have been directed by him who has all power in heaven and earth, and is ever precious, and provides for all our wants. If he is for us, none can be against us. He gives us all we have, protects us through dangers, and will keep us here until the appointed time. Although he may bring us down to death's door, yet if

it is not the appointed time for us to depart he will raise us up again. We have sorrow, trouble and disappointments here, but what are they when compared with the everlasting life, joy and peace of that bright world above? Jesus says, "In the world ye shall have tribulation;" but in him we have everlasting life. What a glorious promise! Life everlasting!

I went on in the way I have written above, with ups and downs, from the year 1878 until October, 1888, when a dear sister came before the church and was received for baptism. Then I felt as though I could not stay away any longer, and would have to ask them if they would receive me also; but the weather being bad, the baptism was put off until the June meeting, when I was compelled, as it were, to go, although feeling unworthy. I believe I was made willing in the day of God's power, as I did not want to be baptized until my husband could go with me. I thought if I had as bright a hope as I felt he had, I would not hesitate. I asked the church if they would take me, on June 2d, 1889, but I could tell them very little. They received me, and sister Mary Holmes and I were baptized that evening by Elder T. N. Alderton. I can but exclaim with the poet,

"How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die."

I was made to rejoice in seeing my husband, J. N. Jefferson, baptized on October 6th, 1889.

"God moves in a mysterious way
His wonders to perform."

O how thankful we feel, and how we adore his holy name for his goodness and mercy to us, two helpless sinners; for we feel to hope that he has brought us up out of the horrible pit and miry clay, and set our feet upon a rock. We know if we are saved it is of God's boundless mercy and grace alone. Praise be to his holy name for opening our blind eyes that we may see alike, and unstopping our deaf ears that we may hear alike, and giving us hearts to understand. All praise and glory be to him.

Your unworthy sister,
MARY B. JEFFERSON.

EXPERIENCE.

It is not so much of my own experience that I undertake to write, but of what we sometimes hear said about it, and of those who say they have no experience. All will agree that we have experience concerning whatever we have to pass through. We experience something every instant of our lives, and it is often claimed that this general or natural experience is all there is for each and every one to know; so that when they begin to deride the dear children of God, who humbly claim to have experienced a knowledge of God as their Savior, we may know it is only because they have not this experience themselves, although

they are usually loud in their profession of religion. They will tell their converts that they do not wish them to have what the Old Baptists call experience (and I think they speak truly when they talk that way). They say all the experience that is wanted is for them to profess, take upon them their ordinances, &c. No matter what they are, nor what their manner of life, only so as they turn in with the established rules and regulations, fall in and labor with all the societies, organizations and institutions of men, all of which are the outgrowth of modern religions; and all this, they say, works all the experience they want. In all this they seem to experience great self-satisfaction, and appear confident that they are pleasing the Lord. They tell us that the church is the place to give experience to the people, preceded, of course, by the Sunday School, which gives the first discipline, and, of course, is entitled to the first praise; and they say that a church which is not willing to take in any one, no matter what they may be, and then mould and keep them in the rules and regulations, is very wicked in the extreme. So the poor Old Baptists have to go to the Bible to find if they are wrong or no. We find that when the scribes and Pharisees came to John and demanded baptism of him, he said, "Bring forth fruits meet for repentance." Surely they were to manifest that they had repentance toward God, and faith in our Lord Jesus Christ. Repentance precedes remission of sins, and both must be granted by him who is exalted a Prince and a Savior. Let one come with weeping and supplication, let him come with the praises of God in his mouth for his deliverance from the felt bondage of sin, and we know there is not a church of our order in the world that would reject such one. It is the believer who is to be baptized; one who believes the gospel of the Son of God as taught by himself; one who observes whatsoever he has commanded; not one who is following the commandments and traditions of men. The building is to be built up of lively or living stones; not of dead material, brought in and then moulded into life, or tried to be; for we who hope we have received life from above know that none can give this life but God. But it is of those who do believe in christian experience that we wish to speak; those who are standing without, around the fold, who say they have no experience, when asked why they do not come in. It is true that some are ready to acknowledge a hope, and give a reason of it, and yet never unite with the church. We know not why they do so, yet we know we love to have them with us. We most earnestly wish to encourage them to still keep near us, and we are always looking for them to come in and partake of our joys and sorrows with us.

But we will return to those who say they have no experience. They may not even venture to say they love the brethren, yet their speech will often betray them. Their looks betray them. They cannot be hid. Perhaps if we talk as well as we can concerning experience, it may reach some trembling one. It is the power of God working upon us or in us, convincing us of our total depravity and sinfulness by nature, and giving us a knowledge of God in the face of Jesus Christ, as the only Savior of sinners such as we are. Let this come in what manner it may, let it be in a short, specified time, or condition, or place, or let it be the gradual working of years, it is all the same in result, all the working of the same one God, working in you the one faith, calling upon you to be baptized in the one hope. You may not find words to define all, or but little, of the workings of God, or of his dealing with you; but, dear ones, do you not find yourselves turning away from that you once loved? Is there not some change in you, drawing your minds toward God, his people and his cause? Do you not feel in heart that they are your people, and their God your God? No one in nature feels this way. There surely has been a change, and all you have to do is to say so. Would you give all the world to claim a hope that you could give a relation of, so that you could follow the Lord in baptism and be numbered with his people? You would not feel this way if the Lord had not been preparing you to walk in these things. The most positive evidence we have is, "We know that we have passed from death unto life, because we love the brethren." No one really loves the Old Baptists in heart and in sincerity unless they have passed from death unto life. It is not in nature to do so. We think, dear ones, you are telling us your experience all the time, and perhaps you do not know it yourselves. You tell it to us by your conduct when we see you coming to meet with us time after time. This very act tells us that you have experienced the love of God shed abroad in the heart by the Holy Ghost given unto you. When you come wistfully and take your seat with us your very manner is all the while saying, "Entreat me not to leave thee, or to return from following after thee." When the pure gospel of the grace of God is a feast to you, when the sweet, spiritual songs of Zion are melody to you, O do not tell us that you have no experience of divine things. Nothing but the work of grace in the heart will ever cause us to love these things. Some tell us they follow these things because their parents do; that they were somewhat brought up this way. But how often it is the case that children follow the voice of the stranger, manifesting that they have not heard the voice of the good Shep-

herd, who gave his life for the sheep. Some people are uneasy and distressed if experience is talked about, saying it discourages those who have none, and they do not wish to have things that way, because they seem to know it is something we cannot bring about ourselves, and they do not want anything in religion that they cannot accomplish by their own will; and yet if a dear child of God strays among them, and relates an experience, they will be praising it and telling of it. Surely the workings of "Mystery" are very mysterious indeed; and sometimes when I hear them talk I feel that they may have experienced some of these things, and yet do not understand their own feelings. This may to a certain degree be true of us all. We may be discouraged because of the warfare that so continually engages us, and yet it is one of our best evidences; for we would not have the conflict except for the two births, manifesting the two natures, which are at variance with each other. If we have an eye to see the true church, or to realize the beauties of the spiritual kingdom of our God, we have another evidence of the heavenly birth; for "Except a man be born again he cannot see the kingdom of God." To me experience is so sweet, and it is hard for me to understand why any should object to it. An outside form, a shell without a kernel, a shadow without a substance, has no sweetness to the tried and afflicted child of God. I have heard preaching that was finely worded, even choicely and scripturally worded; but the spirit of the gospel was not in it. It was evident that the speaker knew nothing of the working of the grace of God in the heart, and there was just nothing in it all for me. I have heard studied or, as it were, mechanical music, but it was only a noise in my ears. There was nothing in it to reach the heart. How empty, how formal, it all seems to one who has tasted of the things revealed by the Spirit to those who are spiritually born. All is as sounding brass or a tinkling cymbal; and yet what an idol at this day is all the studied worship. How much labor and expense is bestowed upon it. And if at such a day there are a few trembling ones who turn away from it in heart, and love the sweet, spiritual, experimental worship of our God, they may know that God has opened their hearts to know the truth.

And now, dear brethren, inasmuch as we are told to support the weak, and to comfort the feeble minded, I submit these lines to you, hoping that a word from one who is weak in the faith may reach another who is like minded.

Yours in hope,
KATE SWARTOUT.
WOODSTOCK, Mich.

PARKSVILLE, Sullivan Co., N. Y.

ELDER BENTON JENKINS—BROTHER BELOVED:—Sincerely I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. During my two weeks' absence from home, the testimony of brethren, who testified of thy walking in the truth, caused me greatly to rejoice. No earthly joy ever did nor ever will equal it. Brother, through precious grace thou art enabled faithfully to contend for it. Only those elected, redeemed, effectually called, and upheld by the Holy Spirit, do so. In Middletown, Passaic, Staten Island, New York and Tarrytown eternal purpose was manifested by my being in the company of those who have either from your lips or through others heard of your being enabled to preach a full, free and finished salvation, through the blood and righteousness of Jesus Christ. Only those who have been made willing in the day of the Lord's power to give up all dependence on themselves, and depend alone upon the finished work of Christ, will be willing to come to the storehouse of free grace. All others go to the market of creature merit and free will. Money they are never without, and so they come with base coin, which will not be accepted by our covenant God in exchange for free and sovereign grace. They say, "We can do this and that; we have been doing it for years; and more than that, our minds are made up to continue doing it." O could they but have spiritual sight, which no one but the Holy Ghost can give, to say with David, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," they would, like you and me, cease bringing such base coin, and the language of their hearts would be, "God, be merciful to me, a sinner." Brother, you and I have nothing to boast of. The religion of creature works is the religion of fallen nature. All over the world, Jews, Mahometans, Catholics, Pagans and Protestants, "Do and live" is their creed. Grace alone has made the difference between us and them; and when the Lord at times by his Spirit is pleased to show it to us, we are made to cry, Why me, poor, sinful me? O! if there is anything that will humble and place the elect soul on the lowest plane, and cause him to ascribe all the glory of his salvation to our sovereign God, it is to be stripped, slain and killed as to anything he can do. Not until they see and feel themselves the greatest of sinners, utterly unable to do the least good, not as long as they can see as much good in themselves as could be written on the point of the finest needle, will they give up depending on self, and plead only the merits of Christ. But when so brought, how precious to them will Christ be! Why, to them that believe he always has and always will be precious. To them he is their all in all. To him

they are enabled to look, and on his merits they depend. O the blood, the precious blood, the atoning blood! Preaching, praying, talking, that is not soaked (I had almost written, backed with) in the blood of Christ, to them is taking Christ out of the glorious plan of salvation. No half-way gospel will do for them. O no. His sin-bearing, sin-atoning, perfect righteousness wrought, by which God is well pleased to see his chosen clothed, is the gospel they only can hear with joy and praise. The reason is, the law has been their school-master unto Christ, and feelingly they can say, "I was alive without the law once; but when the commandment came, sin revived, and I died." And I found my great mistake to be, "The commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." Yes, alive in our own estimation of self; but when the commandment came, sin revived; not by committing graver sins, but by revealing that to be sin which before was not seen to be sin. Sorrow and condemnation followed, from a sight of its reaching to the thoughts and desires of the heart, requiring them to be holy. From that time all true believers die to all hope from the law, owing to their not being able strictly to keep it. No longer can they look to it as the rule of life, knowing that all it can do is to demand, but gives no power to fulfill it; and it condemns all who do not. Judged alone by it, all must be lost. Thus what the believer in his unquickened state thought to be ordained to life, he finds is unto death; because he has broken it, and so has fallen under its curse. "Deceived me," says Paul, the man who could truthfully say, "If any other man thinketh that he hath whereof he might trust in the flesh, I more." And yet he adds, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Yes, every child of God is deceiving himself, as to the way of salvation, up to the time ordained of God when he by his holy Spirit shines in their hearts, to give them a knowledge of the way of salvation through the blood of the Lamb slain. Deceived as to their real character, the sinfulness of their wicked heart, and their inability to do anything that can in any way help them to save themselves from the wrath of God. Blessed is the man who can experimentally say, Lost or saved, I have nothing to depend upon but the

blood and righteousness of the Lord Jesus Christ. But how varied are the dealings of the Holy Ghost with different persons in bringing this about. Some of the Lord's tried ones are greatly distressed at times because on looking back they cannot see their signs, and all through life are mourners. Why, my brother, I believe they are as safe in the hands of Jesus as are those who for years dwell near the mount that burned with fire, and darkness, and tempest (so terrible that Moses said, "I exceedingly fear and quake"), and from it by the Spirit of God have been brought to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. Talk to both thus taught, and you will find their language the same: "I am a poor sinner, and am nothing at all; but Jesus Christ is my all in all." The poor writer belongs to the last. Brought up to hear free will and creature power, and foolishly thinking he could bestir himself and please God; for many years resolving, vow-making and vow-breaking, until it pleased God to bring him through the stripping process, and leave him without a rag of righteousness to depend upon. From that time (and I believe ever will be) he has been looking, trusting, depending alone on the atoning blood of Jesus; and if through the merits of Christ I am saved, I believe the song of redeeming love will be the song I shall sing in glory; a song that will never grow old.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Your unknown brother,

P.

YORKTOWN, Ill., Dec. 22, 1890.

DEAR BRETHREN BEEBE:—I feel lonesome this evening, and feel a desire to express my feelings to the household of faith. We are strangers in the flesh, but I hope we are not strangers in the Spirit. I have just been reading some of the precious letters in the SIGNS OF THE TIMES, and it seems that my heart goes out in love to the writers, and I would like to meet them face to face and clasp their hands in mine. I often wonder where this love came from. It must come from God. But does his love come to one so unworthy as I am? I deserve nothing but the wrath of God continually. I truly feel that God is love, and his mercy endureth forever. I will try to tell you what I hope have been the Lord's dealings with me.

In the year 1888 I first became concerned about my eternal welfare. I was taken sick with jaundice, and thought my time had come to die. It seemed as though the things of the world had lost their charm to

me, and the things I once took pleasure in became offensive to me. I trust I was made to hunger for that which the world cannot give. The Free Methodists were holding protracted meetings about three miles from our place, and my sister became converted. O how good she looked to me! I felt that I was not fit to be in her company. I always thought she was better than myself. I thought God could forgive her, but it seemed as though there was no mercy for me. Thus I went on until my burden became so heavy that I thought it would crush me to the earth. One Sunday night I looked out of the window and saw a cloud in the west. I had never before seen such a cloud, nor have I since. It seemed as though I could see the wrath of God in it, and I thought it would all fall upon me. I knew it would be just, for I felt that

"If my soul were sent to hell,

His righteous law approved it well."

I stood there and wept until I was afraid the family would notice me. I went away from the window and tried to appear as usual, but my thoughts were sad. That night there was no meeting at the church, and a few people stopped at our house and held a prayer meeting. I remember very well that they prayed about the judgment day, and for those who were unprepared for that day. O how that touched my soul! I could not suppress my feelings, and my eyes flowed with tears. I was upon my knees, and they wanted me to pray aloud; but I could not utter a word. It seemed as though my tongue cleaved to the roof of my mouth. The only words I could think of were, "God, be merciful to me, a sinner," when a still voice spake these words to me, "Peace; be still." I often think of those words. O what joy and peace they gave my troubled soul! My burden was gone, and if ever a soul was happy I was. I rejoiced in the forgiveness of sins. I had found the desired peace which I had longed for. The next morning it seemed as though all nature had changed. The trees seemed to join with me in praising my blessed Redeemer. If any one had then told me that I ever would sin again and grieve my Redeemer, I would have thought they knew but little about my feelings. But I have to confess with shame that many times I have sinned, and then he has withdrawn his presence from me. I have to bear the chastening rod, which I trust I have learned to love; for I then have hope that I am one of his children. I had thought that the rest of my days would be joy and peace; but I knew nothing of the tempter's power, nor of my weakness. I went on in a happy state of mind for many months. I heard no preaching but that of the Methodists; and as I was satisfied with them I joined them, and got to be quite a Pharisee. I even thought

I could be the means of saving some poor souls from torment. But there came a dark day in which my righteousness appeared as filthy rags; and prayer, which I had once counted a privilege, became a task; and the Bible, which had been my constant study, became a sealed book to me. I had a dream which troubled me very much. I dreamed that my aunt told me I had committed the unpardonable sin. O the dark days that followed! I never can forget them. I went on until my hope seemed almost gone. One day I picked up the Bible to see if I could find any comfort there. I opened to where it speaks of being justified by faith. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Many times I had read the New Testament through, but now it seemed a changed book to me. I there read that God has a chosen people, chosen before the foundation of the world. I trust that my eyes, which had been looking at the law, were now turned to Jesus for salvation. His blood and righteousness was all my plea. But I found another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin in my members. I could be satisfied no longer with the preaching I had heard, for it was preaching I had lost all hope in. A friend had sent me the SIGNS OF THE TIMES that year. At first I read only the experiences; but now I began reading the editorials, and to my surprise they proclaimed the very doctrine that had been revealed to me, that salvation does not depend upon what the sinner does, but alone upon the Savior's obedience. O how I longed to meet with that people and hear them preach. I thought of them the last thing at night, and the first thing in the morning they were in my mind. I knew where one Elder lived, so I wrote of the state of my mind to him. I never can forget the kind and comforting letter he wrote to me. He promised to come in the fall, but storms and sickness prevented him until the ninth day of March. Dear kindred in Christ, I have not words to tell you what joy and peace his preaching gave to my tempest-tossed soul. It surely was both bread and drink to me. Unworthy as I felt, I thought I could not be satisfied till I had joined the church that looked so good and pure to me. It seemed as though I could part with my nearest friend, and all that was dear to me, if I could go with that people. How glad I was when he asked me if I wanted to go with them. I told him I did. He said that when he came again I should have that privilege. We were permitted to meet again on the first of June. I remember well how I felt when he opened the door of the church to receive members. It caused me a great effort to go and take him by

the hand. I thought, Can it be they will receive one so unworthy as I? I told them a part of what I have written, and they received me so kindly to their pleasant home, and manifested such love to one another, that I thought, Truly this is the church of the true and living God; for Jesus said, "By this shall all (men) know that ye are my disciples, if ye have love one for another." On Sunday I was baptized by Elder Smith Ketchum. I felt the answer of a good conscience toward God. It was a day I never will forget. Since then I have had many doubts and fears; but I trust that the God who has called me will deliver my soul from death.

As my letter is getting lengthy I must close. Dear brethren Beebe, forgive me for writing so long a letter, and do with it as you see fit. If there is any comfort in it for God's dear children, to him be all the praise; for at my best I am but a poor, polluted worm of the dust. With love to all the household of faith, I am an unworthy sister, if one at all.

ANNA MARKLE.

MONTICELLO, Ark., Feb. 24, 1891.

DEAR BRETHREN AND SISTERS:—As I am alone in my little home I thought I would write a few lines to you, as I have never had the pleasure of reading a line in the SIGNS OF THE TIMES from any of the members of our beloved little family of old Piny. We have quite an interesting little church of fourteen members, all nice and quiet, and all seem to be rich in the faith of predestination and election.

I was born in western Tennessee. My parents were Campbellites. When I first felt that I was a condemned sinner, I know I was made to see my condition by a higher power than man; but I did not remain in that condition many days until every sorrow and trouble was banished from me. I felt that I could never sorrow again. There is a Scripture which reads, "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." It seems to me this Scripture suited my case at the time of my deliverance. I had never had the pleasure of hearing a Primitive Baptist preach, and never had heard the whole truth declared. Jesus says his sheep hear his voice and follow him. I joined the Missionary Baptists several years ago. When we were married we moved to this neighborhood. We then had the pleasure of hearing the Primitive Baptists preach. I began to have a different feeling toward them; but I never felt very serious about the change until some six or seven years ago. While attending a district meeting it seemed to me that all our beloved minister liked was time to declare the whole truth. I thought it the sweetest preaching

I had ever heard. The doctrine of God's election and predestination was so indelibly impressed on my mind, it made me feel very different from what I had ever felt before. I concluded I would search the Scriptures; but I could not find in them what I had formerly heard preached. I could not find authority for theological seminaries, and other institutions of men; but I had never believed in them. I was deeply interested in the plan of salvation. I concluded to offer myself to the church, and on the second Sunday in last September I and my husband were baptized. I have sometimes been troubled in spirit, and feel very doubtful; but in the Bible I find consolation, and that our heavenly Father is rich in mercy, for the great love wherewith he loved us. There I read that by grace we are saved, through faith; and that not of ourselves; it is the gift of God; that everything was predestinated before the world began; that God has an adopted and chosen people; and he plainly says, "I will put my laws into their minds, 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." Again, he says, "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. 5-7. O! is not this consoling to a believer of the truth?

I have had the pleasure of reading some in the SIGNS OF THE TIMES, and I like it better than anything I have found to read except the Bible. We would be very thankful if some of our ministers would give our little church a call and preach for us when they have time, for we all love to hear the gospel preached. Our worthy brother and minister, C. B. Landers, has been very low for several months; but it is hoped he is improving, though slowly. He has the sympathy of the community. I will close my few scattering remarks, and you may do as you please with them. With kind wishes to all our kindred in Christ, your sister in hope of eternal life,

FANNIE J. ALLEN.

MULBERRY, Ark., Aug. 15, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am a reader of the SIGNS OF THE TIMES, which contains nearly all the preaching we have, as there is no church here. I well remember what awful thoughts came into my mind while reading the experience of a dear sister about the year 1872. It seemed that my sins

rose like mountains before me, and I was made to cry out, "Lord, be merciful to me, a sinner." I would go off from the house alone, and tried to pray, but sometimes could not utter one word. As time passed on I still got no relief. It seemed to me that when I tried to pray my prayers reached no higher than my head; so I thought I would attend parties, and thus try to pass away the time; for I thought I had sinned away the day of grace, and the Lord would not answer my prayers. But when I would be dancing it seemed that I had committed such an awful sin, and I felt if the Lord would forgive me I would never again dance. Everything looked lonely to me, and everything seemed to be dressed in mourning. I felt at times like I had no friends, and desired to be all alone. My song was,

"Show pity, Lord; O Lord, forgive; Let a repenting rebel live."

I wearied along in this way until I was married, in the year 1874. My husband would often ask me what the matter was with me, and would tell me to pray. The spring after I was married I got into such trouble that I thought I surely would die. One night just as I was going to bed I heard thunder, and saw the lightning, and it seemed as though something said to me, "This storm will take you before it, and you will be forever banished from God and his saints." I lay helpless upon my bed, for I had done all I could do. I saw that I could do nothing, and cried aloud, "Save, or I perish. Lord, I give myself away; it is all that I can do." Just at that moment I had a view of my blessed Savior nailed to the cross. My burden left me, and I was filled with praise. I was not afraid of the storm then, but was willing to go with my Savior and be forever at rest. The next morning the birds and everything seemed to be praising God. The world looked beautiful to me, and I thought I never would see trouble again. But alas! how sadly mistaken I was. I soon thought I was deceived, and thought I had also deceived the church. My prayer was, "O Lord, if I am deceived, undeceive me." I have many doubts and fears, and feel that if I am a saint I am the least of all. Sometimes my hope seems so little that I almost lay it aside; but sometimes it seems sufficient if I were called to die.

Dear brethren and sisters, what a glorious thing it is to have a hope beyond this vale of tears. I have many doubts and fears, many earthly trials, which cause me to mourn, and I wonder why I have so much trouble. I think, What sin have I committed, Lord? Show me what it is, and O that I may do so no more!

I fear you will be wearied by reading this scribble. I write this to relieve my mind. If you see anything of interest in it to the children

of God, publish it; but if not, throw it aside, and all will be right. I will say to you, and to all the brethren and sisters who write for the SIGNS, Write on; for your letters are sweet messages of love and peace to my poor, hungry soul. If I could write like you all do, I surely would write often. This is my first attempt. Pray for me, your unworthy sister, if one at all,

ANNA R. SMITH.

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EDITORIAL.

MIDDLETOWN, N. Y., JUNE 10, 1891.

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

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G. BEEBE'S SONS.

HIDDEN TREASURE.

"AGAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

A lifetime reader of the SIGNS OF THE TIMES requests our views upon this similitude, by which our Lord instructed his disciples concerning the distinction between the Mosaic dispensation and the spiritual kingdom of God which was foretold in all the provisions of that old fleshly covenant. The need of such instruction was not confined to those Jewish disciples, whose traditions led them to regard that old system as limiting the favor of God to the natural children of Jacob. To this day many of the living subjects of divine grace are bewildered by the notion that the gospel kingdom of our Lord Jesus is in some way dependent upon the legal covenant. It is not strange that such an idea should have darkened the minds of the immediate followers of Jesus. It was taught them from their earliest infancy by their parents. Much of the teaching of our Lord has primary application to the refutation of this deceptive error. Many of his parables were designed to show this entire difference between the two dispensations. Indeed, it is doubtful if there is one of the parables spoken by Jesus which does not in some measure find its fulfillment in the removal of the things which pertained to the dispensation of Judaism, and the manifestation of the gospel church in the light and truth of the Spirit.

The words of our text were spoken by our Lord exclusively to his disciples, after he had sent away the multitude to whom he had spoken the four parables recorded in the preceding portion of this chapter. They had asked him to declare unto them the parable of the tares of the field. In expounding that parable unto them he preached the doctrine of absolute predestination both in the destruction of the tares by command of the Son of man, and in the gathering of the wheat into the barn, where it is preserved by the power of the Lord. He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." And as if to emphasize the fact that he did not speak to the world of natural men he says, "Who hath ears to hear, let him hear." Then follow the words to which our brother calls our attention.

"Again, the kingdom of heaven is like unto treasure hid in a field." In its primary application this likeness

was indeed manifest in the case of the natural people of Israel in whose midst was the Lord, who is the embodiment of the people and the perfection of the kingdom of heaven. Yet so effectually was his glory hid in that field that his own brethren did not believe in him.—John vii. 5. All that is specified in our text is embraced in the likeness declared; nothing more is designed to be taught by the illustration. It is not like unto treasure which happened to be in a field; there is express design in the hiding of this treasure in the field where it is concealed. The pretended benevolence of will-worshiping enemies of electing grace would prefer that the treasure should not have been "hid in a field;" they contend that the kingdom of heaven is like unto treasure exposed in the market place, where everybody can have a chance to purchase; and the rich and respectable Pharisee would like to have a chance superior to that of the destitute beggar lying at his gate. But our Lord specifies that it was not only hidden treasure to which the kingdom of heaven is likened; the likeness included the place where it was hidden. Not in the trackless desert, nor in the pathless forest, nor yet in the fathomless depths of the sea; it was in a field. This signifies the definite purpose of him who hid the treasure, as well as his great care for the preservation of his possession. He did not expose the treasure where it might tempt the covetousness of all the world; it was his own treasure, and he hid it in the field, where it was safe from the search of any adventurer who might happen to be looking around for something to steal. It was the treasure which gave value to the field in which it was hidden; and it was for the treasure that the field was desirable to the man who hid it there. This was the purpose for which the field of natural Israel was preserved as the peculiar portion of the Lord, notwithstanding their continual rebellion and sin against the covenant which God had given them as his national people. "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me."—Isa. lxx. 8-10. As in this figure the cluster was preserved from destruction for the sake of the blessing of the new wine which was in it, so for the sake of the chosen vessels of mercy, who were the kingdom of heaven in that nation, the whole of that Jewish field was saved from destruction. When the last living child of grace had been gathered out

of that earthly house of Israel, then Jesus denounced the fearful doom which was determined against them, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are set unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matt. xxiii. 37, 38. The treasure which had been hid in that field was then taken out of it, leaving the unmeaning and lifeless organization of Judaism as an empty house, from which every living inhabitant had been removed. The treasure had been hid in that field; but it was now no longer there. While it remained in that field it was always hidden. Not even the inspired prophet could find the treasure when he felt himself to be left alone. But God, who had hidden the election of his grace in that field, was not ignorant of its existence. His answer to Elijah was, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."—Rom. xi. 4. It is evident in the text that the finder of the treasure was not ignorant of where he had hidden it. It was that particular field which he purchased because of the treasure which he had hidden there.

"The which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Our Lord Jesus is certainly represented by the man who found this treasure. In redeeming the chosen vessels from the curse of the law it was needful that he should sell all that he had. The infinite holiness which was his rightful possession must be resigned when "In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth."—Acts viii. 33. Thus he sold all that he had, when divine justice "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 infinite sacrifice of our Savior is presented as the pattern for his disciples. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 4-8. In making himself of no reputation our Lord did sell all that he had. Not merely that he became so poor as to have not where to lay his head, but that his holy character was hidden beneath the condemnation which was justly due to the sins of all his people. It is not strange that none of the princes of this world

knew him in his poverty and humiliation. He could be known only by that "wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 7. When our Lord was made under the law to redeem them that were under the law, he must of necessity go down to the lowest depth of condemnation under which his people were condemned. They were of no reputation in their fallen state as sinners. Justice pronounced them dead. He must "sell all that he hath" of perfect righteousness, and bear the sins of his chosen and beloved saints. In dark Gethsemane only the omnipotence of his God was sufficient to strengthen him under the distress of his extreme poverty, by reason of which he "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."—Heb. v. 7. It did not appear to finite reason that he was heard in that terrible hour of distress; he must drink to its bitter dregs the awful cup of suffering, and must cry in dying agony, "My God! my God! why hast thou forsaken me?" Yet he was heard in that he feared. Yes; it was through this infinite depth of suffering that he must pass to the victory over sin and death, and the joy of securing the everlasting salvation of his people from their sins. He was heard, although the powers of hell seemed to triumph over him as he hung on the cross of Calvary. The very intensity of his agony attests the triumph of "his great love where-with he loved us, even when we were dead in sins." But this amazing sacrifice of our Redeemer was for the joy that was set before him. That joy was the fulfillment of his will as 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."

While the object for which our Lord humbled himself and suffered death was the salvation of his people from their sins, in the accomplishment of that glorious work he preserves the world, including all created things, visible and invisible. All power is given unto him in heaven and in earth. This must be in his character of Mediator and Redeemer. As the Everlasting Father all power is his without any gift. As identified with his body, the church, he has received all power and dominion. The disciples joyfully declared that devils were subject to them through the name of Jesus.—Luke x. 17. The legion of devils confessed his authority when they begged of him the power to drown the unclean swine. Yet he gave himself to the suffering of death that he might ransom his treasure from the field of death and condemnation. He does not destroy the law under which his chosen peo-

ple are held condemned, but he delivers them by the payment of the full demand of that law. In thus satisfying the claim of divine justice against his body, the church, our Lord bought the field where his members were hidden under death. But it is to be remembered that the illustration in our text clearly shows that it was for the treasure that the field was bought. So, whether the field is understood as representing the legal dispensation under which the Jewish saints were hidden, or the whole material world, it is only for the sake of the election of grace, who were chosen in Christ "before the foundation of the world," that the field is bought.

We do not claim that the likeness presented in our text is exclusively applicable to the preservation of the nation of Israel as the field in which was hidden the treasure of the spiritual Israel. There is a sense in which the doctrine of our Lord in these words applies to the experience of every subject of his grace whether among the nation of Israel or among the Gentiles. By his conquest of death he did buy the whole field of just condemnation in which his treasure was found; and in which for a season he has hidden the purchase of his blood until he shall come to receive them to himself in the throne of his glory. Now from the exalted majesty of his own omnipotence he commands the powers of death and destruction, and neither men nor devils can do anything in opposition to his infinite sovereignty. This victory was sung by the psalmist (lxxvi. 10), "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Certainly it cannot be taught in our text that there was any failure in the design of the man who had found and hid the treasure in the field. He did not make the great sacrifice of all that he had, and then find that he was not able to buy the field in which he had hidden his treasure. It would have manifested folly on the part of the man if he had proceeded upon any such uncertain experiment. The joyful purpose of the owner of the hidden treasure was absolutely certain of attainment, or there would have been no likeness to the kingdom of heaven in the case. Just as certainly as Jesus did sell all that he had in humbling himself to the suffering of death, so surely did he accomplish the redemption of all his people from their sins and from the power of death. And since Jesus did buy the field in which this precious treasure of our Lord is hidden, there can be no power in heaven or earth which shall be able to resist his will in the ultimate glorification of his chosen people with himself.

CHANGE OF RESIDENCE.

ELDER R. M. Thomas having changed his residence from 608 Mary St. to 2221 Union St., St. Joseph, Mo., requests his correspondents to address him at the latter place.

OBITUARY NOTICES.

SISTER **Catharine Murdock** departed this life May 16th, 1891, aged 83 years, and left good evidence that it was well with her. She was baptized by Elder Mitchell in 1832, and was the oldest member of our small company in the city of New York. Elder Rittenhouse spoke very comfortingly from Revelation xx. 6.

M. HILLINGS.

My brother-in-law, **John D. Wilsey**, died at his residence in the town of Schoharie, N. Y., April 8th, 1891, aged 76 years.

His death was not expected so soon, although he had been failing slowly for about a year. His funeral was held at his house, and he was laid away in the Braymanville cemetery. He leaves an afflicted wife, four sons, three daughters and several grandchildren. He was a kind father indeed, and one of the best of husbands. They were truly highly favored of the Lord to be spared so long together. All was done in his last days of suffering that could be done. He was always a man of good habits and good moral character, and will be missed very much as a neighbor and citizen, being a man of sound judgment. He attended the Old School Baptist Church generally, but lately not so much as usual, as I understand, on account of his deafness. He was always ready and willing to aid in supporting the church and preachers, and to entertain the Old School Baptist people, although not a member.

May God in his love and mercy shield and protect the wife and children from all harm, and bless them with all that is necessary for them; and may it be the pleasure of our ever-blessed God to reconcile us to his divine will, that we may realize more fully in all our afflictions and trials that his grace is sufficient; for Paul says, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."

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

"Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our song will know."

PETER MOWERS.

COBLESKILL, N. Y., May 31, 1891.

BROTHER **John P. Young** was born June 6th, 1816, in the state of Kentucky. Early in life he moved with his father to Illinois, and was married Jan. 14th, 1841, to Miss Elizabeth K. Lillie. Seven children were the result of this union, four of whom are still living. In 1842 he professed a hope in Christ, and united with the Canaan Church of the Primitive faith in Crawford Co., Ill. He moved to Indiana in 1845; and settled near Bruceville, where he lived the remainder of his life. His companion departed this life Jan. 16th, 1875. On March 8th, 1882, he was married to Mrs. S. E. Stansil. He died May 22d, 1891, leaving four children, with his dear companion, to mourn their loss. For more than forty-five years he earnestly contended for the doctrine of salvation by grace. This was his hope. He had many doubts and fears and sore trials, but grace was his story and his theme. He believed that Jesus was all-sufficient in all things, in life or death; and while on the bed of affliction for five months he demonstrated the profession which he made in early life. His suffering was intense, but God was with him, and gave to him grace as his day and trial. When they would lay him down he would often say, "O that this were my last time to be laid down!" Yet was he reconciled to suffer on until the call should come. As the sun had nearly reached its noonday height he passed away—passed from the terrestrial to the celestial sphere, there to see his loved Savior, and praise him in new and redoubled delight.

The unworthy writer was sent for, and discoursed from Job xiv. 10. The funeral procession was a long one. His remains were interred in the Wheatland cemetery, there to await the resurrection, when, as we hope and believe, he will come forth to shine in the beauties of Jesus. May we all bow in humble submission to the great King's wise decree, and in all our chastenings and sorrows see the hand of God, that we may sorrow not as those who have no hope beyond this gloomy vale; for we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.

H. A. TODD.

SUMNER, Ill., May 27, 1891.

DEAR BRETHREN BEEBE:—Please publish the death of our beloved sister, **Sarah A. Boyer**, which occurred on March 27th, 1891, of lung fever, at her home in Washington Co., Kansas.

She was born in Adair Co., Ky., in 1820, and went with her parents when a child to Tennessee, and thence after a short time to Illinois, where in 1839 she married Wm. T. Boyer, who survives her, to mourn his loss. About the year 1854 she and her husband united with the Fancy Point Church of our faith in Sangamon Co., Ill., and were baptized by Elder John Record. In the spring of 1887 they removed to Washington Co., Kansas, taking their letters with them, and in June, 1890, they were with others constituted a church of Jesus Christ.

She leaves a husband, five children, a number of grandchildren and the church to mourn her departure from them; but we feel confident that she has gone home, and therefore we can say, "Thy will be done." A useful member has gone home; a good neighbor, a faithful wife and mother, has left a record worthy of following.

A few words, intended for the comfort and encouragement of our aged brother and his family, were spoken at the place of meeting for the church at her last meeting in May (the second Sunday) by the writer.

ALSO,

MARCH 7th, 1891, of heart disease, **Mrs. Alice Luby Longfellow**, wife of James W. Longfellow, departed this life at her home in Nuckolls Co., Neb., after a lingering illness.

The deceased was a daughter of sister Luby, of Illinois, having been born in Muskingum Co., Ohio, Dec. 7th, 1845, and removed to Coles Co., Ill., about 1863. On Jan. 24th, 1867, she was married to James W. Longfellow, and remained in Illinois seven years. She then removed to Indiana, remained there about five years, and then removed with her family to Nuckolls Co., Neb., in 1877, where she remained until removed to her home on high.

She leaves a husband, six children, a mother, one sister and three brothers to mourn their loss. She was all that a wife, mother and sister could be. With a firm and steadfast hope in her Redeemer she was able to discharge every duty of life. A few years ago she and her husband, feeling the duty of following their Redeemer in baptism, united with the "Christian" order; but soon finding their mistake they severed their connection with them, and remained alone until last fall, when they found the church of their choice, and aimed to unite with them, though fifty miles away; but death removed her to the church triumphant ere their plans were fulfilled, and brother Longfellow must go alone in the path of duty. May the Lord strengthen and comfort him and his family.

On Sunday, May 24th, at Ruskin, the writer of this notice tried to preach to a number of friends and neighbors from 1 Cor. xv. 22, 23, of the comfort of the relation to Christ.

"Though loved ones pass away,
And leave this world behind,
They go through death to endless day,
And joys eternal find."

JAMES H. RING.

CHENEY, Neb., May 27, 1891.

Deacon Jacob Grove was born in Perry Co., Ohio, Feb. 3d, 1840, and died April 1st, 1891, aged 51 years, 1 month and 28 days.

He was married to Miss Lucretia E. Cooper Nov. 2d, 1865. To them were born three sons and one daughter, one son, the second, having preceded him to the spirit world. Through grace brother Grove was brought to see his lost and condemned condition, and realized a blessed hope in Christ more than seventeen years ago. He united with the Union Church of Primitive Baptists, and was baptized by the late lamented and esteemed Elder S. C. Stover in November, 1874. He was soon afterward chosen Deacon of the church, which he served faithfully until his death. Perhaps nearer to no one's heart lay the cause of his Master than to his; and frequently through his zeal for the cause he so much loved he would exhort his brethren to duty.

His mind being impressed with the thought that his life on earth was short, he greatly desired to see and help build a new church house at Union; and this impression became so great that he became convinced in his own mind that the impression was of the Lord. From the promptings of these feelings he mentioned the matter to the church, and the arrangements began. While he felt that the church was unable to build a house of themselves, he believed that the Lord would put it into the hearts of others to aid them. In this he was not disappointed. Though declining in health, he prayed that the Lord might spare his life until the house was built, paid for, and he permitted to meet with his brethren in it for the services of God; and again did he receive that assurance, and fully believed that his prayer would be answered. On Saturday before the fourth Sunday in November he was permitted to meet them with joy, his heart seemingly filled with the love of God, and thankfulness to him who is faithful that has promised. But best of all was that assurance of a blessed immortality beyond the grave, which he had received in the free pardon of his sins, which was the ground of his hope. As he neared the end not only did he feel that hope in Christ sufficient to pass him safely over the dark river of death, but he was perfectly reconciled to the will of the Lord; willing to suffer on if sustained by grace, or to go when Jesus called. In view of the glories of that beautiful land of the blessed he could bid farewell to all that was earthly. The glorious Redeemer, who had been his hope in health, did not forsake him in his last hours, but was faithful to his promise, "I will never leave thee nor forsake thee." His heart was filled with the love of God and the glories of that heavenly home. He asked his sister to sing to him of heaven.

"O sing to me of heaven
When I am called to die;
Sing songs of holy ecstasy,
To waft my soul on high."

This, with other favorite hymns of his, was sung, he assisting in the singing. Shortly before his death, while suffering deep agony of pain, he was made to ask the question, "Why do I have to suffer so?" Then came the comforting thought, "Jesus suffered." Calling his family to him he bade them farewell, together with the friends around his bedside. His eyes unmoistened with tears, peacefully and calmly he fell asleep in Jesus.

In the death of brother Grove the wife has lost a devoted and faithful companion, the children an affectionate father, the church a worthy and exemplary

member, and the neighborhood a highly esteemed and useful citizen. He leaves together with his family a host of relatives to mourn their loss, which is his eternal gain.

The funeral services were conducted by his esteemed brother, Elder G. N. Tusing, together with Elder Holliday and the unworthy writer; after which his body was laid away in the Union graveyard, to await the resurrection morn.

HIS PASTOR.

ASSOCIATIONAL.

THE Chemung Old School Baptist Association is appointed to be held with the Abington Church, at Justus, Lackawanna Co., Pa., to begin on Wednesday before the third Sunday in June (17th), 1891, and continue three days.

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 ticket to Scranton, where they will change and take train on the D., L. & W. R. R. to Clark's Summit. Trains that leave Scranton at 12:35 and 5:45 p. m. stop at the Summit, and will be met on Tuesday before the association. Those coming from the east on the D., L. & W. R. R. will ticket to Clark's Summit. Those coming from the west will come on the D., L. & W. R. R., and ticket to Clark's Summit. The 2:55 and 8:12 p. m. trains will be met on Tuesday. Trains due from the east at 9:17 a. m. and from the west at 9:30 a. m. will be met on Wednesday. All ticket to the same depot.

A general invitation is given to all who desire to hear the truth.

D. M. VAIL.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

V. J. TURNIDGE.

YEARLY MEETINGS.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, Greene Co., N. Y., on the first Saturday and Sunday in July, 1891.

J. H. SCUDDER.

A YEARLY meeting will be held by the New Hope Church, at Greenbush, Ill., if the Lord will, to begin at four o'clock p. m. on Friday before the third Sunday in June, and continue until Sunday evening. Elder H. E. Purris, one of our members, has just returned from Canada, and other able brethren are expected to be with us.

I. N. VANMETER.

TWO DAYS MEETINGS.

PLEASE publish in the SIGNS that a two days meeting is appointed to be held, the Lord willing, with the Middleburgh Church, commencing on Saturday before the second Sunday in June (13th and 14th). A cordial invitation is extended to all lovers of the truth, especially ministering brethren.

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CORRESPONDENCE.

FLANAGAN, Ill., April 14, 1891.

G. BEEBE'S SONS—VERY DEAR BRETHREN IN THE LORD:—AS I have received a letter from brother James Crask, which I think would be read with interest by the readers of the SIGNS, I will send it to you, and leave it to your better judgment. If you think well to publish all, or a part, or not any of it, all will be right. I have read his letter with much interest, and also others of our household. You will see what a poor, afflicted creature he is, and nothing but the power of Almighty God bears him up.

Yours in christian love,
JOHN MOULDS, SR.

SIX MILE, Ill., March 27, 1891.

MR. JOHN MOULDS—MY DEAR BROTHER IN CHRIST:—You know not how glad I was to get a letter from one of God's dear, humble poor. My dear old brother, why is it that people who never saw each other, not even knowing there were such persons on earth, have the same feelings, the same doubts and fears, speak the same words, feel and realize that they are poor, lost, ruined, helpless and undone sinners? Who can doubt the language of the prophet when he said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children?" My dear brother, this is why they all speak the same thing, because they are all taught in the same school, taught by the same Spirit, born of the same Spirit, and are all of the same family. But how different it is with those who are going about teaching for doctrines the commandments of men, and telling dead sinners that Jesus Christ came into the world to make the way possible whereby they can all be saved if they will only accept the terms and use the means; that it is all left with them to accept or reject; that God has done all he is going to do, but if they will make the start God will meet them on the half-way ground; that he is wooing and begging sinners to come, knocking at their hearts, but they will not let him in, but will say to the Spirit, "Go thy way for the present; at a more convenient season I will call for thee;" that God now is grieved, and must go his way, and let the poor sinner alone. I heard an Arminian once, in his prayer at a protracted meeting, pray that God would try some untried means to convert poor

sinners. How was it with you, my dear brother? When God by his Spirit first arrested you were you seeking for him? were you hungering and thirsting after righteousness? or were you going away from God, posting the downward road to everlasting woe and misery? Do you honestly believe, if you had been left to yourself to make the choice in accordance with your own will and desire, that you would believe to-day as you do? I believe I hear you answer, No. Why? Because the natural man receiveth not the things of the Spirit of God; neither can he know them. They are foolishness to him. Why? Because they are spiritually discerned. He is blind; and not only blind, but also deaf; and not only deaf, but is dead. But, thank God, Jesus says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God;" and they will hear, if they will hire some preacher and pay him enough to preach to them, and they see fit to accept the terms? What can a man be thinking of to preach to a poor worm of the dust and tell him that God wants to save him, and will save him, if he only will let him? The preachers in this town tell poor, dead sinners that Christ was crucified, and shed his blood for them, and that he willeth not the death of any, but rather that all would turn and live; and after they have thus misquoted Peter, then they misquote Ezekiel the prophet, "Turn ye, turn ye; for why will ye die?" They apply all this to dead sinners, when not one syllable of either applies to them; for Peter is writing to the members of the church, and the prophet is speaking to the whole house of Israel. Jesus says that the dead sinner shall hear his voice, and that they that hear shall live. Are there any conditions in either? He does not say that those who do not hear shall live; neither does he say that the dead can hear if they want to; neither does he say that those who do live could fail to live if they wanted to. God's truth of it is that they are not consulted in the matter, one way nor the other; for the Scriptures positively teach that God "will have mercy on whom he will have mercy, and whom he will he hardeneth." I believe that God is an absolute Sovereign, and has a perfect right to do just as seemeth good to him. I believe that he made all things that were made. I believe that he has a perfect right to dispose of his own as he sees fit, and none have a right

to say, What doest thou? The Scriptures do also positively teach that God did choose a people in Christ before the foundation of the world. Did he not have a perfect right to do so? I think you will say that he did. Well, if he chose them out of all the rest he still had a perfect right to do as he pleased with them; and Jesus says that his Father gave them whom he chose to him. He says to his Father, "Thine they were, and thou gavest them me." The Scriptures also say that God had a Son, and that he sent him into this world; and Jesus says that his Father sent him, and sent him for a certain purpose, and that was to execute his Father's will. He says that he came not to do his own will, but the will of him that sent him. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." Well, say some, is not the whole human family God's people? If he does not give them all a chance he is an unjust and a partial God. Now, my dear brother, why charge God with injustice? They are not willing to allow God the same right that they claim for themselves, to choose or refuse. They say that sinners can choose God or refuse him, just as they like, but that if he does not take all he is unjust; but as God is an absolute Sovereign, and is the first great cause, he had an undisputable right to select, or, in other words, elect, just whom he pleased, and none should say, What doest thou? We see in the case of Jacob and Esau that it was God's prerogative to love or hate, without giving any reasons why; and I think just the same in electing his people. We believe, according to the teaching of the Scriptures, that God did choose a people in Christ before the foundation of the world, and according to his own purpose, which he purposed in himself, as he owed allegiance to no one. He saw fit to create a world, and to make a people for himself, for his own purpose and glory; and that people, on account of disobedience, became alienated from their Creator by reason of sin, and had not the power to extricate themselves from the awful condition in which they were. For this great and grand purpose the blessed Redeemer was born into this world of sin and sorrow; and that was just the reason why the angel said to Joseph, "Fear not to take unto thee Mary thy wife," &c. "She shall bring forth a son, and thou shalt call his name Jesus: for

he shall save his people from their sins." How many conditions are there in the above declaration to be performed on the alien sinner's part? If the entire human family were chosen in Christ, and are his people, then the entire race will be saved, otherwise Jesus has failed to accomplish what he came to do; and if the entire race are saved, then what does the word "elect" mean? Peter surely did not know what he was talking about when he said, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." "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." The above chosen ones are those whom I understand Jesus came to seek and to save from their sins; and the apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Why did he send forth the Spirit into your hearts? Why, according to the Arminian doctrine, to make you sons; but the apostle says, "Because ye are sons." These sons, I understand, are of the poor, lost and ruined sons and daughters of Adam's race. I believe this Adam man is the subject of the new birth; for Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." I believe that when God sends his Spirit into the heart of the poor, dead, Adam sinner, he is quickened and made alive. It is then that he is enabled to see the inbred corruption of his wicked and sinful heart, and is made to mourn and grieve; and when he realizes his lost and helpless condition, and is made to see that he is totally depraved, and has no power in and of himself, he begins to inquire what the matter is. He sees himself as he never saw before. He sees that it has been nothing but the goodness and mercy of God that has kept him from sinking down to endless misery. My dear old brother, you want to know if it was my old, carnal nature that led me to see and feel my weakness and nothingness in the sight of God. I must answer no; for I learn that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. If I am not deceived in myself, and if the whole matter is not an entire delusion on my part, if there ever has been a change for the better in me, I believe it was the power of God unto salvation, ready to be revealed

in the last time. It was the Spirit of the living God; and I believe, my dear brother, that it will be the poor Adam sinner redeemed by the precious blood of Christ, regenerated and born of the Spirit of God in time, and clothed with immortality, and raised a spiritual body in the resurrection, a spiritual man, to sing God's praise eternally.

Now, my dear brother, if you are a reader of the SIGNS, as I suppose you are, you know about as well as I can tell you, or describe, my deplorable condition. A person has only to see me to be convinced of the awful wreck that I am. The poor skin and bones with which I am trying to scribble these ill-written pages look almost as much like anything else as they do a man's hand; and then I have to lie on my back. You would not believe that I could even hold a pen in my old, almost dry skin and bones. I have written all this by lamp-light. I have a board laid across my breast, which I write on. They set my lamp on one end, and lay my paper on the other end. You said you wanted to know my age. I was born June 30th, 1835. If I should be spared to see the last day of next June I will be fifty-six years old. I shall be compelled to quit soon. You have no idea of the agony I am suffering in trying to write. The clock has just struck two, and my wrist has almost given out. I do not know whether you can ever get this together so that you can read it. I will number the sheets, and you can go by the numbers at the top; but if you get worried just stick it all in the stove, for it is like the writer, as there is precious little in it. I will say again that I expect I am the worst looking human being you ever saw. I doubt if you ever saw such feet and legs, arms and hands, on any living being. If I were not so awfully tired I would tell you a little about my blessed companion. I do candidly believe that I have one of the best women that ever lived. It would be as hard to describe her as it would myself. She has only to be known to be loved and respected. People love her because she is so unaccountably good and kind to me. She cannot be excelled.

If you ever get this, and get it read, and feel like it, I would like to hear from you again. You said you wanted my full address. I live on the Air Line Rail Road, at Keene's Station. Our house is a hundred feet from the depot. My wife has a half-interest in a little store, which is our dependence almost for a living. She has a hard time of it.

My dear brother, remember us at the throne of grace; and if we never meet on earth I hope we will meet where suffering is no more.

JAMES CRASK.

SPENCERVILLE, Ohio, April 26, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The communication of brother E. V. White, in the SIGNS

for April 22d, has awakened a train of thoughts which, if I can record them, I would like you to publish in an early issue, if you deem them worth the space. I do not ask it for personal feelings, nor hope of personal honor, but for the manifestation of that interest which I feel in all that pertains to our welfare as a people. I humbly hope that I have had some little experience in the feeling, as well as the observation, of many of the thoughts which he has presented; and while it is not profitable to parade self before the brotherhood, it is impossible to bear testimony to truth that one's self has never experienced nor personally witnessed.

As to zeal, the "brilliant display" of which he speaks has too often been mistaken for the zeal itself; as when ministers who were once in apparent fellowship so far forget their holy calling as to try to belittle others, or speak lightly of their personal gifts. It seems to me that true zeal will endeavor to co-operate in the spirit of love with all those who are held in fellowship as brethren; and that whatever is the yearning of the heart for those whom Paul desired to be saved (as all the children of God must also have that fellowship of feeling for their "brethren, their kinsmen according to the flesh," even though they are far astray from them and from the truth in Christ), they must, when led by the Spirit, also see to it that that zeal is according to knowledge. It is mistaken zeal to affect to admonish to peace in public, while in private and in official capacity one leads each church or member to independent action, irrespective of the general welfare, love and fellowship.

"While zeal for truth the christian warms,
He knows the worth of peace;
But self contends for names and forms,
His party to increase."

Brother White has truly said some timely things in relation to this blessed principle of zeal, and has suggested sound distinctions, and many apt and pertinent warnings, which we would all do well to not only hear, but heed; and may the blessed Spirit enable us all to "try the spirits." He says, "It is by the spirit in a man we are to judge, and not by the knowledge in the head." This is true if properly applied; but "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8. It seems to me that this inspiration is necessary to give the knowledge of all the duties of christian life and profession, and that it is by this knowledge given them from the head (Christ) that they shall be led into all truth; and that truth is the evidence that both their head and heart are right in his sight. This knowledge leads them to peace, gives them joy in believing their one faith, and gives the evidence that Christ has borne their iniquities. "By his knowledge shall my righteous servant justify many; for he shall bear

their iniquities." Most truly this spirit, while it leads to prayer for our enemies (not for their irreparable destruction), also says to us as the people of God, "Come out from among them, and be ye separate, and I will receive you, saith the Lord." It does not in our experience, nor in Christ's precious record, teach us to consort with idolaters, whoremongers, murderers of fathers, murderers of mothers, nor with any who love and make a lie. Even some of these have crept into the fold at times, and were held as in good membership for seasons; but the Lord has told us how to judge of and to deal with them, not for their ruin, but to vindicate the truth of God on earth.

It is needless for me to refer the child of God to the several passages relating to the order of the church of Christ. Brother White has given us a touch-stone of discernment, whereby we are to compare the emotions of our hearts under such needful discipline; but lest some may mistake what I think is the leading of his article, I will suggest that the apostle Paul's sharp contention with Barnabas at Antioch has so often been referred to as a precedent for quarrels to be tolerated in churches, even where they involve actual fellowship, that I wish to notice it. I cannot believe that apostolic quarrels themselves should be so sacred, since the apostle himself has said, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man [in the church, of course] have a quarrel [or complaint] against any: even as Christ forgave you, so also do ye."—Col. iii. 12, 13. Shall we say that Paul gave any exhortation which he would not himself follow? If we read the tenth verse of the following chapter we will see that he repeats a former commandment, that the Colossians should receive Marcus (Mark). Again, we find the tokens of love in Paul's second letter to Timothy, saying, "Take Mark, and bring him with thee: for he is profitable to me for the ministry."—2 Tim. iv. 11. Now, so far from justifying the toleration of quarrels, and a state of actual disfellowship in the church, this proves that the apostolic authority not only lays down the precepts of gospel order, but has also set a fitting example of obedience thereto. I wish further to notice how blessed is the unity of faith with the practice of the apostle Paul and Barnabas in this case. We will here discover that their quarrel, so-called, was not a quarrel of hatred, malice nor envy, but a mere disagreement as to the fitness or profitableness of Mark to accompany them, and that this disagreement did not alienate their feelings of fellowship one for another; and yet I have been told that their quarrel was an example to justify a state of actual disfellowship in the church. I wish to ask

how it can be possible that God could authorize such a state of confusion, since it originated with those who are very much afraid of "making God the author of sin." "God is not the author of confusion, but of peace; as in all the churches of the saints." Paul and Barnabas may be left without a perfect understanding as to the fitness of Mark for some particular place or service in the ministry; and Peter may inquire of Jesus what John shall do. The answer of Jesus should, and will eventually, settle all doubts. "If I will that he tarry till I come, what is that to thee? follow thou me."—John xxi. 21, 22. Dear brethren, what is becoming in us as the saints of God? Is it not to sit at the Master's feet? Is it not to learn of him? Has he given us experience or knowledge therefrom? Does it not behoove us to serve him as he may direct our hearts, and leave the service of others to his wise disposing?

Brother White says, "I cannot understand what some of our brethren say about teaching children, and having them to read the good books our good brethren have published." I do not understand all that has been said, but I feel interested in the moral welfare of all men, and children especially, as I was once a child. Brother White has a right to understand the brethren before he indorses their views. I would only say in my own behalf that as I proposed to publish a book, partly on moral culture, in that part I wished to keep the perfect distinction between morality and religion before all readers; and yet I have felt that christian life is composed of both spheres of action; the moral as pertaining to our simple natures, and the religious as pertaining to our spiritual life, duties and enjoyments. When I was a child I thought as a child, I acted as a child, and had the need of proper instruction as a child, moral as well as intellectual. When I arrived at the years of approaching manhood I desired to learn the ways of the world, but was misled in many things; and among them were the mistaken fancies of fiction, both in the moral and religious literature of the age. But while I could not hope to benefit any child of man by a religious book till born again, I have thought it best to let my children have access to various sources of information respecting all religions, while I have not shunned to express my own in their presence. I do, however, object to their making a practice of going to the various meetings near us, purely on moral grounds, as I cannot feel justified in favoring their natural tendencies to gambling, rioting, banqueting, and other social evils openly practiced and taught in those popular churches. I have but two children, and feel often perplexed as to the best course to pursue with them; but I hope they may never have to charge me with teaching moral errors, nor with neglecting to warn them of the too-prevalent errors common to youth.

God only can, however, bless me ever in that parental duty; yet I desire to be faithful, not only in that, but in all other influential callings of life. I hold that my children, or the children of the Baptists, are no dearer to God as such than those of nonprofessors, or of even atheist or heathen parents; but the general welfare of men is based upon the best moral culture of which they are capable. I object to many books of etiquette, because I consider that they treat upon those formalities which govern questionable society. I object to the popular etiquette of the religious schools, because they foster bigotry, superstition, and the lowest types of presumptuous vanity. If my children wish for these, they will have to wait until I have no just parental authority to select or influence their choice of suitable authors. With all this, I cannot hope to thus benefit them spiritually until divine grace has qualified them for higher and holier thought.

I decided several weeks ago to not publish my proposed book, and sent brethren Beebe word to that effect, as I failed to obtain sufficient encouragement. I will now say, however, that if any book is prepared by our brethren covering the topics in the view I have suggested I will be a cheerful subscriber, as I consider sound and faithful Baptists better qualified to write such a book than any one else.

As ever, in bonds,

A. B. BREES.

DAYTON, Wash., March 1, 1890.

DEAR BRETHREN AND SISTERS:—I feel like addressing you, one and all, through our precious medium of communion, the SIGNS OF THE TIMES, if the brethren Beebe in their generosity will permit me so to do. As a starting point I will mention my departure from Missouri in the year 1862. Having received many earnest solicitations from very dear brethren in the ministry, and also others, to make a trial to preach, I resisted them all; and on parting with them old brother Boliver, his head white as the driven snow, said to me, "Now, brother Newkirk, you will go to California and go to preaching." I said, "I will never preach." The old man groaned, but said nothing. The time arrived for our departure, the 22d day of April. We started with ox-teams to cross the plains. It was a long and weary road, and especially trying to the patience and fortitude of one who professes to be a follower of the meek and holy One; and I found it so in my case. We arrived at our place of destination, Millville, Shasta Co., California—to my mind a God-forsaken place. Though there were some who professed to know the Lord, their voice was strange to me; but there was music in the name of Jesus, which they sometimes uttered. I was sad and lonely, for not an Old Baptist could I see, though there was one, I was informed, near Millville.

His name was Humphry P. Rose. A Methodist preacher, who told me of him, said that I would have to do the preaching, for he (Rose) had not sense enough to preach, and that he was peddling cabbage. How I did long to see the cabbage peddler! Before I could see him I had fallen upon the ground in my loneliness, and wept like a child despised of its mother; but at last I came across him, and he seemed like a precious brother. Though he was not thought to have more sense than to peddle cabbage, he had too much sense and spiritual discernment to drink the swill of Methodism; and we had a feast, not of swill, but of wine on the lees, well refined. In the course of time another, a licensed preacher (Romine was his name), was found, and so we three agreed to meet together once a month, which we did for a time; and while meeting in this informal manner it was agreed by brother Rose and myself that brother Romine should preach for us. They two also agreed that I should preach; and having arrived at such a pitch that I could not refrain, I consented for a period of two years, and these desultory efforts relieved me from dreaming about preaching. I continued trying to preach, and trying to quit, until the fall of 1866, when I traveled a distance of three hundred miles in an open wagon to meet with the brethren of the Corresponding Meeting of California, which was convened in Green Valley, Sonoma County, of that state, in September, with the Santa Rosa Church, of that association, composed of five or six churches which had been gathered together by Elder Thomas H. Owen. Here I was put up to preach, I suppose, on trial; and when the church sat for business, at the instance of Elder Owen, I was given a license. I also joined the Santa Rosa Church of Old School Baptists by relation, having left my letter at home, which I had received from the Regular Predestinarian Baptists at Mexico, Missouri. I have this letter yet. My father and brother Romine joined at the same time. This is the Romine I had met in Shasta County. The brethren also talked of my ordination at this meeting; but I fought this off, thinking they did not know me well enough on so short an acquaintance, and they were persuaded to desist. Having received license in the regular way, I returned home clothed with such authority as the church had bestowed upon me. I continued trying to preach to large congregations (for that country) until the year 1869, when I visited the church in Sonoma County again, at which time I was ordained; and on returning home to Shasta County I began the saddest part of my life. Never shall I forget while memory lasts that doleful chapter of my wretched life, beginning almost with my ordination to the full work of the ministry. While Elder Owen was giving the charge I felt the forecast of some dark temptation. While

standing with my hands behind me, listening to the solemn charge as it fell from the lips of the faithful servant of the Lord, the thought occurred to my mind that I was then reaching behind me for a bribe. It so startled me that I drew my hand suddenly forward, and felt almost to tremble before my God. I felt even guilty almost of covetousness. On retiring to my home I found a state of things for which I was very illy prepared. The Methodists and Missionary Baptists were in full blast. Though these things were not new to me at all, and I had always felt able to hold my own with any of them, and had gathered as large congregations as they, except on several occasions, and had engaged frequently in arguments with the best of them, yet now it seemed that the Lord had forsaken me, and that I was left to grope in darkness. I was attacked at this time also with swimming of the head, which may account for much of my confusion; but I had suffered in this way before without it disturbing my mental powers, and since, also, without disturbing my equilibrium of thought. Now, under the circumstances above noted, I became despondent and dejected. I was confused in my religious views, and was feeling very weak, ignorant and lonely. Only brother Rose (of whom I have spoken before) and my wife (whom I had baptized the day after I was ordained) sympathized with me in my way of believing. This thought occurred to me, Surely you are not the only true minister and defender of the gospel. Are all these good people by whom you are surrounded deceived, and in the wrong way to heaven? How can you sit in judgment in a case of such moment, and determine with any degree of accuracy the moral state of these people, whose conduct is at least as good, if no better, than yours? This was a thrust which I could not withstand, and I retreated before the fire. I was dumb—I could not speak; and to add to this, all the sins of my youth rose up before me, and the sins of my age stood in solid phalanx against me. But there was one sin that stood prominently above all the rest, which was the sin against the Holy Ghost. This one sin seemed riveted to my heart, or as it were written with the point of a diamond. I had actually in my youthful days raised my eyes to heaven and cursed God with my voice; and this was the sin, in my imagination, that had sealed my doom. All other sins might have been forgiven, but this one was too deeply engraven for the blood of Christ to remove. God pity the poor soul that suffers under such a sense as I did then! "He that blasphemeth against the Holy Ghost hath never forgiveness." (I wrote of this in the SIGNS about eighteen months ago, to which I refer the reader.) It was in this belly of hell that I withered for days. I was afraid to entertain any religious belief, or express one, and so I was an

easy prey to the enemy; and I suppose I lost my reason, but not my memory. I can never forget the wormwood and the gall of that sore temptation. My soul hath them still in mind, and therefore have I hope. But, my brethren, let me now record the victory of faith. The Lord "hath triumphed gloriously: the horse and his rider hath he thrown into the sea." "Marvelous are thy works, O Lord God Almighty, and that my soul knoweth right well;" for he did open the windows of heaven and pour me out a blessing, and there was not room enough to receive it. As I lay on my bed one night, disconsolate and in despair, he unlocked the treasure-house of his loving-kindness, and filled my little vessel full to overflowing, and taught me that all manner of sin and blasphemy wherewith men shall blaspheme shall be forgiven. Aye, he showed me that the blood of Jesus Christ, the Son of God, cleanseth from all sin, and that he forgives the chief of sinners; and none is greater than the chief. My brethren, let me use here the language of faith, that overcometh the world, and say in the words of Paul, who is not a whit behind the chiefest apostles, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." Yes, and I too am chief. But my story does not end here; for notwithstanding the Lord had delivered me from so great a death, yet I was not reassured of the truth of the gospel. I had been trying to preach about five years, and so the Missionary Baptists and the Methodists both set in to connect me to their way of belief; and they were successful in part, so that I was driven like a whipped spaniel into the fold of the Missionary Baptists. Finding myself imprisoned within their walls, I tried to forget my Father's house and my Father's children, and build me a kennel in Babylon; but here I found myself in an awful state, for I could neither approve their course nor fellowship their members, nor commune at their table. Now what was to be done? Stay with them and preach, for which I was offered six hundred dollars a year? I own I felt the temptation, which reminds me of the shock I received when I was charged by the brother to be faithful to the Lord, and when I jerked my hand from behind me, as if instinctively shaking my hand from receiving a bribe. Well, I found that I had made a mistake in joining the band of Ishmaelites. I called for a letter, obtained it, and went back to the home of my friends. They received me gladly, but not my bastard letter. Now I am numbered again with the fold, with believers enrolled, and with them I hope to live and die.

This is the end of the matter; but very many incidents have been left out.

I. N. NEWKIRK.

MAGNOLIA, Ark.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It has been on my mind for a long time to try to write some of the Lord's dealings with me, a poor old sinner of Adam's race; and being requested by others to do so, if the Lord will direct I will make the attempt.

I was raised in Merriweather County, Georgia, by Baptist parents. My mother was a Baptist before I can remember. My father never made a public profession, although a firm believer in the Baptist doctrine. I was raised moral and upright, but was never taught religion. Like all of Adam's race, I was a sinner. I often had serious thoughts about my future state, and what would become of me if I should die in that condition. About my eighteenth year I was brought to see myself a wretched and undone sinner in the sight of a holy and just God, and without hope in the world. I did not have to be condemned, for I was already so in the sight of a holy God. My burden was so heavy that I knew not what to do. I tried to pray the Lord to pardon my sins, and tried the prayers of others; but all seemed to fail. I would follow my plow, and wept and mourned day after day and night after night. My couch would be wet with tears. I read my Bible to find some promise for me, but alas! it was all for some one else. My cry was, "Lord, if it be possible, relieve me, a poor, hell-deserving sinner." I gave up all hope. At that time there was a church within one mile of me, called Walnut Creek. Elder Wm. Mosley was the pastor. There was baptizing frequently. I dreamed one night of going to the water, of telling the church my travail, and of being received; and when I had started to go into the water I awoke, rejoicing in God as my Savior. The heavy load of guilt and condemnation was gone. I could view Jesus as my great Redeemer. I then enjoyed a rest for awhile. At the same time I was directed to the church; but the tempter said, "You are deceived, and you will deceive others." Then my prayer was, "Lord, if I am deceived, undeceive me. Show me my true condition." I labored in this condition about fourteen years. In that time we moved to south Arkansas, but found no Primitive Baptists for some time. Finally we heard of a church eighteen miles from us, and father and mother went to see them. Mother joined by letter, and my wife joined in September, 1857, and I was left alone to mourn over my condition, waiting a brighter evidence. In October, 1860, I went to the church, and related in part what I have here written, was received, and baptized by Elder T. J. Foster. We joined the Bodcaw Church March 1st, 1862. I was chosen Clerk and Deacon July 5th, 1862, and ordained August 3d, 1862, by Elders J. M. C. Roberson, D. B. Almond and Leroy Purifoy. I

have tried to serve said church ever since, although unworthy even a name with God's people. I am now in my sixty-eighth year, and greatly afflicted. The longer I live the more of my corruption and villainess I see, so that I have no confidence in the flesh, but am a sinner still; and if saved it is all of sovereign grace.

Now, brethren editors, if this will not crowd out something better publish it, otherwise throw it aside.

Your brother in much affliction,
W. G. H. MORGAN.

DECEMBER 4, 1885.

JENNIE ULREY—DEAR SISTER:—It has been but a little while since you left us, and O how we missed you at our last regular meeting. Your seat was vacant, and no one to fill it. Brother David's seat, and sister Malinda's, were vacant also. On Sunday, when we were all seated around the Lord's table, to partake of the bread and wine in remembrance of him till he comes, our prayers went out again in love to all God's people, wherever they might be found.

I am still a living monument of mercy, enjoying my usual health and daily comforts, for which I desire to praise and adore the Giver of every good and perfect gift. How shall I, a poor worm of the dust, render thanks to the Most High? It is not in me to speak his praise or pen my feelings as I ought, and as I desire to do; but perhaps you will say, Why write to me? The Scriptures inform us, "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not." I answer that while we know this to be true, my sister, and we do so much need the teachings of our Lord, and none can teach us the way of life but himself, yet the gospel has been committed to certain vessels, that the excellency of the power may be of God, and not of them, for the purpose of feeding the sheep and lambs, over which the Holy Ghost has made them overseers; and through them we are comforted, edified and built up in the faith of the gospel. When we are made alive, and brought to understand and love the gospel of the Son of God, this brings fellowship to such as love the Father and his Son Jesus Christ. But, my sister, it is said that all are not Israel that are of Israel. I often fear that I am one of that number. I am full of unbelief and sin, which makes me doubt my interest in the Redeemer. O how much conflict do we have in our minds! My daily experience is that I am a poor, helpless, rebellious sinner, prone to evil. The longer I live the more I see and feel the deep depravity and rebellion of my nature, so that I can but say the words of the dear Redeemer are true, "Without me ye can do nothing." My sister, is it not a precious privilege to meditate upon the words of the beloved apostle? "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." I will now stop writing, after adding this one verse of poetry:

"In bonds of love we parted,
And this from God is given,
Till we shall meet on earth again,
Or else to meet in heaven."

I will now ask you all to remember us in your prayers, hoping that you are enjoying the presence of the Lord. Although you are in a far country, God has promised that he will never leave nor forsake his people.

Yours in hope of eternal life,
GEORGE ULREY.

(See obituary on page 192.)

SELAH.

THE word "Selah," which occurs so often in some of the Psalms and in the prayer of the prophet Habakkuk, which may itself be called a Psalm, has been variously interpreted by the learned, and it is probable that in our ignorance of ancient forms of music we have no means of coming to a certainty as to its meaning; but what cannot be explained in words may be understood by the heart. There are "songs without words," which reveal themselves to the sympathetic mind without need of comment; and thus the "Selah," the holy pause of the psalmist, coming after some great truth or some fresh discovery, requires nothing more.

The voice rests; perhaps the harp or the psaltery goes on to repeat in a solemn symphony the latest measure sung to its accompaniment, and our hearts, responding with an inward assent to the truth of God, feel that "Selah" is our "Amen." So let it be.

There are three "Selah" pauses in the third Psalm. Let us examine them as examples of the times when such notes occur. In the second verse, "Many there be which say of my soul, There is no help for him in God. Selah." This is the "Selah" of wonder. The child of God starts in amazement at the bare thought of such blasphemy against his God and his Father. No help for him in God! His tongue is hushed, his harp is silent with astonishment. He pauses awhile in horror; then, gathering up his strength, he breaks forth into a burst of holy confidence, "But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head"—a truth to which his own experience bears witness. "I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah." This is the "Selah" of praise. Again the voice of the psalmist in his song pauses, and we seem to see the eye of the singer raised in mute adoration. From his own experience he is led to a grand general truth; and in the last verse he cries, "Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah." This is the "Selah" of triumph. He began with complaint, but he ends with victory.—*Gospel Standard.*

CIRCULAR LETTERS.

The Elders and messengers composing the Delaware River Association of Old School or Primitive Baptists, in session with the Southampton Church, Bucks Co., Pa., June 3d, 4th and 5th, 1891, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—Through the abounding goodness and watchful care of our unchanging and covenant-keeping God we are spared to meet again, according to our previous appointment, for which great privilege we surely ought to render thanks to him who keepeth Israel in safety, and supplies all our needs, bestowing every blessing, both temporal and spiritual. As it has been our established rule from our organization to the present time to present an annual address by letter, we now would call your attention to the subject of fellowship; and we have chosen as our text the following declarations of the inspired apostle John: "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. 3.

"That which we have seen and heard declare we unto you." Said the apostle Paul, "For I was alive without the law once; but when the commandment came, sin revived, and I died." No man can justly testify concerning natural transactions unless he has either seen or heard, for "hearsay" testimony is not evidence. A person may be familiar with the letter of the Scriptures, but if such one is not born of the Spirit he is not a witness; for some of the most intellectual men, possessing the most mental vigor of any class of persons, are no better prepared to testify in the court of heaven (the church) than the most ignorant. The inspired apostle, with all his acquired abilities, had not seen his real condition as a sinner before God until the commandment came, sin revived, and he died. Said he, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Also, "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." This clearly and positively shows that the natural powers of the children of men can go no farther than to investigate measurably the natural things pertaining to this world and this natural life. Said Jesus to his disciples, "But blessed are your eyes, for they see;

and your ears, for they hear." "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." These awfully momentous words of Jesus show conclusively that the natural vision of the sons of men is blindness itself. "If therefore the light that is in thee be darkness, how great is that darkness!" "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." "For ye were sometime darkness; but now are ye light in the Lord; walk as children of light." "In him was life; and the life was the light of men." "The entrance of thy words giveth light; it giveth understanding unto the simple." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The quotations already made show conclusively that no man, however eminent his abilities, can see the condition of the fallen race of men in their natural state unless the blind eyes have been opened, and it is vain for carnal teachers to make the attempt; for said Jesus to his disciples, concerning the Pharisees, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Now concerning the hearing we will endeavor to notice carefully what the Scriptures teach concerning this great and momentous matter. In the address to each angel of the seven churches in Asia it is recorded in each case, "He that hath an ear, let him hear what the Spirit saith unto the churches." After Israel had been delivered from Egyptian bondage, and had received the ten commandments, "if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever." Does not that peculiar transaction typify the great, the wonderful, the momentous truth that the ears of fallen men must be opened, digged or bored before they can hear the truth in its spiritual meaning, and feel the desire to live and die in the church of God? Said Jesus, "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. 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."

Very many more passages of Scripture might be adduced to show that a new heart, seeing eyes and hearing ears prepare a person to declare the truth of the gospel; and when it is declared none but they who are born of the Spirit have any real interest in it. Concerning the declaration the psalmist said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue." This declaration is restricted to them "that fear God," for they were the only characters who heard understandingly, the only ones who had any real interest in hearing what God had done; and what was true then is true to-day. The apostle said to the Corinthians, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." The apostle could not have been with his brethren in weakness, in fear and much trembling had he not experienced the same; therefore he was with them in their feelings, and his testimony was comforting unto them, for he also said, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

When the trials, sorrows and afflictions, as well as the deliverances and joys of the children of God, are set forth by the servants of the church, the declaration will certainly be received by them who have experienced that salvation is of the Lord, and that vain is the help of man; for it will certainly reach to and embrace them who "are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Said the apostle, "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 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."

The inspired apostle was brought to know, not in a speculative manner, but by bitter and heartfelt experience, the truth of what was penned by Jeremiah the prophet, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Prophets and apostles wrote in divine harmony concerning the depravity of man, and the power and glory of God in the salvation of his chosen people; and why did they thus write? Because they were all taught by the same Spirit; and although those writers lived at different periods of time, and had diversified occupations, there were no contradictions in their statements. When we read what may seem to us, finite mortals, statements that conflict with each other, the seeming incongruity is not in their writings, but with us, poor, limited creatures. As the inspired writers of the Scriptures, who lived at different periods of time, and were surrounded by different circumstances, all agreed touching man's depravity, and God's wisdom, power and love to his chosen people, so the dear children of our God to-day, when enabled to cease theorizing and follow what the Scriptures plainly say, by laying "apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls," will know a sweet and spiritual harmony.

"That ye also may have fellowship with us." The declaring of the things which the apostles had seen and heard did not create or make the fellowship, but manifested it. The term "fellowship" is one of much importance, for it is from the word *koinonia*, and signifies communion among true believers; and it is recorded in the New Testament twelve times from the same original word, with precisely the same import. Therefore no manifestoes published by men, no resolutions passed by churches or associations, can make such fellowship; it must exist in the heart to be real and genuine. That kind of fellowship which is merely outward in the flesh, resting merely upon forms and ceremonies performed by men, is spurious, and will not stand the trying test. Said Paul to the Philippians, "I thank my God upon every remembrance of you, always in every prayer of mine for

you all making request with joy, for your fellowship in the gospel from the first day until now." Such fellowship as that has vitality in it, has real communion and divine unity; and it did not disturb those dear brethren when the apostle said, "For I through the law am dead to the law, that I might live unto God: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Nor when he declared, "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." Instead of those declarations marring the fellowship between the apostle and his brethren, they only tended to make it more sweet and precious; and to-day they who are born of the Spirit read at times with soul-cheering delight those very declarations, for they find those things in their daily experience. They know that there is no conflict in the teaching of the Spirit, any more than there is in the brilliant and glorious rays emanating from the literal sun in the heaven, although at times dark clouds may gather in the heaven, and for a period obscure the bright rays. It should ever be borne in mind that the religion of our Lord and Savior Jesus Christ is not merely in word and tongue, but in deed and truth; for John said, "The elder unto the well beloved Gaius, whom I love in the truth [not simply in the flesh]. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." Said the apostle, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, 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. But unto every one of us is given grace according to the measure of the gift of Christ."

"And truly our fellowship is with the Father, and with his Son Jesus Christ." "Then Jesus said unto them, 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 has sent me, and I live by the Father; so he that eateth me, even he shall live by me." "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. * * * I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. * * * 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; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." If these declarations of our Lord Jesus Christ do not set forth the vital unity, the divine harmony and sweet fellowship existing and subsisting amongst the heaven-born and spiritually taught, then there is no real meaning in terms, and we have no way of expressing facts. Though we thus speak, we know that every word uttered by our Immanuel is not only true, but of awful moment; therefore we dare not trifle with any portion of the written Scriptures. Where divine life has not been implanted there can be no spiritual fellowship. This life-unity and fellowship are such that the apostle said, "Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." "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."

Dearly beloved brethren, if we as an association, as well as our brethren from other churches and associations who are now with us, are here openly assembled in the fellowship of the gospel, we have reason to praise, adore and reverence our

heavenly Father for keeping us in the unity of the Spirit and in the bond of peace in the day of such dire confusion and strife; for what an unspeakable blessing to know that no discordant elements are in our midst, that none of us assume to be wise above what is written, but as loving, tender-hearted, obedient little children, believing what our heavenly Father has declared in his written word, and in our hearts as individuals praying for the peace of Jerusalem, remembering that it is declared, "They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." May the dear servants of our God who speak in the name of our Lord and Savior Jesus Christ during the time we are assembled be enabled to speak with child-like simplicity, feeling like Paul wrote to his brethren, that he was with them in weakness, and in fear, and much trembling, drawing the line of demarcation between truth and error, between law and gospel, and between shadow and substance, with such clearness and fullness that all the lovers of God's truth may realize that sweet fellowship which the world can neither give nor take away, so that when we shall have parted asunder we may all feel that we have enjoyed a glorious season of mutual comfort; and when literal miles shall again intervene between us as individuals, may we have the blessed assurance that we are still joined in heart, and one communion make. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

SILAS H. DURAND, Mod.
CYRUS RISLER, Clerk.

CHANGE OF ADDRESS.

PLEASE say to the readers of the SIGNS that my telegraph and post-office address is changed from Seward, Nebraska, to Kansas, Edgar Co., Ill.

JAMES M. TRUE.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Church, to the associations, corresponding meetings and churches with whom we correspond, Greeting.

BELOVED BRETHREN:—Since our last meeting the vanity of all things pertaining to this time state has been demonstrated to us in the varied scenes of prosperity and adversity, sorrow and death, which at the bidding of the absolute Sovereign of all worlds and things have filled the mission on which they were sent; and though the Lord's people are not of the world, they are in the world, and subject with others to the calamities that befall the sons of men, and suffer, if not as evil doers, in common with them. When wrath and indignation darken the lowering skies, the wicked and ungodly find no hiding place from the presence of an angry God; but the Lord's people seek refuge and a hiding place in the pavilion of his eternal love until the indignation is past.

While sickness, sorrow, calamity or death since our last meeting has darkened every door, the mercy and loving-kindness of our God are manifest in the preservation of our lives, and bringing us together in this appointed meeting, to praise his holy name, and exalt the glory of that salvation which brings the subjects of grace from the power of darkness into the glorious liberty of the saints in the church of Christ, as reported to us in the letters of the churches of this association. Not the unregenerate mass of men, but one of a house and two of a family, as the Lord our God is pleased to call them. He is not slack concerning his promises, for he has a set time to favor Zion, and will add to our number those whom he would delight to bless and save.

We have been refreshed by your correspondence and messengers and ministering brethren, who have declared unto us the things which they have heard and seen by revelation of the Spirit and the eye of faith of the Son of God, to the comfort and establishing in the truth of God's believing children. The love and harmony manifest throughout the business session of the meeting declare plainly the one God and Father of all, in all and over all, subduing our passions, and humbling each one to the least of all.

Our next session is appointed to be held with the First Hopewell Church, in Hopewell, Mercer Co., N. J., commencing on Wednesday before the first Sunday in June, 1892, at ten o'clock a. m., and continuing three days, when we hope to receive your correspondence, messengers and ministering brethren in the love and fellowship of the saints.

SILAS H. DURAND, Mod.
CYRUS RISLER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 17, 1891.

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 POOR OF THE CHURCH.

BRETHREN BEEBE:—If it is not taxing your time and patience too much, I should like to have your opinion at length in regard to the duty of the church toward her members who have grown old and helpless, so that they cannot support themselves. Is it right to send them to the poor-house, or to throw them upon the district in which they are living? Should not their temporal wants be attended to by the church? Is not this enjoined by the inspired rule? If I say I love the Lord's people, and fail to show my love by my actions, I disprove my profession. I think we should show our faith by our works. I would be glad for you to speak fully on the subject. From one who loves you for the truth's sake, and who has been for thirty years

A SUBSCRIBER.

MARCH 28, 1891.

R E P L Y .

"BUT whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17.

In this brief expression of the divinely written word of truth there is a full answer to the inquiry of our subscriber. Since this is the directly inspired word of the Lord, no opinions of mortals can be worthy of consideration in comparison with what God has spoken. The law of Christ is recorded and illustrated in the New Testament. There is no authority given to any man or church by which this law may be limited or in any way changed, without rebellion against the King in Zion. The perfect law of liberty is not written in tables of stone, as an oppressive bondage under which the saints are held. That law is written in the heart of every one who is led by the Spirit of God, and the principle of obedience is inseparable from the eternal life which Jesus gives to his sheep who hear his voice. There is no evidence of the presence of the Spirit of Christ in one who has no desire to obey his word. If that Spirit is leading a man, there will be nothing so desirable to him as to deny every selfish emotion and implicitly follow that perfect law of love which is only found in the Lord Jesus. Nothing which can be done even by a subject of grace is obedience to the law of Christ, unless it is done in the willingness to follow the Lord, which is wrought in the saints by the Spirit of Christ which dwells in them. This willingness is the manifestation of that heavenly charity without which there can be no following of Jesus. So Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 3. This true

charity is produced alone by the Spirit of Christ, and is inseparable from the holy principle of fervent love, which is the fruit of the Spirit. Being made free from legal bondage by the grace of God in Christ Jesus, the saints individually and the church collectively can be bound by no burden of duty, aside from that one Spirit which is the life of every member of the body of Christ. In following the direction of the Spirit they feel that it is the highest privilege to which they can aspire to be enabled to work out the salvation which God works in them both to will and to do; for they know this is according to the good pleasure of God. They never manifest the power of the Spirit of Christ by seeking to fulfill any duty to which they are unwillingly forced. The commandments of Jesus are not given to any but those who love him; and that love makes obedience to his law the most delightful pleasure to which they can be favored to yield their members. Indeed, this is the infallible test by which the true disciples of Christ are manifest. As many as are led by the Spirit of God, they are the sons of God; and if any man have not the Spirit of Christ he is none of his. This line of demarcation clearly separates between those who are subjects of saving grace, and those who know not the true God and Jesus Christ whom he has sent. No conformity to the letter of the doctrine of the gospel in faith and practice can be sufficient ground of assurance for the saints, unless the Spirit of Christ produces that love by which such obedience is the willing service in which great reward is found. Thus the only duty of the saints is to enjoy that liberty to follow their Lord for which they most earnestly long, and in which alone they can be satisfied. This is not the desire for license to live after the will of the flesh, as has ever been slanderously reported by the apostles' doctrine, and as some have affirmed that they say, Let us do evil that good may come. The principle of righteousness is the vital evidence of the sealing of the Holy Spirit. Having this principle, liberty is only freedom to act out the direction of the Spirit of Christ which is in his saints.

As the church was established on the day of Pentecost, there could be no such thing as destitution of earthly goods among the saints so long as any of them had the means to relieve that destitution. It is written that "Great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of land or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." The case of Ananias and Sapphira illustrates how serious was the consequence of yielding to the covetousness of the carnal mind in attempt-

ing to "lie unto God" in regard to this matter. As this is written for our learning, it is important that the saints in all times and places should seriously examine themselves in the light of the inspired Scriptures, and see that they are not following the example of these transgressors of the law of our King. It should be particularly noticed that it was not their keeping back part of the price of their possessions, but their lying to God, by which they brought upon themselves that terrible vengeance. It is not charged that they had not the right to retain their possession; but the pretense of laying their possession at the apostles' feet, while their covetousness had kept back a part, convicted them as lying unto God. There is serious importance in the record of this case, and the saints cannot examine themselves too closely, in order to guard against the same awful sin in themselves to-day. There is still as much evil in the carnal mind as there was in the days of the apostles. This fact renders it important that we should understand the requirement of the law of Christ in the matter of our mutual obligations as disciples of our Lord Jesus. Doubtlessly the necessity of selling their possessions, resulted to the primitive saints from the fact that their confession of faith in Christ deprived them of the protection of the law in holding tangible property. They were outlawed by their becoming disciples of Jesus; but when they had converted their possessions into money, they had better opportunity to retain it. From the record cited it is evident that the unity of the Spirit was so abundantly displayed that it was the wish of those who had possessions that all the saints should share in the benefits resulting from such financial means as were at their disposal. This was the result of the fact that "Great grace was upon them all." When that same great grace is upon the saints now the effects will always be the same in divesting them of selfishness, and leading them to lay down at the apostles' feet not only all their possessions, but themselves also. When the saints find that this principle does not rule in their hearts, they have great reason to fear that they shall suffer the fearful consequence which was exemplified in the case to which we have referred. Lying may not always involve covetousness; but covetousness will not fail to prompt its victim to lying for the gratification of its selfish designs. Even when such falsehood is not expressed in words, it may be that in their own secret thoughts covetousness may move its victims to lie unto God. The inevitable consequence is death to the liar.

In his first recorded discourse our Lord taught his disciples, "Ye cannot serve God and mammon." This principle is manifest in all the doctrine and order of the gospel. The deceitfulness of sin has often

prevailed to the death of the comfort of the saints by inducing them to try to prove that the Lord was mistaken in his declaration. The result has been invariably the confirmation of our Lord's teaching. Even in our own days there are instances which exemplify this truth. While nothing can affect that eternal life of the saints which is hid with Christ in God, the truth remains that if they live after the flesh they shall die. The idolatry of covetousness is sin unto death in this sense. This sin is not confined to those who have the wealth of this world committed to their charge. They are to use their possessions as directed by the law of the Lord, and in so doing they glorify God. But if they are so covetous as to become enslaved to their wealth, the certain result is death to their spiritual enjoyment. So, also, if a saint who is destitute of earthly goods should claim that it is the duty of the church to supply his temporal wants without his labor, he has denied the faith, and is worse than an infidel. His covetousness is as glaring as in the other case. The fervent love which is the fruit of the Spirit does not seek selfish advantage under the pretext of receiving the evidence of fraternal love from the church. The law of the Lord does not afford encouragement to the gratification of indolence and extravagance. That very mutual love forbids the saints to needlessly burden the church, which leads every saint to "Be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. xi. 18, 19.

The principle which leads the saints to obey the law of Christ in mutual willingness to minister to the temporal needs of each other, is not the compulsion of slavish fear, nor yet the attraction of carnal selfishness, which seeks to gain a reward. The privilege of serving one another is itself the highest reward to which the followers of Jesus can aspire; because that in thus serving they are following his perfect example. Nothing of an earthly nature can be compared with the joy of such conscious obedience to the Spirit of Christ. In one moment the saint enjoys an eternal weight of glory in the approval of his Lord, in comparison with which all the affliction of this present time is not worthy to be considered.

Among the various gifts bestowed upon the disciples of our Redeemer are included temporal possessions, as well as spiritual treasures. It is certain that with every gift our Lord gives the responsibility for its proper use to profit with all the church, and thus to manifest the glory of God, who is the giver of every good and perfect gift. When any saint withholds more than is meet in the exercise of that gift which is committed to him, the inevitable consequence will result to him in the loss of

spiritual comfort; and eventually the very treasure which has attracted the covetousness of the saint will be made bitter in his own experience. God is glorified in the daily walk and conversation of his saints when they walk in the Spirit. Then the power of divine grace is manifest in the love and unity of the Spirit, as in the first organized church. At that time it is reported that even the heathen said, "See how these christians love one another!" While this heavenly love rules in their hearts there is no power in earth or hell which can harm the weakest saint. Neither can there be any discord or confusion where this divine principle dwells. It is only when they are led by the fleshly mind that there can be any selfish emotion in the heart of a subject of saving grace. Through the deceitfulness of sin the evil principle of covetousness captivates the saints, both in leading them to withhold such as they have of this world's good from those who have need, and in neglecting to "Labor, working with his hands the thing which is good, that he may have to give to him that needeth."—Eph. iv. 28. While the love of God is manifest in the willingness of the saints to minister to the necessities of their companions in tribulation, there is no member of the church who is entitled to be supported by their brethren without using all the ability bestowed upon them for supplying their own needs. Thus there is an equality both in responsibility and in bearing temporal burdens. The same love which would bear the burdens of our brother, would also desire to make our brother bear as little as possible on our account. Thus there is no room in the gospel order for any to excuse himself from bearing his own burdens, nor for refusal to bear one another's burdens. "Bear ye one another's burdens, and so fulfill the law of Christ." "For every man shall bear his own burden."—Gal. vi. 2, 5.

(Concluded next week.)

NOTICE.

WARWICK, N. Y., June 10, 1891.

DEAR BRETHREN IN TEXAS:—I am now visiting the eastern associations, expecting to go on to Canada, and then to Virginia and North Carolina. Perhaps I will not return to Texas until the latter part of August or the first of September. I hope all those who have been writing to me will learn of my absence.

J. S. COLLINS.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

MARRIAGES.

JUNE 1st, 1891, Elder M. B. Moffett officiating, Elder James M. True, of Seward, Neb., and Mrs. C. Marium Kester, at the home of the bride in Kansas, Edgar Co., Ill.

OBITUARY NOTICES.

George Ulrey died at his home in Morrow Co., Ohio, April 10th, 1891, aged 64 years, 2 months and 20 days.

He was born in Pennsylvania, January 21st, 1827, and moved to Ohio with his parents when but a child. He was united in marriage to Anna Powell, March 4th, 1857. There were born to them two daughters, but only one is left to mourn the loss of a kind father. The mother was called to her eternal rest three years ago last December. Brother Ulrey was baptized in the full fellowship of the Mt. Pisgah Old School Baptist Church, by Elder John Pritchard, about fourteen years ago. His health had been poor for many years; but until last December, whenever there was meeting, his seat was seldom vacant. He was a firm believer of the doctrine taught by our Savior, that salvation is by grace alone, which he took great consolation in. He had no fellowship for the worldly institutions that are carried on in these days. His only hope was in Christ, from whom all blessings flow. He remarked to a friend a few days before his death that it would be an impossibility for one child of God to be lost. He realized his condition, and that his time was drawing near to an end. His disease was consumption. On the evening of April 10th, after great suffering during the day, he bade us all good-by, and after a short time quietly passed away.

The funeral was preached by Elder L. E. Thomas, after which his remains were conveyed to the cemetery and laid in the narrow house, to await the great resurrection day. It is hard to part with those we love, and whose company we have enjoyed for many years; but we mourn not as those who have no hope. The Lord gives, and the Lord takes away.

J. J. ULREY.

MARENGO, Ohio, May 24, 1891.

(See communication on page 188.)

Walter R. Slusher, son of Mr. Mack and Mrs. Sylvia Slusher, of Topeka, Kansas, died Nov. 30th, 1890, with something like membranous croup, aged 4 years, 6 months and 2 weeks.

He was a very bright little boy, and much loved by those who knew him. The writer of this tried to speak words of comfort to the bereaved from these words, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matt. xix. 14.

ALSO,

Ida V. Slusher, daughter of the same, died August 4th, 1888, aged 1 year and 1 week.

"The little babes have gone to rest,
To reign with God, forever blest;
Their little tongues will always praise
The Savior's love, redeeming grace."
A. D. JONES.

ORDINATIONS.

PURSUANT to a call from the Regular or Old School Predestinarian Baptist Church called West Union, in Shawnee Co., Kansas, messengers from churches of the same faith and order met on Saturday before the first Sunday in December, 1890, as follows:

Big Walnut Creek, Kansas—Deacon J. Miller and brother P. Bristow.
Good Hope, Kansas—Deacon D. A. Jones and brother Albert Jones.
Three Forks of Nodaway, Missouri—Elder R. M. Simmons.

Unity and Hope, Missouri—Elder R. M. Thomas.

The church, with Elder R. M. Simmons as Moderator, and the messengers, having expressed mutual fellowship for each other, the council became organized by appointing Elder R. M. Thomas Moderator, and Deacon D. A. Jones Clerk.

The church presented brother AMBROSE D. JONES to the council for ordination to the office and work of an Elder, who made some very appropriate and satisfactory remarks.

The council finding that brother Ambrose D. Jones has been fully tried, and found to possess the scriptural qualifications of an Elder, proceeded, according to the command of the Holy Ghost, to separate him to the work whereunto the Holy Ghost has called him, in the following manner:

Singing and prayer by Elder R. M. Thomas.

Right hand of fellowship by the Elders, Deacons and brethren of the council.

Charge by Elder R. M. Simmons.

The services were solemn and impressive.

Having commended our brother, Elder Ambrose D. Jones, to the Lord, on whom he believes, and to the word of his grace, which is able to build him up, and to give him an inheritance among all them which are sanctified, we do adjourn, dissolving this council.

R. M. THOMAS, Mod.

D. A. JONES, Clerk.

MEETING NOTICES.

WE have agreed among ourselves to put our meeting for the fourth Sunday in June over until the fourth Sunday in July, on account of the association, so that there will be no meeting at May's Mill on the fourth Sunday in June.

J. MAY.

ASSOCIATIONAL.

THE Siloam Association of Regular Predestinarian Baptists will be held with the Fellowship Church, at Buel's Chapel, near Mill Creek, in Polk Co., Oregon, beginning on Friday before the fourth Sunday in June, 1891.

Brethren and sisters coming by rail from Portland or elsewhere will be met with teams for conveyance at McCoy, Polk Co., on Thursday evening. We extend an invitation to all of our faith to meet with us.

V. J. TURNIDGE.

YEARLY MEETINGS.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, Greene Co., N. Y., on the first Saturday and Sunday in July, 1891.

J. H. SCUDDER.

A YEARLY meeting will be held by the New Hope Church, at Greenbush, Ill., if the Lord will, to begin at four o'clock p. m. on Friday before the third Sunday in June, and continue until Sunday evening. Elder H. E. Purris, one of our members, has just returned from Canada, and other able brethren are expected to be with us.

I. N. VANMETER.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 24, 1891.

NO. 25.

CORRESPONDENCE.

THE HUMAN WILL AND ITS ACCOMPLISHMENTS.

THE will is that faculty of the mind by which we determine to do or forbear an action; the faculty which is exercised in deciding among two or more objects. The will is influenced by the judgment. The reason compares the different objects which operate as motives. The judgment determines which is preferable, and the will decides which to pursue. These are the different operations of the mind, soul, or intellectual part of man. Reason—to examine; to debate. Judgment—the act of examining the relations between one proposition and another. In Scripture, the Spirit of wisdom and prudence, enabling a person to discern right and wrong, good and evil. Judge—to hear and determine a case. Mind—the intellectual power in man; the heart, or seat of affection. These are the definitions given by Mr. Webster.

The mind is then composed of reason, judgment and will. It acts when acted upon, and always in harmony with itself. To do otherwise is impossible. Can the mind act without being acted upon? I think not. I think there must be some incentive, though we may not be able to tell just what it is, that causes the mind to act. The mind is an impressive substance, or that which can be impressed by something else. It can be impressed by man, by the evil one, and by God, as well as by inanimate things; and according to the source and power, even so the effect. The mind can be reached from five different avenues by man and inanimate things; by seeing, hearing, feeling, smelling and tasting, including their various ramifications. Then will it not follow, if an act is had, as the impression, so the act? If the impression is bad, the act is bad. Another thought is, Is the mind pure or impure? If impure, will anything pure in thought or act come from it? I think not. If it is pure, will anything impure come from it? I think not. Can a pure or impure mind send forth both good and bad? Make the tree good, and then the fruit will be good—not good and bad.—Matt. vii. 18; xii. 33. Make the fountain sweet or clean, and then the streams or acts will be in harmony.—James iii. 11. The mind being the fountain of man, it is either corrupt or incorrupt. From

it all his acts, good or bad, flow, after having been maturely judged, and are carried out by the will. Is this mind of man, this fountain of thoughts, where every intention of an act is born and grows, corrupt and impure? If so, how came it so? That this is a truth is evident from Gen. vi. 5. "Every imagination of the thoughts of his heart is only evil continually." Is God mistaken about this? If anything continues evil, when or how can it change to some other way? If it changes, it does not continue in the evil. Things that continue do not stop, if they are in motion. "The imagination of man's heart is evil from his youth."—Gen. viii. 21. "He deviseth mischief continually."—Prov. vi. 14. All men have gone out of the way of righteousness; there is none that seeketh after God; there is none that doeth good, no, not one.—Psa. xiv. 3; Rom. iii. 12. The wicked persecuteth the poor, boasteth of his heart's desire, blesseth the covetous, whom the Lord abhorreth; he will not seek after God; God is not in all his thoughts; his ways are always grievous to God.—Psa. x. 2-6. If always wicked and grievous, how can they be otherwise? Out of the heart or mind proceedeth evil thoughts.—Matt. xv. 19; Mark vii. 21. As no fountain can send forth a stream other than its nature, how shall the will put into practice anything but evil? The will is the executor of the mind; the reason examines; the judgment determines; the will puts into action, if the power is sufficient. There is one sense in which this mind sends forth good actions; that is, from the standpoint that men judge; but from a truthful and holy judgment seat, even God's judgment, there is not one act that men do but what, if we could truly examine the cause, we would find some wrong motive prompting it. Almost all men will acknowledge that some of their acts are bad. If some are bad, then necessarily all are bad, as no stream can send forth both good and bad. Then comes the question, How came this fountain corrupt and impure? The serpent being more subtle than any beast of the field which the Lord God had made, insinuated himself into the grace of Eve through her mind, it being susceptible of receiving an impression from an outward friend or foe; and she yielded to the suggestions of this enemy. After having reasoned falsely upon the subject, and judged incorrectly, the will concur-

ring, carried out the overt act.—Gen. iii. 1-7. Then will it not follow that the mind, reason, judgment, will, and all that goes to make up the man, is corrupt? Having contaminated the whole fountain, there remains nothing but contamination to flow therefrom.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1. To whom or what? To this corrupt fountain? No; but "to the house of David and to the inhabitants of Jerusalem." Has the mind, reason, judgment or will anything to do with the opening of this fountain for sin? Nothing. "David and the inhabitants of Jerusalem" were a part of this corrupt stream that flowed from corrupt man, embracing all the elements which go to make him up. What was that fountain? The blood of Jesus Christ, which cleanseth from all sin.—1 John i. 7. That blood having been shed over eighteen hundred years ago, what can man with all his boasted will-power do toward shedding that blood which is already shed? Nothing. Without the shedding of blood there is no remission of sins.—Heb. ix. 22. Then by the shedding of that blood there was remission to whom? To every one? If so, will any one remain yet corrupt? If so, did the fountain not fail to cleanse, and prove that God opened a fountain which was unable to do his will? The objector may say, It was because some would not accept the offered terms of mercy. In that case I would ask, Is it not now too late to reject, seeing the offering was made for sin over eighteen hundred years before we of to-day could either accept or reject the fountain? Surely if God knew all things from the beginning to the end, as he says he did (Isa. xli. 10; 2 Thess. ii. 13), is it likely that he, an all-wise God, would shed his blood, be reviled and spit upon by some one that he knew would not believe, but reject him? Man with all his sinfulness and shortsightedness would not do that; how much less an all-wise God. Rejection, or nonacceptance, and unbelief are both sin, and come under the head "all sin," consequently are not in the way. These being self-evident, deductive truths, it remains that if any are lost (which the Bible abundantly sets forth), they are a part of that corrupt stream which was not cleansed; not for any-

thing which they did, or did not, after Jesus died, but because they were not given to Jesus by the Father in the covenant of redemption before the world began.—2 Tim. i. 9. This uncleansed portion of this corrupt stream are not lost because Jesus did not redeem them, but on account of their sins; just like all the stream, lost in consequence of their sins. "But we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man." That is, for every man that God gave him. "Wherefore in all things it behoved him to be made like unto his brethren," his people, "to make reconciliation for the sins of the people."—Heb. ii. 9, 17. Not for the sins of those who were not given him, but for his people. What shall we then say to these things? With our hand upon our mouth cry, Unclean, impure, from head to foot (Isa. i.), body, spirit, mind, all. "Ye will not come to me," said Jesus.—John v. 40. The Savior was here in the world, calling all who were weary and heavy laden to come to him.—Matt. xi. 28. The corrupt mind heard him, reasoned upon what he said, judged it unworthy of obedience, and the will decided not to go to him. Paul was in that way once, while he was guided by this perverse and corrupt mind; but afterward he did decide to go to Jesus. What made the change in him? Not anything that was always in him; but on his way to Damascus he received "the mind of Christ," the Spirit of God, which was greater than the spirit of man or the mind of man, and made an impression upon the corrupt mind; and all impressions made by this new mind are like its giver, pure and good, as well as all-powerful. This old mind is now brought under subjection to the new mind, and the recipient is made willing to obey the new mind. Those who a little while ago willed not to go to Jesus, now will to go to him, and mourn because their stubborn heart is so prone to go astray from what the new mind says do. Paul says, "With the mind [the mind of Christ] I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25. So then by the regenerating power of the Spirit of God the sinner is quickened into divine life, upon which he sees for the first time that he is a sinner, and begins to hate

sin, and to desire holiness; and finding no holiness in himself, he begins to call upon God for mercy, which is never refused to those who feel their need of it. The Spirit never begins a good work and leaves it unfinished on account of opposition, or there never would be one finished. Therefore let us, who have named the name of Christ, depart from iniquity, and live soberly, righteously and godly in this world, loving the brotherhood, visiting the sick, and keeping ourselves unspotted from the world.

Write on, brethren, and comfort the weak; for there are many lo heres and lo theres. But go not after them. Pray for me and mine.

A. D. HUTCHINSON.

FEBRUARY 12, 1891.

CHICKALAH, Ark., April 13, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I hope we are such, though I feel too unworthy to take the name of Christ upon my sin-polluted lips, or to use the appellation of brother when addressing God's humble poor.

"My nature is so prone to sin,
Which makes my duty so unclean."

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

Brethren Beebe, I had thought of never troubling you again with any of my scribbling; but how can I refrain from telling my dear kindred in Christ of what I feel the God of all grace has revealed unto me, a poor, sin-polluted worm of the dust? O what a mystery is this, that the God of high heaven should condescend to reveal anything pertaining to God or godliness to as poor a worm of the dust as I am. Paul said "to the saints which are at Ephesus, and to the faithful in Christ Jesus," "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."—Eph. vi. 16-19. Now, brethren, there is more contained in the Scripture here quoted than I feel able to ever fathom. There is something deep and mysterious in connection with this Scripture; but I do not desire to trouble you with a long letter, unless I had some hope of it being a comfort to you; but I have written several letters to you, some for publication, and some as private; and thus far, it seems to me, you have treated me with silent contempt. Now, brethren, I feel my weakness and inability to do, write or say anything that could be of any comfort to God's dear little ones;

but notwithstanding all this, I do sometimes feel that I have as good a right to my understanding of the Scriptures as any other one of God's dear little ones, if indeed I am one, and have any understanding at all. Now, what I wish to write about is this, what Adam was by creation. I believe Adam received every particle of his nature in his creation and formation. Yes, right there he received every natural quality that he ever possessed. But if I correctly understand you, in your reply to brother Shields about "What is man?" you leave the impression that Adam received a part of his nature in the transgression; for you say, "Since man became a sinner in the first disobedience, all his subsequent actions have only testified the dominion of sin which controlled him. He does not now become a sinner by his action in committing sin; but he sins because he is a sinner. Just as stealing does not make a thief of an honest man; but the theft is evidence that the man was a thief, because an honest man does not steal." O consistency! thou art a jewel. Just as sinning does not make a sinner of a sinless man; for he sins because he is a sinner. Yes, his committing sin is evidence that he was a sinner; because a sinless man does not commit sin. Just so it was with our old father Adam in the garden; he committed sin by transgressing the law, just simply because he was a sinner. So his disobedience was correct evidence that he was a sinner. John said, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii. 4. But this is how this Scripture would have to be blended to get it to harmonize with your views, my brethren. Also, whosoever transgresseth the law committeth sin; for the transgression of the law is the sin. Then, if that were the case, there would be no sin, only where there is a law transgressed. And if Adam's act of transgressing the law in the garden was the sin, the act is yet the sin; for God's purpose nor his law has ever been changed; as he says, "I am God, I change not: therefore ye sons of Jacob are not consumed." And if there is sin only when the law is transgressed, please tell me how sin could have dwelt in Paul's flesh. And how could it have worked in his members? And how could God have condemned sin in the flesh? And how could Christ have borne the sins of his people in his own body on the tree? for we know that Christ never did transgress any law. Hence sin is that which transgressed the law of God in the garden; for transgressing the law was the act committed by the sin, and not the act the sin, if you please. But you may say, No; Adam transgressed the law in the garden. Very well; but when we take a retrospective view of man we find him to be a bundle of sin, or corruption, just as you may be

pleased to call it. Isaiah said, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment."—Isa. i. 5, 6. Now as this is man's condition, surely Adam was in the same condition, and that as soon as he was formed of the dust of the earth, and hence was of the earth, earthy; and when he transgressed the law he was yet of the earth, earthy; no change in the man at all. His condition only was changed, and that from a guiltless to a guilty condition; for where no law is, there is no transgression. Hence it was impossible for Adam to transgress a law until there was a law; for by the law is the knowledge of sin. Yes, when the law was given, Adam had knowledge that he was a sinner; for when the commandment came, which is or was the law, the law worked in Adam all (not part) manner of concupiscence, or lust. Yes, methinks Adam felt just like doing something he not only felt like doing, but did do. Well, he could not do a righteous act, for he had no righteousness in him. Then his will was to do a wicked act; for he transgressed the law willfully, as the Scriptures say that he was not deceived. By his wicked act he brought death, destruction, woe and misery on himself and all his posterity. See what Paul has said about the works of the flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Gal. v. 19-21. Now we see that the works of the flesh in this our day are the same that they were in Adam's day. O my soul! Methinks I can see God's purpose so beautifully entwined around the transgression in the garden; for I do not believe there ever would have been any people in the world, except Adam and Eve, if that law had not been violated. But before the law was given, God blessed them (I understand this was a temporal blessing), and said unto them, "Be fruitful, and multiply, and replenish the earth, and subdue it." So I believe the transgression had to take place, that the multiplying should begin. So sin was the cause that produced the effect, the transgression of the law; and the transgression of the law was the cause that produced the effect, the multiplying of the human family. At least these things appear very plain to me; for it always requires a cause to produce an effect.

It does look strange to me, yes, strange indeed, and equally as inconsistent as strange, that a sinless creature could commit the woeful crime that Adam did when he trans-

gressed the law in the garden. "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."—Rom. xi. 16. So if Adam had been holy he certainly would have produced a different kind of fruit from what he did; and if the root (Adam) was holy, surely all the branches would have been holy; but his first branch was very unholy. Yes, he was of that wicked one, the devil, and slew his brother. "But we know that the law is good if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Now this law is applicable to all people in all ages of the world. Hence Adam and Eve were the first to disobey a law, and were the first sinners; and this sin is their nature. Then Adam received it in his formation; for God created all things that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. Now, to say that God created sin is not imputing sin against him, nor accusing him of committing sin, nor driving his creatures to or in sin; for sin is their nature, and consequently they know nothing else but to lust after the things of nature. And God gave them their nature. This no one can deny. He made of one blood all nations of men, to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation, and gave to all life and breath and all things; and I believe that one of the all things is sin; for the Scriptures abundantly show that sin is a thing, and not an act; but sin is that which committeth the act. So when Cain slew his brother he was just following his natural inclination, which he inherited from his father; for his father before him was a murderer. I believe in absolute predestination, and absolute creation also. I also believe in the one only true and living God, the Creator, preserver and upholder of all things; that he preserves his children, his chosen generation, his royal priesthood, his holy nation, his peculiar people, all in Christ, by his grace, and nothing can separate them from his love. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." So there is quite a difference between the fruit of the Spirit and the works of the flesh. Jesus said, "Whatsoever thing from without entereth into the man, it cannot defile him." So, if the Scriptures be true, the devil could not defile the

man by entering into him. I believe the sin that dwells in our flesh is the devil. Now there is not one word said about the devil entering into Adam and Eve in the garden.

I will close, as I have written about three times as much as I thought of writing when I began. What I have written I hope has been done with love and a pure motive. If God enables you to draw any comfort from it, give him all the praise; for this poor worm of the dust is not worthy of anything. Please try these things by the Bible. Do not try to condemn them with anything else. I know that the majority of Primitive Baptists differ from me on this point; but I do not try to follow any man's views. I take the Bible for the man of my counsel, and try to believe nothing pertaining to God and his goodness except what I trust he in his love has revealed to me. Again I ask you to search these things carefully before crushing me out as a fatalist; for if I know my poor, aching heart, I do not want to be a stumbling-block in the way of God's dear, loved ones. I do not want to bring about any strife or confusion; for if there are any people on earth that I do love, they are the Primitive Baptists. They certainly are the children of God, or else the king James translation of the Bible was never given by inspiration of God. In love to you, and to all the like faithful in Christ Jesus, pray God to guard, guide and direct me in the way of truth, and keep me from every false way.

From a poor worm of the dust, saved by grace, if saved at all,

A. J. GRAY.

REPLY.—We very much regret that our brother has felt that our failure to publish his former letters was designed as treating him with contempt. It has often been stated in our columns that it is impossible to publish all the letters which are sent to us. Necessarily some must be suppressed; not always because of anything objectionable which is contained in them, but for lack of room in the SIGNS OF THE TIMES. Brother Gray says, "I know that the majority of Primitive Baptists differ with me on this point." That being true, is it charitable to insist that they shall read what they do not receive, to the exclusion of what they do believe and agree with? Paul says, "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."—Rom. xiv. 22. If the Lord has revealed truth to one, which he has not shown to another, it is right that the favored brother should be patient with the ignorant until the Lord is pleased to instruct him. If we correctly understand our brother's views, he holds that man was a sinner as he came from the hand of his Maker. If that is the idea he would present, it appears to us to directly contradict the words of the

inspired Preacher. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. vii. 29. And in the record of the creation, after he had created man, it is written, "And God saw everything that he had made, and behold, it was very good."—Gen. i. 31. It is not clear to our understanding how this could have been said of man if he had been made a sinner. But we would not influence the judgment of our readers on the subject. The only perfect standard of truth is the inspired revelation which God has given. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.—ED.

HEBRON, Ill., Feb., 1891.

DEAR BROTHERS BEEBE:—I have been a reader of the SIGNS OF THE TIMES a number of years, and have read with interest the experiences of many of the Lord's children; and I have thought many times I would like to write my own, but have felt so incapable that I had almost given up the idea of doing so; but as a friend has requested me to write I will make the effort, hoping the Lord will direct my thoughts and enable me to speak of his love and mercy to me, who have been so unworthy of the blessings he has bestowed upon me.

I was born in Lanesborough, Berkshire Co., Mass., on June 27th, 1821. My parents moved to Cheshire, the town adjoining, before my recollection, and there my home was most of the time until I came west in the year 1862. I think I felt and realized when quite young that I was a sinner, and felt a desire to become a christian, especially when a death occurred in the neighborhood. I can never forget the gloomy hours I spent in my younger days at such times. I felt how unprepared I was to die, and that some great change was necessary to prepare me for that solemn hour.

The late Elder John Leland was our preacher a part of the time in my youthful days. He often held evening meetings in the old school-house where I attended school, and quite a number of young people professed religion and related their experience at that old school-house. Some who lived in adjoining parts of the town came there to tell of the Savior's love and of his power to save. I was an attentive listener, though young in years. As time passed on those impressions in a measure wore away. I became more indifferent, and tried to banish from my mind the thoughts of death and eternity, and to enjoy the pleasures this world affords. Occasionally I attended meetings at the meeting-house in the village, where Elder Leland and Elder Sweet had been preaching. There had been a division of the church a great many years. Another church was con-

stituted, called the Third Baptist Church, which was a very lamentable occurrence; but both occupied the same house. After years of separation the two churches united, and ever since has been called the Second Baptist Church of Cheshire. I was then thirteen years of age, and remember well the day. After this peace and harmony prevailed, and I think the pure gospel was preached, and as time passed on some were added to the church. I became more thoughtful, and began to realize that I was not in possession of that hope which I had heard others speak of enjoying. A funeral sermon of one of the members of the church, preached by Elder Sweet, left a deep impression on my mind. The words of his text were, "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 13, 14. This was in the spring or early in the summer of 1837. My mind was more or less exercised during the year, although nothing of great importance occurred. In the spring of 1838, sometime in the month of March, Elder Rogers, from Berlin, N. Y., came and preached. After the sermon the physician of our place arose and told his experience, and was baptized the same day. He was afterwards chosen Deacon of the church, which he served until his death, something over forty years. At that time I made up my mind to live a better life, and try to have God in all my thoughts through the day, and do nothing that I thought would be displeasing in his sight, and thus live in a way that the Lord would accept me at last. I got along very well for a few days, and then became more forgetful of my promise, and could plainly see that I failed to live as I desired, in trying to please my Maker with my good works. Soon after this a cousin of mine came to stay with us a few weeks. She was a professor of religion, and I believe she lived in the enjoyment of a good hope beyond the grave. I could not say at that time that I had a hope, although I felt that I was a sinner; but how to find the Savior I knew not; and I often sought the Lord with tears, and prayed that I might be forgiven. The Bible and hymn book were my daily companions, although darkness prevailed and the Bible was to me a sealed book. I sometimes felt that if I had sought the Lord before, I might have been forgiven. Not long after this, while I was one day reading the hymn,

"Life is the time to serve the Lord—
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return,"

the words seemed to give me a little encouragement, thinking that perhaps mercy might be in store for

such a sinner as I felt myself to be. I thought if I could feel to say from the depth of my heart,

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

it would afford me great relief; but I found I had not the power to do it. I well recollect going out into the field and trying to pray that the Lord would have mercy on me, a sinner; but my heart seemed as hard as the stones that lay on the ground. I went back to the house feeling as wretched as when I left it. Not many days after this, in the month of August, I went to my room and knelt down to pray, little thinking the Savior was so near. When I left off praying I did not know. When I arose my load of sin and guilt was gone. I then had a view of the Savior which I had never had before. Then I could call him mine, and felt that I was his.

"My tongue broke out in unknown strains

And sang surprising grace."

The Bible was then so precious to me, I could read the precious promises and call them mine.

"Those were happy, golden days.

Sweetly spent in prayer and praise."

Although fifty-two years have passed away since then, yet the remembrance of those days is sweet and fresh in my memory yet. We were then living in a part of the town that made it difficult for me to attend meeting. There was no revival at that time, but we had excellent preaching. My reading then was mostly in the New Testament. There I read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." I think that points out the way, without the aid of mortals, if we are made willing to obey and walk in the commandment there given. There seemed to me to be such a beauty in following the Savior into the watery grave, I longed for that blessed privilege; yet I said nothing about it for almost a year, hoping some one would speak to me on the subject; but as no one did so, I made up my mind that when an opportunity offered I would try to tell the reason of my hope and leave the result. In November following I attended the covenant meeting and related in part what I have here written, and expressed the desire to be baptized and unite with the church. I was received, and was baptized a few days after by Elder Platt Belts. Since then I have had many days of rejoicing and many days of darkness and distress, sometimes fearing I should be a castaway at last. But thanks be to his name, he that keepeth Israel neither slumbers nor sleeps, but has a watchful care over all his children, and suffers them not to be tempted

above that they are able to bear. How precious are the promises if we can feel they are for us! but if not, we feel as the apostle says, "If in this life only we have hope in Christ, we are of all men most miserable." Jesus says, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." I have been called to pass through deep waters of afflictions. Near and dear friends have crossed the dark river. Amidst all the Lord has been a stronghold in the day of trouble, and as the shadow of a great rock in a weary land. What shall I render unto the Lord for all his kindness to me? Many times has he brought me to his banqueting house, and his banner over me has been love. I feel very unworthy of the blessings I have enjoyed. If I am saved it is all of grace, and not of works that I have done.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

I have thus tried in my weakness to relate some of the dealings of the Lord with me, as I trust, in the years gone by. If you think this will be of interest to the readers of the SIGNS, our family paper, you may publish it. I leave it at your disposal, and trust all will be right.

Your sister in Christ, I hope,
M. L. PETTIBONE.

PLEASANT HILL, Mo., Jan. 27, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—"In hope of eternal life," through the crucified and risen Savior. It is with a feeling sense of my unworthiness and inability that I try to write to you, yet trusting in the worthiness of Jesus, and looking to him alone for ability to speak the things that are true. I will try to give some of my thoughts on the christian's hope. I am aware that some who profess to be followers of the Lord Jesus make fun of the Old Baptists for claiming to be living by hope. They say they are christians because they have done certain things and obeyed the commandments. For such I cannot have fellowship; for I read in the Bible, "By the deeds of the law shall no flesh be justified." The apostle tells us that "we are saved by hope" and live by faith. If Paul and the children of God in his day lived by faith, so do the same people live to-day, who bear the same relationship to God. It is only these poor, trembling, hopeful lambs of the fold that can have my fellowship. There are some who profess to love God, and who say, "Yes, I have a hope for heaven, and it is based on what Christ has done, and what has been done through God's means." To all such I would say, in the language of the apostle, "Let no man deceive you by any means." Jesus tells us just how the sinner comes into the possession of eternal life, and that is by the abstract work of the Spirit of God. He says, "It is the Spirit

that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." So we see the quickening of the sinner depends alone on the Lord. "Yes," says one, "but does he not quicken all mankind alike?" If so, all are saved; because to quicken into life is to bring from death to life; and to be in possession of eternal life is to be in Christ. Says Paul, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." So we see that all whose life is hid with Christ in God shall appear with Christ in glory; and this is the desire of the christian, to appear in that glory. "Well," says one, "if that be so, how many will thus appear, and who are they?" I cannot tell how many, nor who, but will quote Christ's testimony, who says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." God alone knows who they are; for he has named them, and has recorded their names in the Lamb's book of life. So say the Scriptures, and I believe it with all my heart. This I do know, that the universal family of God were saved from sin through what Jesus did for them; and as he stood as a lamb slain from the foundation of the world, the blood of Jesus Christ embraced all the children of God, from righteous Abel down to the end of the world. I do not believe, like some, that we are born in order to make us children. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Christ being our life, our spiritual life is as old as he is; and as he was God manifest in the flesh, our spiritual life is as old as God; and because of this fact God could say by the mouth of his prophet, "I have loved thee with an everlasting love." Yes, my hope is based on Christ as my life; and as God always loved him, he also loved me, if I was in him; and if I was not in him I am lost. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." But am I one of them? This question arises in the breast of every child of God as he travels through this vale of tears. I would love to dwell upon experience here, but my letter is already too lengthy. As this is my first, please pardon me, and perhaps it will be my last.

Let me say to the brethren in Missouri, Write more, and let us hear home news through the SIGNS. May God bless us all, is my prayer.

Your unworthy brother in hope,
W. R. STORMS.

PRESTON COUNTY, W. Va., Feb. 16, 1890.

DEAR FRIENDS:—I will try in weakness to write a short history of my experience. Nearly six years ago it was deeply impressed on my mind that I was going to die. My

friends and relatives were passing away, and it seemed to me I would soon be numbered with them, whether prepared or unprepared. I felt that I was not fit to live nor fit to die; so I tried to pray, and asked the Lord to prepare me for death; but it seemed to do me no good. I seemed to get worse and worse, and had no rest day nor night. I would pray to the Lord in the field while at work, and while traveling the road; but all I could say was, "Lord, have mercy on me, a poor sinner;" for such I felt myself to be. I continued to grow worse, and finally had a sick spell, which I thought was consumption, and thought I would soon pass away unprepared. I sent a letter to my father, telling him I would soon pass away, to stand in the presence of the just God, to be condemned and cast out of his presence forever, and to dwell with the devil forever. O what a thought that was to me! But my sickness left me, yet I felt no better in my mind. I would work for a while, and then throw my tools down, and think I would never work any more. I thought I would sell what little I had and leave that country. But the next thought was, What will become of your family? Then I would go to work again. Thus I had no rest day nor night. I went on in this condition until I came to the conclusion that there was no forgiveness for me; that I had committed the unpardonable sin; that I was certain to be lost. Yet I would still ask the Lord to forgive me and save me, a poor sinner. One Sunday morning after rising from my bed everything seemed to be wrong. I was preparing to go to meeting. I came very near advertising again for sale what little stuff I had; but from some cause I did not do it. I kept all this from my companion, and she knew nothing about my troubles. Thus I went on for three years. In February, 1887, I had a dream, in which I saw the Savior, after which my trouble was not so great, and I thought after a few days I would be free from the load that was pressing me down; but it returned again, although not as heavy as before. About the middle of February, 1887, while I was one night rocking our little babe, and singing to it, and deeply meditating, my mind was drawn to a familiar hymn, beginning,

"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."

While I was singing that verse I saw a light above all earthly lights, which was most beautiful. I was made to rejoice, and tears of joy flowed down my cheeks. But I kept this from my companion, as I was afraid I might be mistaken; yet the load that had been pressing me down was all gone, and has never returned. I have never felt as I did before that. I have not joined any church. Sometimes I feel like I

ought to do so. Then again I think I might be mistaken, and might deceive the church and myself. I do not want to be a deceiver, for I commit sin enough without that. I feel that I am a sinner of the deepest dye, a poor, weak worm of the dust. I have many ups and downs in this life, bear many persecutions, hard names and hardships; but I hope when I am done with this world I will have a home in heaven above, where all is love. There is no sorrow there. Sometimes I think if I only knew I was a child of God I could willingly leave this world of sin and sorrow and go to dwell with God. But I fear I am not fit to live nor to die.

I have given but a short sketch of what I have passed through. I have many times thought I would write my experience, but have felt too unworthy to attempt it. If you think this worthy of attention you may use it in your paper.

ELZA PHILLIPS.

RANDOLPH, Miss., March 22, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am in receipt of a card informing me that my paper was continued for another year, the subscription being paid by A. M. Pettit, of Kingston, N. Y. I would rather you had discontinued my paper than applied money sent in by brethren to my credit, for I do not feel worthy of their kindness. The SIGNS is a great comfort to me, but it is embarrassing for me to read the paper at the brethren's expense. I hoped when I saw I could not renew my subscription this year that you would stop it. It fills my poor heart with joy when I receive a token of love from any brother. The expression of sister Mary Parker often comes to my mind, when she spoke of her brother's fond anticipation being blighted in regard to his hogs last fall. I fully thought I could pay up last fall; but God's ways were not in accordance with my thoughts. Cotton is the southern farmer's monied crop; and while my cotton was at the gin, the gin-house took fire and burned up, cotton and all, and I was left without a cent of money. I thought of writing to you, but I had made my plea to you so often I could not write. I had to ask you to discontinue my paper last year; but it was paid for by that beloved brother from Phoenix, Arizona. I prize the SIGNS very highly for the doctrine it contends for. It is the only Baptist paper I have ever taken. I want to say to those that can write, to write on. I was greatly strengthened in reading brother Purington's article on foreknowledge.

Brethren, I feel to be one of the weakest of all God's little ones, if one at all; for I cannot think a good thought; and when I try in my poor, weak way to ask the blessings of God to abide with me, sin is there. But I find some comfort in

the Scriptures sometimes. We read, "But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." I often, while on my bed, or at my work, mourn for something, I know not what. There is a desire in me to live more like Jesus, and to do what I think is the duty of his followers. O little, trembling child of God, does not Paul fully express your feelings when he uses these words? "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I."—Rom. vii. 14, 15. The 18th verse fully expresses my feelings at all times. "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."

More than a week has passed since I began this poor scribble. The SIGNS for March 11th came as usual, filled with precious news, and one article I will have to speak of, which is brother Hancks' on predestination. He fully expresses my feelings on predestination. I had the blessed privilege of meeting him last month, and heard him speak on two occasions. I think he is an able defender of the doctrine of God.

Brethren, I have written more than I thought to when I began. If you can take time to correct the many mistakes in this poor scribble, I would love to have it published. Words fail to express my thankfulness to you and those kind brethren for remembering poor me; and I ask you, kind editors, to not appropriate any more money to my credit. Let some one have it that is more worthy than poor me. I want to say to those that are impressed to write the dealings of the Lord with them, to write on; for I enjoy reading the experience of God's children at all times. I will close by asking you all to remember me when it is well with you.

Your little brother in weakness,
WM. F. JONES.

CHESTER Conn., March 7, 1891.

G. BEEBE'S SONS:—I feel like saying, "Dear brethren;" but perhaps you would not consider me your sister, as I am not a member of the Old School Baptist Church, although I love its doctrine and love its people, but have seen very few of them so far. I have read their articles in the SIGNS for about five years, and that makes me feel quite well acquainted with some of them. The only Old School Baptist sermon I ever heard preached was in the Ebenezer Church, in the city of New York, nearly four years ago. I enjoyed the sermon very much. We reached the church-house too

early for meeting. Deacon George B. Hooton came out of a room under the church-house and asked us in. There were quite a number of persons seated in the room, and I thought at first they were having a prayer meeting; but I soon found they were not, but were waiting for meeting hour to arrive. They were all strangers to me, but they looked so good that I loved to be there with them, and have been longing to be among them ever since; but I suppose it is not God's will yet; if it were I should be there. I try to be patient, and submit to his will. The spirit indeed is willing, but the flesh is weak. I know that I am very unworthy of being among God's people. I am one of the very least, if one at all, and that may be the reason I am kept from going among them. One time when I was feeling more than usually depressed about it, these words came to me so suddenly as to startle me, "Behold, a greater than the temple is here." That has been a great comfort to me; and pleasant as it would be to be among his people, I feel at times that a greater is here, and that I have found favor in his sight. He says, "Though your sins be as scarlet, they shall be white as snow." I love to read the SIGNS. That and the Bible are my Sunday reading. I do not go to meetings here, nor send my children to Sunday School, for which I am greatly blamed by neighbors. One of them told me I was taking a great responsibility upon myself in keeping them away from preaching and the Sunday School. I told her I was doing what I believed to be right; that I read the Bible to them, but that I could not do the Savior's work; and neither can the Sunday School. One said to me, "There are only a few places in the Bible where anything is said about predestination." I told her I could see it in the Bible from beginning to end; and it seems such a grand and glorious truth to me, to know that God is pure and holy, and has all power over everything that he has created; that nothing can come to pass unless he wills it; that "all things work together for good to them that love God, to them who are the called according to his purpose;" and even the very hairs of our head are numbered. And we are told to cast all our burdens on him, for he careth for us. When we think of these things, is it not enough to make us wonder and adore his holy name? I do not know that I shall ever meet with God's people again; but I am still hoping. My husband has tried to get something to do, both in New York and Brooklyn, at which he could make a comfortable living, but so far has not succeeded, and so I must wait.

NELLIE H. HALLOCK.

WEST LODI, Ohio.

G. BEEBE'S SONS—DEAR BRETHREN:—As the time is at hand for me to renew my subscription to the

SIGNS OF THE TIMES, inclosed find two dollars.

Dear brethren and sisters in Christ (if one so sinful as I may call you thus), I feel very poor in spirit, and at times do not know which way I am traveling. I desire to live near my God and Savior, but feel that I come so far short, which keeps me down in the valley, with my harp hung upon the willows. Yet I feel thankful to God for all his goodness and mercy. I can but say, "Entreat me not to leave thee." But shall I meet the saints beyond the river, if never again on earth? I yet have a hope that I shall. I often fear I am too vile to enter there. I have no merit of my own to bring. Nothing but free grace can fit me for a home over there. O what a wonder that God should be mindful of such a worthless worm as I am, who am so forgetful of his mercies.

"But when afflicted and distressed,
And earthly hopes grow dim,
How sweet to have a hope in Christ,
And leave it all with him."

He is the only true and living God, infinitely good, holy, wise, just and almighty, the Sovereign of the universe, whose power is as boundless as his love: the God and Father of our Lord Jesus Christ, the author of our being, the preserver of our lives, and the Savior of our souls. O may I feel more thankful and more humble. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Dear editors, may God bless and protect you in your labors of love. I can say that your blessed paper is a feast to me. I am not able to meet with the church in bad weather, and all the preaching I get is through the SIGNS. I attended several meetings in the summer, which I enjoyed very much. Do with this as you think fit, and all will be right.

Your unworthy sister in hope of eternal life,

CHRISTENAH TOMPKINS.

MT. PULASKI, Ill., May 2, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Who can fathom the mind and purpose of God? His thoughts are as far above our thoughts as the heavens are above the earth. He hath created all things for himself, and all things are his, and so must they all be subservient to his will. The times and the seasons are in his hands. How wonderful are all his works; and his ways are past finding out. He needs neither the help nor the counsel of man. He has declared, "I am God, and there is none else." Again, by the mouth of the prophet, "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."

"Salvation! O the glorious theme!
What comfort to my soul!
The earth, with all its arts combined,
Its glories can't unfold.

"'Tis balm to heal the sin-sick soul,
Speaks peace to troubled breasts;
It takes away the load of sin,
And gives the weary rest.

"Lord, may this balm in wisdom spread
To earth's remotest bound,
Till all thy people know and love
The gospel's joyful sound."

I did not write this to be put in print. Truly yours,

ELIZABETH J. HUSTON.

CIRCULAR LETTERS.

The Elders and messengers of the churches composing the Warwick Old School Baptist Association, in session with the church at Warwick, N. Y., June 10th, 11th and 12th, 1891, to the churches whose messengers we are, send greeting.

ACCORDING to the determinate counsel and foreknowledge of God it has pleased him to establish his kingdom on earth, which is diverse from all other kingdoms, either political or religious; for God is King over it, and all the subjects of it are spiritual, for none can see or enter into it unless born again. "Except a man be born again he cannot see the kingdom of God."—John iii. 3. The prophets through faith and by the word of God spoke of this kingdom, of its certainty, its endurance and dominion, as well as of the King that should preside over it. The prophet Daniel said, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 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. 13, 14. The carnal Jews, overlooking the spiritual import of this language, expected the Messiah to appear as a temporal king, to exercise power over their enemies, to restore again the kingdom to Israel, with all its splendor, to subdue the nations, and to reward his friends and faithful servants in proportion to their fidelity and services; but the Jews as a nation could not enter into this kingdom, neither could they look to it for protection, for its laws and government were entirely of a spiritual character. It was said by the prophet Isaiah, "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxxv. 14-18. This prophecy was fulfilled in the coming of our Lord and Savior Jesus Christ, and the setting up of the gospel church and kingdom. John the Baptist exclaimed, as he saw Jesus coming unto him, "Behold the Lamb of

God, which taketh away the sin of the world." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

King Solomon, who was a type of our King and Savior, did not equal him in glory, although he was possessed of great wisdom and learning, and was so renowned that the queen of Sheba came to prove him with hard questions; but when she saw the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up into the house of the Lord, there was no more spirit in her. Even so it is with every heaven-born soul when made to see the transcendent glory of our spiritual King Solomon; there is no self-righteousness left in them, and they cry, "Unclean! unclean!"

Again, the protection that is afforded the subjects of this kingdom far surpasses that of all earthly powers or dominions; for their King sits upon the throne of his glory, and declares that he has all power both in heaven and earth. His counsel shall stand, and he will do all his pleasure. The psalmist, portraying the excellency of the loving-kindness of God, and his faithfulness, declares, "Thy righteousness is like the great mountains; thy judgments are a great deep."

As it has been the pleasure of God to establish his kingdom in the earth, and to give certain and positive laws to govern it, it becomes every subject of that kingdom to take heed how they walk, that they may honor and glorify him in all things. In the experience of every subject of this kingdom there is a slaying by the law, for the law must have dominion over them as long as they are under it; but after receiving a good hope through grace they are humble and child-like, and are ready to declare that they love righteousness and hate iniquity, and cannot live any longer in sin. Their desire is, whatever may be in their pathway, that they may be enabled to say and feel, "Not my will, but thine, O Lord, be done." Yet the time comes when they must be tempted, as was the dear Savior after receiving baptism at the hands of John the Baptist. He was "led up of the Spirit into the wilderness to be tempted of the devil." But the desire is in the heart of every one of them that in all things they may serve and obey their heavenly King, in whom they are blessed with all spiritual blessings in heavenly places. They are buried with him by baptism into death, that like as he was raised up from the dead by the glory of the Father, even so they also should walk in newness of life. How transporting

is the joy of those who have received this great and wonderful blessing when they are made to exclaim, "O Lord, thou art my God; I will exalt thee; I will praise thy name; for thou hast done wonderful things."

Dear brethren, may we dwell together in unity, and manifest the Spirit of Christ our King. May we esteem the company and fellowship of the saints, walk worthy of the vocation wherewith we are called, bear one another's burdens, and so fulfill the law of Christ. May we not forget the exhortation of the apostle, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."—1 Thess. iv. 1. Grace be with you all. Amen.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, convened with the Warwick Church, June 10th, 11th and 12th, 1891, to the associations and meetings with which we correspond.

BELOVED IN THE LORD:—We desire to acknowledge the kindness of God our Father, through whose mercy and grace we are favored to enjoy another anniversary of our association; and truly we have sat together in a heavenly place. Our hearts have been made glad in beholding the faces of one another, in communing one with another, and also in hearing the gospel of the grace of God preached by your messengers, ministers of the word, who have spoken of the glory of the Redeemer's kingdom, and talked of his power. We solicit a continuance of your precious correspondence by messengers and Minutes. While it is not our privilege to tell of many additions to our churches, yet we rejoice that they are in peace and fellowship, and looking to God alone for revival.

We have appointed our next session to be held with the church at New Vernon, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1892, when and where we hope to meet and greet your messengers in the love and fellowship of the Spirit. Farewell.

WM. L. BEEBE, Mod.

BENTON JENKINS, Clerk.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 24, 1891.

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 POOR OF THE CHURCH.

(Concluded from last number.)

BRETHREN BEEBE:—If it is not taxing your time and patience too much, I should like to have your opinion at length in regard to the duty of the church toward her members who have grown old and helpless, so that they cannot support themselves. Is it right to send them to the poor-house, or to throw them upon the district in which they are living? Should not their temporal wants be attended to by the church? Is not this enjoined by the inspired rule? If I say I love the Lord's people, and fail to show my love by my actions, I disprove my profession. I think we should show our faith by our works. I would be glad for you to speak fully on the subject. From one who loves you for the truth's sake, and who has been for thirty years

A SUBSCRIBER.

MARCH 28, 1891.

R E P L Y .

"BUT whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17.

From the merely literal reading of our text it is perfectly clear that there should be no compulsion needed to secure the utmost assistance in our power for any brother who has need. In the case of such as have grown old, or from infirmity are rendered helpless, even the natural feeling of human sympathy would forbid that they should be left without any aid which can be rendered. As the saints are bound together by the unity of the Spirit, their mutual love is as far superior to natural sympathy as the heaven is exalted above the earth. Where the love of God dwelleth in any man, that love must be the fruit of the Spirit of God. Every one in whom the love of God is manifest must be embraced in that holy charity, not merely as united in the ties of friendship, but as being members of the one body of Christ, and therefore members one of another. This perfect love is the theme of the epistle from which our text is taken. John does not say that there can be no such case as he states. He demands the evidence of the love of God dwelling in such a character. Certainly no such love is manifested in his action; and it is a true saying that actions speak louder than words. Instances are recorded where even earthly friendship has moved men to divide their possessions with those who were in great need; in some cases men have impoverished themselves in thus ministering to the necessities of others. Can it be that the love of God dwells in one who can coldly deny the assistance which is in his

power to a needy brother? Reason would answer the question in the negative. There is nothing in such action to attest that great love which is the peculiar seal of the indwelling of the Spirit of Christ. On the other hand, that love shines gloriously in the unreserved devotion which causes the saint to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. In the heaven of the typical dispensation there are many stars in whom this wonderful love shines gloriously. It led Jonathan to cling to David, contrary to all the allurements of personal ambition and interest. Moved by the same divine devotion Ruth left her country and kindred to share the poverty of the widowed and bereft Naomi. But the perfection of this love of God glows in the face of Jesus Christ, whose example is cited by Paul for the consideration of his brethren. He does not speak by commandment to them, as if he would require obedience to a law which they did not love, but to prove the sincerity of their love; saying, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. Every one who is led by the Spirit of God will find the true pattern or guide in this glorious example. Paul by inspiration has expounded the whole subject clearly in the connection of this quotation. We are not so presumptuous as to attempt to improve upon the simple expression written by the direction of the Spirit as the decision of the inspired judge in Israel. It is only needful that those who love righteousness should read the record in the connection referred to, and they will be fully instructed on the subject. But not even the sacred words of inspiration can give the principle of obedience to this law of Christ to one who is not delivered from the bondage of corruption, in which captivity the very subjects of salvation are held whenever they yield their members servants to sin by living after the flesh. If they sow to the flesh they must of the flesh reap corruption. The indulgence of covetousness, either in desiring to possess what is not our own, or in withholding from others that which is due them according to the holy principle of brotherly love, is rendering voluntary service to carnal selfishness. The inevitable consequence of such conduct on the part of any saint is death to all spiritual comfort and consolation. He neither gives any evidence to the church, nor realizes any assurance in his own heart that he is governed by the love of God.

It should not be overlooked that in the apostolic explanation of the relationship of the saints to each other, he expressly disavows the design of burdening some for the purpose of relieving others from such

burdens. He explains that there must be an equality in bearing every burden in the church. Considering this principle in its application to the saints, who are members one of another, it is evident that the needs of every one are justly to be supplied from the abundance of all the household of God. And yet it is also clearly written by the same authority, "Even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—2 Thess. iii. 10-12. Thus there could be no more opportunity for the exercise of covetousness in unjustly burdening the church, than in withholding from the one having need. The law of the Lord is perfect, and it allows no unrighteousness either on the part of the brother who hath need, nor of him to whom has been committed the stewardship of earthly possessions. All are alike the treasures which belong to our Lord; and he will not hold him guiltless who is forgetful of his obligation to use the gifts committed to his charge as directed by the Lord, who owns both the treasure and the servant to whom it is entrusted. The negligent and disobedient servant will lose the gift which had been entrusted to him, and be cast into outer darkness, where shall be weeping and gnashing of teeth.—Matt. xxv. 14-30. This visitation of the rod of divine chastening is in the present experience of the subjects of divine grace. The eternal glorification of all the election of grace is secured in Christ Jesus, and no action of theirs in time can affect that justification which is complete in him. But in their present subjection to vanity they are often made to suffer severe chastisement in departures from the commandments of their Lord. It would cause the saints often to tremble were they to realize that in all that is done to one of the least of the saints they have done it unto Jesus himself; yet he has so expressly taught his disciples. If the princes of this world had known the mystery of the wisdom of God they would not have crucified the Lord of glory. Surely that knowledge does not appear in the disciples of Jesus when they can so far forget their devotion to him as to refuse to minister to the need of one of his brethren. Without the infinite love of God dwelling in them, there is no assurance that they are children of God; and that love cannot dwell in one who is destitute of love to his brethren.

When the infinite perfection of the law of Christ is revealed in the heart of a quickened sinner, his conscious sinfulness compels him to confess himself utterly destitute of that righteousness which would justify

him before God. After Paul had suffered the loss of all things for the name of Jesus, he still could claim no merit to himself; he was yet the very chief of sinners. There is no surer evidence that the light does not shine in the heart of any man, than when he really thinks himself worthy to claim acceptance before God in consideration of his own obedience to the law of divine holiness. Those whom our Lord commended in the great judgment, were not aware that they had ministered to him in the manner declared by him; but he accepted their service to the least of his brethren as really rendered directly to himself.—See Matt. xxv. 31-46. Just so it is with the saints in the present age. If one is blessed with the ability to follow closely in the pathway of obedience to the perfect law of our King, that one is most painfully conscious of his utter unworthiness. And if one is found ready to condemn others for their failure to live up to the pattern laid down in the divine record, that one does not manifest that he has light by which to see his own infirmities. Wars and fightings among the saints afford unmistakable evidence that darkness prevails among them in this sense; and the greater that darkness the more intolerant are they who are under its power. While governed by this selfish principle there can be no acceptable obedience to the commandments of the Lord. The liberality which gives all our goods to feed the poor, or yields our bodies to be burned, is but an empty show, without that charity which is called in our text "the love of God." The manifestation of this holy love is not measured by the amount of earthly treasure which may be sacrificed. The poor widow's two mites were more than all the money which the rich of their abundance cast into the treasury.—Mark xii. 41-44. A cup of cold water given to one of the little ones in the name of a disciple of Jesus secures the reward which all the wealth of earthly mines never could attain. That reward is experimentally enjoyed in the very act of giving, as Paul testified in his parting charge to the elders of Ephesus. He says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 33-35.

The love of God dwelling in the saint is clearly attested by the fellowship which chooses to suffer with the subjects of temporal poverty or persecution, rather than bid them to be warmed and filled, without giving those things which are needful to the body. When God has committed earthly treasures to the stewardship of one of his children, it is no more consistent for the recipient of that

gift to claim it as his own, than for one who has the gift of the ministry of the word to put himself on the market and sell his services to the highest bidder. In either case God will visit the profane despiser of his grace with such sore chastening that he will be made to mourn his wickedness in turning the grace of God into lasciviousness for the gratification of his carnal mind. If any professed believer in Christ can prosper in such a covetous course of conduct, there is great reason to fear that God does not deal with him as he deals with his children, whose transgressions he visits with the rod. His case is rather described by the psalmist in contrast with the afflicted people of God. He says, "Behold, these are the ungodly, who prosper in the world; they increase in riches." But the explanation is given in the following verses. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors."—Psalm lxxiii. 12, 16-19.

In what we have written the subject involved in our Subscriber's request has been considered in the principle involved, rather than as a question of merely practical action in the case presented. Where the love of Christ rules in the heart of his saints there will be no difficulty in regard to its manifestation in the outward action of the brethren toward each other. It is certainly a very poor evidence of that divine love when one whom we recognize as bearing the image of Jesus is allowed to suffer for want of relief which is in our power to render. Nor is the case greatly improved if we are willing that such a needy saint should be relieved by the unbelieving public while it is in our power to afford the necessary relief from the worldly treasures which God has placed in our charge. There are doubtless instances in which it is better for the destitute ones to be relieved by entering some hospital or home, prepared especially for such cases. The church is not prepared to render such relief as is needful in such afflictions as come upon many of the saints. They should not reproach themselves in such cases. True regard for the needy ones would seek that relief which is best adapted to their cases, even though it be at the sacrifice of our own personal feelings and desires. There can be no improvement upon the inspired rule as written in the New Testament, and illustrated by the pattern of the apostolic example.

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MARRIAGES.

At the bride's residence in Washington, D. C., on Tuesday night, June 2d, 1891, by Elder F. A. Chick, Mr. Emory H. Kramer and Miss Elizabeth E. Trundle, the groom of Marion, Va., and the bride of Washington, D. C.

OBITUARY NOTICES.

Mrs. Mary Jane Alderson died at her home in Baltimore, Md., May 6th, 1891, in the 66th year of her age.

She had been confined to her bed for five years by a complication of diseases, and had suffered greatly. She was the wife of Thomas Alderson, of Harford Co., Md., and the second child of Elder Thomas and Margeret Barton. Very many hold in fond remembrance her father, who was for so many years the faithful and honored pastor of the Welsh Tract, London Tract and Rock Springs Churches, in Delaware and Pennsylvania. Mrs. Alderson was a woman of a meek and quiet spirit, and of few words. She rather sought to shun public notice in every way. She was an example of patience and submission in all her affliction. No one ever heard a murmuring word from her lips. She had never made a public profession of faith in Christ. I had the privilege of visiting her occasionally during the last years of her life; and in conversation she said once and again that she had a hope, and that her hope rested upon the merits of Christ alone. She also believed that all her ways were in the hand of God. Not many days before she departed she said, in answer to a question, that she had tried to be resigned to the will of God, and hoped that she was, and was ready to go.

A husband and seven children mourn their loss of a good wife and mother, but they are assured that she is now at rest; and the additional satisfaction belongs to the dear family that they never failed in devotion to their mother. Nothing better than this can be said of any son or daughter. Especially to the dear daughter, who has always been with her mother, does this consolation belong. May our God comfort all that mourn, is my prayer.

I was permitted to be at the funeral, and to speak briefly of the hope of eternal life.

F. A. CHICK.

REISTERSTOWN, Md., June 14, 1891.

DEAR BRETHREN BEEBE:—It becomes my sad duty to send you the obituary notice of our beloved sister, **Kitty Ellen Beard**.

The subject of this notice was born in Kentucky, Sept. 1st, 1830, and moved with her parents to Tennessee, from there to Illinois, from there back to Tennessee, from there to Texas, and from there to Marion Co., Arkansas, where she died. She professed a good hope in Christ in Tennessee when young, joined the Primitive Baptist Church in Texas, and was baptized by Elder Peter Long. She brought a letter from Texas and joined the Macedonia Church here; but she soon became dissatisfied in that church and left it, joining the Enon Church, of which she lived a worthy member until her death, which occurred May 31st, 1891, at four o'clock in the morning. She had phthisis from a child, and was a great sufferer all her life; but she bore her sufferings with patience and christian fortitude. She was never married, but lived with her parents, Sevear and Catharine Beard, all their lives. She was a sister to my wife, and she and her parents had lived with me since February, 1872, and a more patient, orderly-walking person I never saw. She was a firm believer in the doctrine of salvation by grace, and a dear lover of the SIGNS OF THE TIMES. When one would come she could not rest until she had read it through.

Her disease was "La Grippe," terminating in hasty consumption. She only lived from the 23d to the 31st of May. She told us from the first that she would not get well, and talked a great deal about dying, saying that she had no fear of death, but longed to go and be at rest. The last time she talked much was five days before she died. She was trying to shout and praise God. I told her not to weary herself; that probably she was excited, or scared. She said, "Scared? What is there to scare me? I have no fear of death, for I am prepared to go in peace."

I sent for Elder E. S. Casey, her pastor, but he was not able to come to the burial. I then called upon Alonzo Thornton, a minister of the Missionary Baptists, to sing and pray at the grave. He spoke a few very appropriate words, and offered a prayer, much to the comfort of the bereaved relatives and friends. She was then laid in the grave, to await the trump of God, when the dead shall arise, and all the redeemed of the Lord will see Jesus and be like him.

All was done for her that her relatives and a good physician and kind neighbors could do. We miss her much in our home, but we believe that our loss is her eternal gain; and though she can never come to us, we hope to meet her where parting will be no more, and where the weary will be forever at rest. Pray for us in our sad affliction.

WM. J. CASEY.

LEAD HILL, Ark., June 8, 1891.

DEAR BRETHREN AND SISTERS:—I feel sad to have to tell you of the death of my dear husband, **Casper G. Fetter**, who departed this life May 1st, 1891, in the 76th year of his age.

We had been married fifty-three years, and I can truly say that he was a faithful and loving husband, always seeking my comfort and happiness, and the welfare of his family. Although he suffered much for a time, he gently and peacefully passed away, without a struggle or a groan. I believe that he sleeps in Jesus. He never made a public profession, but he loved the people of God and the cause of truth. When I told Elder Pollard that he was not a member of the church he was astonished, and said, "Why, he talks like one." I have myself wondered, when hearing him talk, why it was that he had not come into the church; but God's ways are not ours. He was well established in the doctrine of grace. He had a hope

about fifty years, and once it appeared to be his fixed purpose to go before the church; but a sense of his unworthiness kept him back. He had ever since seemed to feel his unworthiness more and more. The last year of his life he talked more continually on these things, and very understandingly. He had a severe cough, following typhoid-pneumonia; and he felt that he was not long for this world. He had Bright's disease at the last, and was confined to the bed five days, but made no complaint. He was unconscious part of the time, but most of the time could talk a little. He said that his pains were part of the promise, "In the world ye shall have tribulation, but in me ye shall have peace." He seemed to rejoice in that peace which is in Jesus.

He is gone. An affectionate husband, a kind father, an indulgent grandfather, has left us to mourn; but our loss is his gain. I have a faithful son and his wife, nine grandchildren and two great-grandchildren. May we realize the fulfillment of the dear Savior's promise that he will be the Father of the fatherless and the widow's God, and may we be reconciled to the Lord's will. At our association, which has just passed, Elder Beebe spoke on the subject of the reconciliation, to my joy and satisfaction. How I missed my dear husband at the association; but I felt that the everlasting arms were underneath me. O for such love and mercy how can I be thankful enough! "O give thanks unto the Lord, for he is good, for his mercy endureth forever." I have many kind friends who sympathize with me, for which I feel thankful.

The departed was a grandson of Elder Thomas B. Montanye, who was pastor of the Southampton Church from 1801 to 1829, in which year he died. I shall soon follow my dear husband. May I be prepared for the solemn change.

ANN M. FETTER.

SOUTHAMPTON, Pa., June 15, 1891.

DEAR BRETHREN BEEBE:—I inclose to you the above notice for publication in the SIGNS. I will add a word to say that in the death of Mr. Fetter the church has lost a firm and faithful friend, and the neighborhood a highly esteemed and valuable man. I heard him relate his experience about eight years ago, and was satisfied that he was a subject of grace; and his conversation when I called upon him during his sickness was very satisfactory. At his funeral Psalm cvii. 1 was read at the request of our dear sister, and Job i. 27 at the request of the son, and both Scriptures were referred to in the remarks that were made.

SILAS H. DURAND.

MEETING NOTICES.

We have agreed among ourselves to put our meeting for the fourth Sunday in June over until the fourth Sunday in July, on account of the association, so that there will be no meeting at May's Mill on the fourth Sunday in June.

J. MAY.

YEARLY MEETINGS.

THERE is a yearly meeting appointed to be held with the Old School Baptist Church of Halcott, Greene Co., N. Y., on the first Saturday and Sunday in July, 1891.

J. H. SCUDDER.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 8, 1891.

NO. 27.

CORRESPONDENCE.

NASHVILLE, Tenn., April 8, 1891.

ELDER JAMES WAGNER—VERY DEAR BROTHER, AS I HOPE, IN CHRIST:—I have been thinking ever since I read your communication in the SIGNS of March 4th, the present year, that I wanted to write to you and tell you how it has comforted and edified one who has been reading the Scriptures some, and meditating on the works of creation, and the Almighty power that spoke all things into existence—the power that upholds all worlds, and has marked out their course, so that they move on, and will continue to move on in their appointed spheres until the end of time. What a sublime subject for a poor, ignorant worm of the earth like me to attempt to speak of! But I could not get rid of the desire to tell you what a change has come over me in regard to this subject, which seems to be agitating the dear Old Baptists so much of late.

"Predestination." Let us have it without any prefix; it is strong enough by itself, since it is supported on all sides by the inspired record, the Scriptures of divine truth. The word seems to me to be absolute in itself. "Predestinate, predetermine," is what our English definition says. So if God predestinated all things he predetermined all things. Acts iv. 26-28: "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 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." But some good brethren say, "He has predestinated all things that pertain to the salvation of his people, his elect." O how many of his poor, afflicted little ones have been persecuted and hunted down by wicked ones, until made to see their own helplessness, and to cry unto their God to deliver them from their enemies. It makes them strong in their trust in him, who has all power both in heaven and in earth, and rules all things after the counsel of his own will, for their good and his glory.

When I used to hear you preach, and (as you say) get a little deeply into this doctrine, I could not understand it; and when I joined the Baptists in 1866 I could not say that I believed in predestination, for I did

not understand or know much about the Scriptures; but there was this one thing I think I did know, that if I was saved it was by the grace and mercy of God, and not anything that I had done or could do of myself. I am in the same helpless condition to-day, but not without a little hope, which sometimes seems sufficient to land me safely over the river into the promised land; especially when I can feel the assurance that his everlasting arms are all around and under me, and not one trial, not one temptation, shall come to me but what he has made a way for my escape. O what a loving Father (if I am one of his children), to do all this for me, and that before time was, or my being had an existence in Adam, the father of all the human race.

I have often wondered to myself why it was, when I was made to believe in predestination, that I should believe in it so different from those whom I have been mostly associated with, even some dear brethren. I say dear brethren in all good conscience, for they are dear to me. I love them for the truth's sake, and because I believe they belong to the blood-bought family of our blessed King and Savior. Notwithstanding we do not see alike in all things, it does not destroy my fellowship for them. There is just one thing about it, to my understanding. God is the supreme and only power that rules both in heaven and on earth, and is the only life-giver and life-taker; or else there is some other power equal to him, which does all that he does not do, which I cannot believe when I read such testimony as this, "The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4. Again, "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6. The forty-fifth chapter of Isaiah, it seems to me, clearly sets forth his work, and the purpose of his work—that all things were made for his own glory; and shall we, his creatures, question or deny the justice or right of him to do as it has pleased him with his own? Must we say to him that formed us and gave us breath, Why didst thou make us thus, to be tempted of the devil, and to be led captive at his will? I say, Dear Lord, make me humbly submissive to thy will, and lead me and direct me in the way thou wouldst have me to go. I would ever pray for the sweet assurance that it is "even so,

Father; for so it seemed good in thy sight." Some have said to me, "If I believed as you do I would not try to do right, as all I might do would be the will of God." Well, I say, if you could go on doing sinful things, and be at ease, and feel no remorse of conscience, if you do enjoy the pleasure of sin, it can make no difference to you; but to every true born child of God it is different. He has had his fill of sin, so that he no longer loves it; but on the contrary, everything he does that he knows is wrong is as a thorn in his flesh. Even his thoughts worry him, because they are sinful. He has an intense desire to get free from wicked thoughts; but, alas! here is the warfare. His carnal mind is at war with the spiritual mind, and he will so remain while in the flesh; but thanks be to God, we shall come off more than conquerors through him that loved us and gave himself for us. Blessed hope of the poor, faltering child of grace. It is not what he must do, but what has been done for him. The work was completed when on Calvary's mount those wicked hands crucified and slew the dear Lamb of God. He said, "It is finished." The work is done. The capstone was laid upon the temple when he bowed his head and died for the sins of his people. Foreordained and predestinated before time that such a wicked deed must be done, it must come to pass. I cannot see it otherwise.

Dear brother, the time has been when I could not so understand it. I have been sorely tried. Sometimes I have thought that I would ask the church to drop me, for I did not believe in predestination. I could not see it, and felt that I was acting like a hypocrite to be living and communing with a people who believed a thing that I could not understand. I thought they had been taught as I had not, and I had professed a thing that I did not know anything about. I tried to throw away my little hope, but could not. I read the Bible, but it was a sealed book to me, so I quit reading it. I was seldom situated so that I could go to hear preaching. Right along here, in this midnight darkness, groping my way, feeling and trying everything that had ever come to me, from my first recollection up to that time, through all the dangers and trials too numerous to mention, the persecutions of the wicked, who sought to slay me, a way was made for my escape. I looked around me, and what did I

see? It was predestinated to be so, and I believed it; and it has been a comfort to me ever since, when I can feel that it is a loving hand that gives to me my portion. No matter how bitter, it has its sweet. Trials are hard to bear; but when they bring us humbly to the foot of the cross, O what a sweet resting place! O that God's little ones would bear with each other. If there are those who cannot see alike, and by a mild, brotherly talk together neither can make the other see as he does, may they remember that we all belong to one family, if so be that we are in Christ. We are bought with a price; and he that bought us has said, "Little children, love one another." If we love one another we will be very careful how we hurt each other's feelings; and it is certain that if God does not give us to understand, all the arguments which man can invent will avail nothing. All the light we get must come from God. I believe that he reveals portions of his word to his chosen ministers to preach to his people; but unless he gives to the hearer an ear to hear it is no food to him.

I will bring this scribble to a close. I had no thought of writing so much when I commenced, so please excuse me for trespassing on your time. Give my best love and regards to sister Wagner and all your family, and in your prayers remember your unworthy sister, if one at all,

SUE J. HICKERSON.

P. S.—Dear brother, you will see from the date that this letter was written some weeks ago, but I was undecided as to sending it to you. Since reading your communication of April 29th, it is so perfectly in harmony with my understanding of the Scriptures that I have read it again and again. I also read the book of Job, and also the sixty-eighth Psalm, where David declares that God did send evil angels among the children of Israel of old. They too did limit the Holy One of Israel, the almighty Jehovah, who made all things. "He took them by the hand, and led them out of Egypt." He made his own people to go forth like sheep, and guided them in the wilderness like a flock. He led them safely on, so that they feared not; but the sea overwhelmed their enemies. Yet they tempted the most high God; and kept not his testimonies. So it is to-day with his people; and behold the distress among them, the divisions of churches, the heresies that have crept in and led

captive some of his little ones. We are all suffering on account of this loose discipline among our people. I believe the chastening rod will come down heavily on the disobedient children of God. I believe it from bitter experience. But, thanks be to God, he knows that we are but flesh, a wind that passeth away, and cometh not again. He being full of compassion, forgives our iniquities and destroys us not. To him all the praise, honor and glory be given, now and forevermore.

One or two brethren and sisters, who are readers of the SIGNS, heard me express my desire to write to you, and they requested me to do so through the SIGNS; but I did not feel that I could write a letter for publication. I will just send it to you; and if you think there is a word in it that will do any one good you can do as you think best with it, and all will be right.

S. J. H.

PHILADELPHIA, Pa., April 29, 1891.

ELDER S. H. DURAND—VERY DEAR BROTHER IN CHRIST:—I cannot tell you why I feel impressed to write to you. Indeed, I think I feel that every impression which comes to my mind is (as to its source or moving cause) unfathomable and unsearchable by any natural method to which I could have recourse. As the dear Lord enables me to look beyond things earthly, into the vista of the mystery of his endless, wondrous love, I feel to exclaim, "The Lord God omnipotent reigneth." His sovereign hand of wisdom directeth my every thought and act in such a way as to work good to them who are the called according to his purpose, and to show forth the praise of the glory of his grace manifested in me; not because of any merit which I possess above any other of Adam's fallen race, but because of the good pleasure of his will. He has vouchsafed unto his people the same precious love wherewith he hath loved them; therefore "we love him because he first loved us." By the same sweet influence we are enabled to love one another with pure hearts fervently, and perhaps one more than another, as the grace of God bearing the precious fruit of the Spirit is manifested in them to our enlightened eyes. I have heard that one of our preachers once said in the pulpit, "I have brethren, dear brethren, and very dear brethren." While this is true, I think, with all God's children, it is also to them a source of much anxiety of mind and bitterness of soul; at least that has been my experience. I have asked my soul, Soul, why do you make a distinction in the exercise of your feelings toward your brethren? In answer to this I must (as in all things else) go back to that passive, endearing trust in him who exerciseth me according as he seeth fit. Then do I realize that my feelings, as well as my thoughts, are under the control of the power of God and the wisdom

of God. Just at this moment thoughts come to me like this: You are impressed to write to brother Durand because lately, under the sound of his voice while preaching, you have received sweet consolation of the Lord. Your heart has been uplifted as he opened up the vast wealth and richness of the Scriptures to your wondering mind as he preached Jesus. How sublime, and yet how simple, were the thoughts (to the understanding heart) which were presented to you, and which you presented to us, on the last evening you spoke at our house, on the subject of the pathway of the Christian through the troublous journey of this life. I could not help feeling a burning desire that I might be enabled by God's sustaining grace to walk in that way steadfastly and unswervingly; and while I am convinced of the many trials and sore afflictions that await and encounter the weary, buffeted pilgrim, the pitfalls and wily snares of Satan, the stones of stumbling and the desires of the flesh, yet there are moments in that pathway as we travel along which are to us seasons of joy unspeakable, which we would not exchange for a whole lifetime of ease and comfort to the natural body. You, dear brother, have passed through many seasons of such blissful peace of soul and unalloyed happiness, as I hope a few have also been allotted to me, when the glory of God in the face of our beloved Redeemer was presented to our enlightened understanding, and shone round about us with such refulgent brightness that there was no more spirit in us, but the spirit of rejoicing; and now, having seen Jesus, we remember that in all the way as we walked along, and our eyes were holden, how our hearts burned within us. As Jesus reveals himself as our salvation we are able to understand something of how he, who for us took upon himself our flesh and blood, was yet without sin; because he was conceived of the Holy Ghost, generated in the bowels of a virgin, of the seed of Abraham, conceived of the Holy Ghost, and born of God. By a knowledge of this, through the teaching of the Holy Spirit, we are enabled to realize the meaning of the words of the apostle, "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." We as the children of Adam, having implanted in us that incorruptible seed, which liveth and abideth forever, by the conception of the Holy Ghost, are quickened into divine life, born of God, as Christ was born of God; and although we are still tenants of these vile, corruptible bodies, our life is hid with Christ in God, and we cannot commit sin, because we are born of God. Yet with the flesh we serve the law of sin. How inconceivably great is the mystery of godliness! We rejoice in it as a mystery; for none save those who are born of God can see that it

is a mystery at all. How wonderfully did the Lord bless the proclamation of the gospel, as uttered by both brother Purington and yourself, at the funeral service of Mrs. Deal, in Frankford, to the comfort and consolation of the mourners in Zion who were privileged to be present. I have heard from different sources how the good seed which was sown took root in the fallow ground of the hearts of many, bearing precious fruit to the glory of God, and to the singing of songs upon the mountains of Zion. Memory recalls other precious seasons in the recent past when the Lord has blessed you to the comforting of my soul, for which I hope I am thankful to the heavenly Giver of every good and every perfect gift. There is so much of my time that I am under the dark cloud of woe pronounced upon them who "are at ease in Zion." O so empty, lifeless, barren, asleep on the very borders of the enemy's camp. As sister Mary Parker said in a recent letter, "Not dead, I hope, but empty." I try to think of him who has already delivered me out of six troubles, and I am utterly powerless to think a good thought. I try to read, and immediately my mind wanders away off into Egypt. I mourn because I cannot mourn. I arouse, perhaps, for a little moment, and lapse again and again more hopelessly into thoughtlessness and non-entity. I sigh, but cannot shed a tear. My heart seems as adamant, and I wonder if there is any one like me; and when I do find one who in telling me of his travel tells my own experience, how I do rejoice that I am not alone. Fountains of living water spring up in the parched wilderness of my soul, and my heart is ready to sing, Lord, thou hast been my dwelling place in every stage of my journey. Sometimes circumstances which follow the proclamation of the word will cause me to enjoy its sweetness, when at the time it fell upon my natural ears dull and lifeless. I remember such a circumstance which occurred to me a few years ago at Southampton during an association. I had been listening to the preaching all day with a dull and listless state of mind, and was on my way home, passing your house, when I heard your voice call out to me joyously and loudly, "Wasn't it precious!" That awoke me to a sense of my stupor, my mind went into action at once, and that was a starting point of one of the sweetest and most refreshing seasons of enjoyment that I had experienced in a long time. First my mind said, It was precious to brother Durand, for his voice and his animation declared it; but was it precious to me? No, I could not say that it was. Why was it precious to him and not to me? We both heard the same words spoken. He evidently was in the Spirit upon the Lord's day, and hungered, and it was food to his hungry, receptive soul; while I, upon the other hand, was in "Crete," neither hun-

gry nor thirsty. Your joy and gladness of heart sent warmth into my cold, dull heart; and after that, on my way home, as the refreshing to the cow, after she has been grazing under the sun's hot rays, when she lies down under the cool shade of a friendly tree and chews the fruit of her labor, so on my journey those sermons of the day came richly to my soul, and O what satisfaction and peace of mind! I think that many times since I have tried to thank the dear Lord that he put that salutation in your mouth for my benefit. There seems to be in you, dear brother, such a trustfulness that the hand of the Lord continually overshadows you. I often feel to desire that I too might more trustingly rest in his precious and sure promises, more fully realize the wonders of his amazing grace, and more deeply feel the anguish of heart which attends the saints in their fellowship in the sufferings of Christ.

I have extended this letter to an enormous length, disconnected as it is; however, I will make no excuse for it, because if I could have done better I would. Out of it all I think I have learned the reason (which I could not tell in the beginning) why I was impressed to write to you; and this is the reason, because the Lord has lately been directing my mind in retrospect to times, delicious times, when he has blessed your ministry to the comfort of my soul.

With love to sister Durand, sister Bessie, yourself and the children, I am, as ever, sincerely your brother,
B. F. COULTER.

ROSEBUD, Texas, April 16, 1891.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—Although I have never seen you, I feel as though I had, and had heard you preach. I have read your writing in the SIGNS OF THE TIMES for the last two years, and can say that my feelings are in full accord with the doctrine advocated by you. I know that you have never seen me, nor ever heard of me; yet I presume enough on your good feelings, and love to write to you. I want to tell you some of my feelings, doubts and fears.

"I am so vile, so full of sin,
I fear that I'm not born again."

If I ever received a hope in this life it was when I had just passed my seventeenth birthday. I was then living in Illinois, and was attending a protracted meeting (Missionary Baptist), but was just going for fun. Before that time I had never seen myself a lost and ruined sinner, condemned before God. I had always been taught that I could repent and believe at any time; but while attending that meeting (as I said, for fun), all at once the funny part disappeared, and I saw myself the most vile of all God's creatures, a sinner justly condemned before a just God. I can hardly tell how I did feel. This I know, I felt that eternal banishment from the God of heaven and earth was my doom, and

I could say that it was just and right. I thought I had sinned away the day of grace, and that there was no mercy for me; that, pray as I would, it would do no good, for my doom was fixed and sealed. I felt that I might live on in the flesh for years, knowing all the time where, when I left this world, I would be sent. I went on in that way, and endured mortal agonies for four days and nights, trying to pray all the time; but it seemed that my prayers did not rise above my head. All at once this Scripture came to me with great force, "Son, be of good cheer: thy sins are forgiven." That gave me great comfort, but the burden had not all gone yet; but I could rejoice to feel that there was hope for one so vile as I. Then there was another Scripture that gave me comfort, and that is, "I came not to call the righteous, but sinners, to repentance." Surely, thought I, there is some chance for me; for I could see myself a sinner of the deepest dye. I went back to the meeting; and that night when the preacher called for mourners I went up and made a profession, and was received, and when the meeting closed I was baptized, with seven others. Then I began to read the Bible, and to ask of him who giveth all things for light and understanding; and I think in a measure it was given me. After I began to read I found that the thing of working ourselves into favor with God would not bear inspection; for my experience told me that I had never done anything good, and that it was grace, free and unmerited grace, that had saved me, if saved at all. I am taught, if taught at all, that it is by grace I am saved, through faith; and that not of myself, but it is the gift of God. Then, if it is the gift of God, it is not of works. I found that I could not harmonize the Scriptures with the work system. I could not see how dead men could work; and I found that the sinner was called dead, and that he had to be quickened or made alive before he could work. All that time I was filled (and am yet) with doubts and fears. Then another trouble came. I felt that I had been called to stand upon the walls of Zion and proclaim the glorious liberty of Christ; still I could not believe that one so vile could be called to preach. While I was in that way the church which I had joined went down, and I came to Texas, and my impressions to preach left me almost entirely. I would not join the same denomination any more, for I could not believe as they did; so I drifted about until 1888, when the Old Baptists held an association near where I lived, and I went to hear them. Then for the first time in my life I heard men preach what I had believed for about nineteen years, and I felt like I wanted to live with those people; so I offered myself, and gave the reason of my little hope. They took me in, and my wife and I were baptized by Elder John Weeks on

the fifth Sunday in September, 1888, in Navarro Co., Texas. Then the impression to preach came back to me stronger than ever, and I tried a few times to talk in public. In September, 1889, the church gave me liberty. Then I left there and went to Freestone County, where I would meet with the brethren, and sometimes would try to talk. The first of 1891 I moved to this (Falls) county. There are no Old Baptists here, so I do not get to hear any gospel sermons. I only have what I get through the SIGNS OF THE TIMES. O, my brother, I do get so hungry to hear a sermon; but, as Paul tells us, all things work together for good to them that love God, to them who are the called. If I am one of the called I know it is for my good that I am where I cannot hear his servants; but there is one thing given to every one of God's little ones, and that is to go to him for food, who giveth liberally and upbraideth not. I thank God that he cares for his little ones, and upholds them, and guides and comforts them, whenever and wherever they go to him and ask him in the right spirit and manner. He has promised that he will be with us, and will not forsake us. He also says, though he give us the bread of adversity and the waters of affliction, that our teachers shall not be removed, but our eyes shall behold our teachers. What a comfort to think that wherever we be God is with us, to watch over and take care of us. If we are born again, and have the righteousness of Christ imputed to us, then ought we not try to walk worthy of the vocation wherewith we are called, looking ever to Jesus, the author and finisher of our faith, and take heed to the commandments which he has laid down for us to follow? Ought we not study to show ourselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth? Should we not stand firm, and earnestly contend for the faith once delivered to the saints? Above all, should we not love each other, and each esteem others better than himself? Should not the strong bear the infirmities of the weak? I know that I do love those people called Old Baptists, and I cannot help it; but it is a mystery to me at times why they think anything of me, for at times I loathe myself. I can hardly think a good thought, much less do a good deed. I think very often, Is there any one like me? Is there one so vile and full of sin? Is there any one filled with doubts and fears like me? At other times Jesus says, "Peace be unto you." Then what joy fills my poor heart, and I can say, with the poet,

"So shall my walk be close with God,
Calm and serene my frame."

Then I feel like saying, as did Paul, "I press toward the mark for the prize of the high calling of God." I feel that I will just go on, and never doubt again; but, alas! how soon I am groping in darkness, doubting,

all of fears, and calling, as Peter did, "Lord, save; I perish!" Then again Jesus stretches forth his hand and holds me up, and I am made to rejoice with great joy. Then I can feel to say, with Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Blessed be his holy name, the crown is not only for me, but for all that love his appearing. If we loved him when he appeared to us, when we were dead in sin, and said, "Thy sins are forgiven," then that crown is for us; and when these vile bodies shall be raised in the likeness of his glorious body we shall wear that crown. O what a glorious thought, that in the morning of the resurrection, when the trump shall sound, and those who are asleep in Jesus shall awake and come forth, we shall be caught up in the air to meet the Lord, and shall be carried home to glory, ever to be with Jesus, and sing the song of triumph eternally.

I will close. I have not written as I intended, but it is not in man that walketh to direct his steps. I wanted to ask you to give me your views on a portion of Scripture found in 1 John v. 16. If you have any light on it you will confer a favor on one who wants to know the truth by writing to me, either directly or through the SIGNS. Hoping you will forgive me for trespassing upon your time, I subscribe myself your unworthy brother, if one at all,

D. N. POPE.

P. S.—If you think there is anything in what I have said that would be any comfort to the household of faith you are at liberty to send it to the SIGNS.

D. N. P.

GRANDVIEW, Texas, March 23, 1891.

DEAR BRETHREN EDITORS:—I thought I would write you a few lines to let you know that I have received my paper, which I ordered a few days ago, with five other names. I am well pleased with the SIGNS. I have been reading it almost all my life, although not a subscriber until now. I love to read the rich communications of the brethren and sisters. It does my soul good to have them tell the things I know; and as I love to read their experiences, I will try to write of my own.

At a very early age I had serious thoughts about death and my future existence. I would make promises that I would do better, but would soon forget those promises, until sickness would come. Then I would be filled with fear, and would vow again to do better; but when I would get well all my vows would be broken. Thus I went on until I grew to be a man. I went into the army when the late war first began. My good old mother gave me a Testament and told me to read it, which I often did; but I was in bad company, and soon got so that I

liked it well. I got to swearing as much as any of them. After the war was over I still went on in this way, until the year 1866, when I hope the Lord showed me that I was a sinner. I thought I was the greatest sinner that ever lived, that I had sinned away the day of grace, and it was too late for me to be saved. Yet I would try to pray, but all I could say was, "God, be merciful to me, a sinner." I wanted to read the Bible, but had none. The Testament my mother had given me I had lost. I then lived fifteen miles from my parents. My father was an Old, Predestinarian Baptist preacher. I wanted to see them, so I went, and they and the children were glad to see me. I tried to keep all my troubles hid from them. During my short stay with them I told my mother I wanted a Testament if she had one to spare; so she gave me one. I turned my face from her, for fear she would see the tears that would come into my eyes. I took my leave of them all and went home. While on the road I would sometimes look into the Testament to see if I could find any promise to such a poor sinner as I was. I found the place where Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But I never found any rest by looking at these promises. Then it seemed like it made me feel worse, for I did not think I was the character Jesus was calling. I would often go off by myself to try to pray, but my prayers seemed to rise no higher than my head. One day while I was ploughing in the field, being alone, I saw myself a sinner in the sight of God, as naked as Adam was when the Lord called him. I then saw that I was a sinner by nature as well as by practice. I tried to pray for mercy, but found none. I would be reading during all my spare time, and would sit up late at night. About this time there was a great stir among the Baptists where I then lived. I went to their meetings, and they got to calling for mourners in that part of the country. When an opportunity was given I went forward to be prayed for, and many others went at the same time. But all this did me no good; yet I continued going to their meetings. One evening I went to the meeting, and while sitting in the meeting house I thought there never had been such a sinner as I was. I thought I never had been a mourner of the right kind. While I was there I could not shed a tear. I looked all around me and thought that all were good and just. At that moment a voice seemed to say to me, "Friend, how camest thou hither, seeing thou hast not the wedding garment on?" I got up and went out into the woods; but I was under such a sense of condemnation that I could not utter a word of prayer. I went back into the house, and it seemed all I could do to keep from falling. I got to a seat

and sat down, but not a tear could I shed. It seemed that my case was sealed. I thought my sins had nailed the Savior to the cross. I thought God was too just to forgive such a sinner as I was; yet my inmost cry was, "O Lord, save, if it be possible." Just at that time, when all hope seemed to be gone, I heard a voice that said, "Stand still, and see the salvation of the Lord." At the same time it seemed that something started on my right side and rolled across my breast and to my heart. At the same instant it seemed like something fell from my eyes. I felt like my burden was all gone, and in a way I did not know. I felt for my burden, and tried to get it back; but I could not mourn. After awhile they began to call for mourners, when some one came to me and insisted that I should go up to be prayed for. But I shook my head and sat still, and did not raise my head while their meeting was going on. When the meeting was dismissed I got up and started to go out of the house, and it seemed like my feet hardly touched the floor. I had never felt so light in my life. I met a young preacher before I got to the door, who seemed to look prettier than any one I had ever seen, and I loved him better than I had before; and so it was with all I saw that night; but I said nothing to any one until I got home. My old uncle went home with me, and while we were putting up our horses I told him what a change I had felt. He told me to examine myself, and said he thought I had experienced a change. The next morning I opened my Testament, and the first words I saw were, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me." It seemed like these words did me good. I had read them before, but I could not understand how it was that John in prison would call two of his disciples to him and send them to Jesus, saying, "Art thou he that should come, or do we look for another?" when it already had been revealed to him that on whom he should see the Spirit descending in bodily shape like a dove, the same was he that should baptize with the Holy Ghost and with fire. I then saw that John had doubts like we have. But now here he receives again from Jesus a message. O! was it not good news to John in that prison? I want to say to all the writers for the SIGNS, that I am often in the dark, and cannot decide whether it was the Lord who was with me; but when I read their rich communications it cheers my soul, and I am made to sing as did Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God

my Savior. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him from generation to generation."

Very soon after I received a hope I went to the church and told a part of what I have here written. I was received and baptized, in company with seven others. They all proved good members but this poor old sinner, who cannot see any good in himself. I have rambled about a great deal in Texas, and have been in this neighborhood ever since the year 1879. Several times it looked like I was going to take a start; but suddenly I would lose all I had in some way. I have had three good horses stolen from me since I came here, which was a great loss to a poor man like me. Six years ago I bought a piece of land on time, and had two crops washed away. But all that was no sorrow to be compared with what I will now try to tell you. One year ago last September my little daughter, fourteen years old, was burned to death. I was twelve miles from home at the time. My oldest son got on a horse and ran to me; and strange as it may seem, when he got to me he jumped off his horse and said, "Here is your horse." The strangest part of it is this, that seven years before I had dreamed of seeing just such a young man running a horse of the same color, as well as saddle, and after dismounting said to me, "This is your horse." I had been wondering at my dream, but now it was plain to me. My son told me the sad story, and I reached home about three minutes after my little girl had died. It seemed like I could not bear the dreadful shock. But when my wife came and told me how happy she died, praising God, I was made to rejoice in all my sorrow. Thus joy and sorrow were mingled. From that day till this I have been thoroughly satisfied that it is the Lord who performeth the things that are appointed for me; and many such things are with him. In all my afflictions I hope I have been made to say in spirit and truth, It is the Lord that gives, and it is the Lord that taketh away; blessed be the name of the Lord.

I will close my badly written letter, hoping you will cast the mantle of charity over it; and if you do not correct it and publish it I will not blame you. Farewell.

Dear writers for the SIGNS, continue to write. Sow your seed in the morning, and in the evening withhold not your hand. I desire the prayers of you all. May God bless you all, and give you wisdom to write to the comfort of all the dear saints.

Yours in hope,

J. M. BERRY.

GLASGOW, Ky., May 10, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I send you a copy of a letter written by a beloved daughter of mine to a beloved sister (both in the Spirit and in nature), giving her a relation of a happy and glorious translation from the kingdom of darkness into the kingdom of God's dear Son. She had no thought of it being published when she wrote it; but I believe it will be read with joy and comfort by the little ones scattered abroad, to whom I send love in the Lord.

Your unworthy brother in hope of life,

J. A. NUCKOLS.

AT HOME, Feb. 22, 1891.

MY DEAR SISTER:—I received your dear letter yesterday evening. I am sure I was never so glad to hear from you before in my life, for I was lonely and sad, and yearned so much to be with some loved one that would talk to me of Jesus and his precious truth; and the earnest desires you expressed for me seemed to comfort me a great deal. Sister, I can never find language to tell you what I have suffered, nor what I have enjoyed in the last few weeks; but if you will bear with me I will tell you in my feeble way of what I hope my dear Savior has done for me. You perhaps will think it very strange that I want to tell you again, when you have already heard it; but it seems for the last few days that I can think of nothing but the happiness I enjoyed a short time since, and I sigh and mourn that I am so depressed in spirit now. I have for several years at times felt very sad about my condition; and nearly always, when I was in the presence of people whom I believed to be true christians, it seemed that their very countenances would condemn me, and make me feel that surely I was the vilest wretch upon earth. It seemed, too, that so many of my very dearest friends had such bright hopes of reaching a far better world when they were called from this, which made me feel that when I was separated from them here it would be final; for I felt that my doom was sealed, and that I could do nothing to change it in the least. O what horrible thoughts these were to me, that I should never meet my loved ones beyond the grave.

Three weeks ago to-day I read the SIGNS nearly all day. I remembered a sermon delivered by Joseph Irons, of England, from the text, "He maketh the clouds his chariot," which I looked for and read. I was never so touched with anything in my life. It seemed that my poor heart would melt to tears. I was so grief-stricken that I retired earlier than usual; and when I at last fell asleep I dreamed that I was at the entrance of the most horrible looking place that could be pictured. It seemed that I was in the very gates of hell. A terrible monster of a man demanded what money I had. I answered him

that I had none. Here I awoke very suddenly, and immediately these words rushed into my mind, "Pay me that thou owest." My sins came upon me like a mountain. Guilty! guilty! rang through my ears continually. I tried every way I could think of to rid myself of this terrible burden of guilt, but soon found that I was utterly helpless to do anything myself. I then tried to give myself up to God, for I felt that I could find relief from no other source. I could not help begging and pleading continually with him for mercy. I thought surely when day came I would feel better; but I was mistaken. I can never tell the bitterness and anguish I felt, for I could not find one moment's peace anywhere. I took the Bible, and thought perhaps I could find relief therein. I thought of no certain place to read, but carelessly opened it, and my eyes fell upon these words, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This gave me some relief, for I thought surely I had found my sinful life; and I knew if I had that God was dealing with me, and would bless me, and wash my poor, guilty, sin-stained soul in the cleansing blood of his only begotten Son. I soon began to think it was something else troubling me, for I could not see how it could be possible for such a wretch as I to receive such a blessing. I felt that everlasting ruin was all I deserved. I continued in this state of mind until late Wednesday evening, when I had half-way performed the duties of the day. I went into my room and sat down in front of the stove, feeling more quiet than I had ever felt before, when very suddenly I was perfectly overshadowed by the pure and spotless Lamb of God. It seemed that he was all around me, and so near me that if I had reached forth my hand I could have touched him. It seemed that I could see his precious blood flowing for the cleansing of my guilty soul. I was so amazed that I do not think I could have moved. The first thing I knew I was murmuring, Can it be possible that one drop of that precious blood was shed for such a wretch as I? I then experienced the sweetness in the name of Jesus. I then felt and realized that it is

"The sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus!"

Words could not tell you the humbleness and gratitude of my heart that evening. Tears of humble gratitude fell like a gentle rain, and would cease only for a moment or two, until long after I had retired for the night. I awoke the next morning feeling very much like I did the night before, and remarked at the breakfast table that I felt that my dear Redeemer was drawing me nearer still to him; but after awhile I became very restless and uneasy again, but did not feel the same burden of guilt that I had before. I continued in this way until after I

had retired Thursday night. After lying in bed a short time I became very happy, and so full of praise that I got up, lighted the lamp, and sang several songs. Then I retired again, and the loveliest sight that a poor mortal ever beheld I was permitted to see. Just above me it seemed was my beloved Savior, with a band of angels on either side, smiling down on me. O! the bliss, happiness and contentment of my enraptured soul at that moment could never be expressed. If ever a poor mortal experienced the sentiment of the poet who wrote,

"Not a wave of trouble roll
Across my peaceful breast,"

I did that night while lying there drinking such heavenly joy. My heart was so light and happy for two or three days that I did not have a single care. I would sing all day long old songs which I had known from my early childhood; yet they were new, for O the sweetness and beauty I could see in them now. I thought surely this was the happiest little home in the world; but it was too sweet to last, for soon a cloud arose, and I was cast into darkness. This is the kind of road that I have to travel most of the time, and it makes me feel very gloomy and sad at times.

Your sister in hope of a glorious resurrection,

ANNETTA C. OWENS.

BUTLER, Md., March, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The dear old SIGNS comes regularly and promptly to our office each week, like the shepherds who followed the star to the manger where lay the child born, the son given, rejoicing with hearts filled with the glad tidings of great joy. With "The sword of the Lord and of Gideon," the SIGNS seems to cut to the heart some who seem to employ themselves as did those of old who disputed with Stephen, saying that its editors and correspondents "speak blasphemous words against Moses and against God," when they so fearlessly contend for God's sovereignty, his foreknowledge and immutability, and call it "absolute predestination." We know that the holy, just and good law which came by Moses demanded full and perfect obedience. We also know that we are carnal, sold under sin, and are utterly unable to keep the holy law. The foolish Galatians, after being made perfect by faith, through the obedience and atonement of Christ Jesus, again turned to the works of the law for perfection, by and through the heresies of Judaizing teachers, who had perverted the gospel of Christ, and of which the apostles said, "If any man preached any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 9. These Judaizing teachers hold that the Mosaic law was given for man to keep and fulfill. The truth set forth by the apostle is, "The law entered

that the offense might abound." They call it the moral law. This great truth sets aside the Jesuetical and Pharisaical heresy and traditions concerning the law. In like manner modern perverters of the great truth of predestination, who in their blind zeal are trampling the glorious attributes of Deity under their feet, under the plea of making God the author of sin, surely do not see the fearful state they would be in, and must remain in, without a saving knowledge of God, and that knowledge based upon the predestination of him "who worketh all things after the counsel of his own will." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called."—Rom. viii. 28, 29. These "all things" embrace both the good and the evil of the past, the present and the future, until time shall end, and we shall see as we are seen, and known as we are known. What can be more comforting under our crosses, afflictions, persecutions, and all the trials that befall us in this life, than the assurance that our God is at the helm, guiding our destiny unto the end? O that blessed end, the haven of rest, where the wicked cease from troubling, where the weary ones find rest. For truly if in this life only we have hope, we are of all men most miserable; having here to eat the bread of affliction, and to drink the bitter waters of Mara; realizing day after day the truth of the predestination of our glorious Lord and Savior, who has told us, "In the world ye shall have tribulation;" but in him we have peace; the antitype of the tree which Moses cast into the bitter waters, and they became sweet. So we must have fellowship with Jesus in his sufferings, that we may be made conformable to his death. The apostle said, "We glory in tribulation also." Why, Paul, how can you do that which is so contrary to nature? My elder Brother, with whom I am an heir and joint heir, was cast into these bitter waters, and has sweetened them; and it is glorious to be foreknown, predestinated, and called to follow him, to be counted of that number who are made worthy of this great favor. May the editors and correspondents of our old family paper, who are in agreement with the glorious gospel which it has advocated and ably defended for more than half a century, continue to write in defense of the glorious plan of salvation by grace, to the edification and comfort of the household of faith, and to the showing forth of the majesty, power and glory of the great God our Savior, assuring the tempted and fearful ones of their security, who are kept by the power of God, by grace, through faith, ready to be revealed in the last time.

From your well-wisher and friend,
THOMAS H. SCOTT.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, convened with the Abington Church, at Justus, Lackawanna Co., Pa., June 17th, 18th and 19th, 1891, to the churches of which she is composed, sends greeting.

DEAR BRETHREN IN THE LORD:—As a custom that has long been ours as the people of God to follow, to send an annual epistle of love and fellowship to you, we attempt to do so at this time, by calling your attention to a portion of sacred and divine truth recorded in the 33d chapter of Deut., and 28th verse, which reads as follows: "Israel then shall dwell in safty alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." In this chapter is a record of the blessings wherewith Moses, the man of God, blessed the children of Israel before his death. This declaration concerning Israel is a conclusion drawn from and based upon those wonderful and glorious sayings relative to the children of Israel, and to them it is spoken exclusively, and not to the nations of men generally. We cannot conceive that any others but the children of Israel alone could feel interested or anxious about it. Now we, as the spiritual house of Israel, are assured by the Scriptures of truth that Israel according to the flesh is a figure or type of spiritual Israel; and we read in the seventh chapter of this same book that "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. 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 boundmen, from the hand of Pharaoh king of Egypt." To this people he gave laws and ordinances, to be kept and obeyed; and in obeying them they should be blessed with all temporal or earthly blessing, such as being victorious over their enemies, receiving abundantly of the rich harvest of their fields, &c. But if they did rebel against the commandments of the law thus given them, the opposite was their lot, blasting and mildew, no herd in the stall, the enemy should put them to flight, or make them sore afraid. But in neither blessings nor cursings was anything eternal promised or threatened. Truly this was a fleshly people. They had a worldly sanctuary, and carnal ordinances, consisting in meats and in drink, in divers washings, &c. They were to dwell alone, not to be reckoned among the nations. And as it was with Israel then naturally, so it is with Israel

now spiritually. As the eternal God is their Savior and Redeemer, their Prophet, Priest and King, he has said unto them, as his chosen people, "Fear not: for I have redeemed thee: I have called thee by thy name, thou art mine." They, too, are to dwell alone religiously. They are forbidden, as the people whom God has chosen to salvation, to bow before or worship any God, but Jehovah alone; and as the Lord has abundantly blessed the provisions of his house, to the satisfying of the poor with good things, there is no need for than to seek another brotherhood by connecting themselves with any of the secret societies of our day bearing the name of religion. But remembering the voice of the Lord, and the witnessing and sweet whispers of the Spirit within, "go ye not after them," can we all most gladly and readily, as the chosen spiritually of God, dwell alone safely and securely; for thus has God commanded us. Now this "dwell" implies more than a temporary stay. But with David can each one of the trembling ones of the fold say, "Here will I dwell forever;" for here is where Jesus says he will dwell; and in his presence is fullness of joy. The doctrine, laws and ordinances of this house of the Lord suit the appetites of this chosen generation. There is no faulting Jehovah because he manifests his divine sovereignty in choosing from the lost race of man a people for his name. They cannot fear he will become the author of sin by working all things after the counsel of his will, but are glad by his own power he can and does hold in complete subjection wicked men and devils, so that even their wrath and rage shall praise him. So

"Their steadfast soul can fear no more
Than solid rocks when billows roar."

Truly, then, Israel not only may, but shall, dwell in safety alone. "The fountain of Jacob shall be upon a land of corn and wine [the gifts and graces of the spirit]; also his heavens shall drop down dew." As the name Jacob represents a vile person, a supplanter, that undermines, here most surely is the true type of all the people or Israel of our God, in their fallen, depraved, Adamic nature; and to such vile, ruined, lost, undone, justly condemned, guilty transgressors, is the joyful tidings of the salvation of God sent; and with unbounded, unspeakable joy can they sing this new song unto the Lord, He hath triumphed gloriously.

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

As it is written, "The Lord is in his holy temple: let all the earth keep silence before him." As the eternal God, he now (in a manifested manner) is the refuge of his Israel. As the signification of a fountain is the source from whence anything is

continuously supplied, so here we find the fountain of Jacob shall be upon a land of corn and wine. This is the fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness; and surely this would be a needless provision were they already sinless and clean. But, like Job, all these inhabitants are made to feel and honestly confess, "I am vile." "In my flesh dwells no good thing." And as the Lord spake to Jeremiah, saying, "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."—Jer. ii. 22. But from this continuously flowing fountain, which is our Lord and Savior Jesus Christ, wherein is stored all spiritual blessings, corn and wine, every grace and every gift flows in rich abundance; and that, too, without a price; and through the virtue of this provision of abundant grace the sins of Jacob are made white as snow, though they be as scarlet; and though red like crimson, they are as wool. As it is expressed by the apostle Paul, Col. i. 21, 22, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death [with this purpose in view], to present you holy, and [more yet] unblameable, and unreprouvable in his sight." O what a wonderful fountain is this! and says the humble believer,

"Here let me wash my spotted soul
From sins of deepest dye."

And the heavenly word declares, "Whosoever will, let him take the water of life freely." After the opening of this fountain to the faith of the poor, sensible, or quickened sinner, the heavens are no longer brass, nor the earth iron, but "shall drop down dew." His heavens, we may safely say, the heavens spoken of here, are provided by and are the property of the eternal God, and also by grace as a free gift, the property or possession of Jacob; for Jacob now is made to know he is joint heir with Christ; that he is Christ's, and Christ is God's. The Lord has often spoken in words like this concerning Israel, "I will be as the dew unto Israel." These heavens alone drop down dew; no others can. The legal heavens are no more to the church of God. The looking for the dew, the moisture, or any help, from legally observing the law of carnal commandments, can never bring the heavenly dew; for it always drops down from above the law, where Jesus sitteth on the right hand of God.

And now, dear brethren, we will continue our remarks no further on the text quoted, while we are sensible that much more is contained therein; which may the Spirit unfold and apply to our mind; and while discord and confusion, idolatry and false doctrine, abound in the world, may it be ours to love as

dear brethren, and abound in the fruit of the Spirit, ever contending for the faith once delivered to the saints; and when our race on earth shall be ended, may we, as the people predestinated to be conformed to the image of our dear Redeemer, receive the crown of righteousness that the Lord, the righteous Judge, shall give us at that day. Amen.

BALAS BUNDY, Mod.

G. W. GOODRICH, Clerk.

CORRESPONDING LETTERS.

The messengers composing the Che-mung Association, to the associations and churches with whom she corresponds, sendeth christian love and salutation.

DEARLY BELOVED IN CHRIST:—

We have once more been highly favored with that blessed privilege of meeting in an associated capacity those whom we dearly love and esteem for the truth's sake, and have listened with comfort and gratification to the unbroken testimony of those whom we believe God has placed upon the walls of Zion as watchmen, to declare the unsearchable riches of Christ; and they have preached with the demonstration of the Spirit and with power, knowing nothing save Christ and him crucified, as the way, the truth and the life; and they have commended themselves as able ministers of the New Testament, through him who strengtheneth us. We hope our messengers to you will be received in the same spirit of charity and brotherly love that we feel toward you. We desire a continuance of your correspondence, and manifestation of your love and fellowship. The next session of our association is to be held with the church at Burdett, Schuyler Co., N. Y., beginning on Wednesday before the third Sunday in June, 1892.

BALAS BUNDY, Mod.

G. W. GOODRICH, Clerk.

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EDITORIAL.

MIDDLETOWN, N. Y., JULY 8, 1891.

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

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G. BEEBE'S SONS.

MEN WHO HOLD THE TRUTH IN UNRIGHTEOUSNESS.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them."—Rom. i. 18, 19.

In this text the Spirit of truth moved Paul to assign the reason of his boldness in the proclamation of the gospel of Christ. This gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. The words of our text must be taken in the connection in which they are recorded, by which it is plain that the apostle is presenting the superior excellence of the doctrine of the gospel as the revelation of righteousness, in contrast with the legal dispensation, as the ministration of condemnation in which the wrath of God was manifested in the conviction of all men as sinners. That just judgment unto condemnation is revealed from the heaven of divine holiness; and it is against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. The condemnation of ungodliness and unrighteousness is applicable both in a temporal and in a spiritual sense. In that death which passed upon all men in Adam for that all sinned in him, the wrath of God is revealed as visiting upon them the just consequence of their transgression of the holy commandment of their Creator. However reason may cavil against this truthful revelation, there is no possibility of avoiding the execution of the wrath of God which is revealed in this just judgment. It is still true that "The living know that they shall die." With all the pride and enmity of the heart of man, none can deny this just sentence of God. The natural mind can be assured of this literal manifestation of the wrath of God.

Every pain and sorrow which afflicts the children of men is a proof that the wrath of God still abides upon the ungodly and unrighteous transgressors of his commandment. That revelation is individually experienced by all the sinful race of man; in that sense God has showed to them his eternal power and Godhead, even in the visible and material things that are made; so that they are without excuse. The justice of God is shown in visiting upon such ungodly sinners the awful judgments which are recorded in the following portion of this chapter. But it is

the glory of the gospel that "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." This salvation is deliverance from the wrath justly due to them in common with all the sinful family of Adam. In this deliverance the righteousness of God "is revealed from faith to faith; as it is written, The just shall live by faith." Reason cannot receive this revelation; because it is a spiritual exhibition of the things which God has purposely hidden from the wise and prudent, and revealed them unto babes. Faith is itself the fruit of the Spirit, and therefore it is capable of receiving the things of the Spirit. It is only through faith that the saints are enabled to rest in the salvation which is of God in Christ Jesus; and when they look at the things which are seen by the natural mind they are lost in unbelieving doubts and fears. The wrath of God against all ungodliness is then revealed in their own experience; and they are ready to sink in despair at the sight of their own pollution and vileness. In this condition they are prepared to rejoice in the grace of God as proclaimed by the gospel of Christ. Jesus saves his people from their sins, not only in securing their eternal life in himself, but in delivering them out of all their distresses in their subjection to vanity while sojourning in the body of this death. As he was in the church in the wilderness, and the angel of his presence saved them in all their perils and afflictions, so he is the present salvation of every believer in all the trials and temptations through which he leads his saints under the gospel dispensation.

The wrath of God is revealed from the heaven of his infinite holiness against all ungodliness and unrighteousness of men; and in that revelation judgment unto condemnation is already come upon all men as sinners in the sight of God. Yet that judgment cannot be known by any sinner until it is made manifest by the Spirit of truth who alone can reveal the hidden mystery of godliness. As the most brilliant light of the natural sun could never give sight to the blind, so this clear revelation from heaven is profitable only to those who have received the gift of life by which they are qualified to see and hear spiritual things. Therefore none of the princes of this world could recognize the embodiment of light and righteousness in the Son of God; with all their attainments in the letter of the Scriptures, the teachers of that law of Moses could not know the Lord of life and glory. The wrath of God is revealed in this ignorance under which the wise and prudent of this world are shut up. There is no clearer evidence of the love of God as bestowed upon a subject of his grace than the fact that he is made to know and love the truth. On the other hand, it is conclusive evidence that one is not manifested as a sub-

ject of that love when he is not conscious of the need of such salvation as is revealed in the gospel of the grace of God.

The revelation of the wrath of God is no more manifest to the natural mind than is the revelation of his love. That which is revealed can be received only by faith. It is not from the heaven of eternal glory that this wrath is revealed, but from that heaven of the justice and judgment which are the habitation of his throne. Finite intelligence cannot grasp the wonderful truth that the presence of God is the fullness of heaven to those who are reconciled to his holiness. That heaven is not a mere location. Whether in the whirlwind and chariot of fire with Elijah, in the fiery furnace with the three Hebrew children, in the inner prison with Paul and Silas, or with Stephen falling asleep under the murderous hands of the religious Jews, heaven is revealed in the presence of Jesus. The body of this death is the burden which forbids the present and permanent enjoyment of this heaven by the saints here in time; but it is certain that they who love this holy revelation now, are the same characters whom our Lord pronounces as already blessed. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 6.

In the reason assigned in the latter verse of our text the apostle shows conclusively that there is no excuse for the subjects of the wrath of God, "Because that which may be known of God is manifest in them; for God hath showed it unto them." In its application to the natural children of Adam, there is nothing more manifested to them than the eternal power and Godhead of the Creator. As charged in the connection of our text, even this natural knowledge was rejected by them; and they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and to creeping things." This is sufficient to stop the mouths of all who would claim that God has not dealt mercifully with all his creatures. Since man has rejected even the natural knowledge which is manifested in the things that are made, he cannot claim that he would have been more ready to receive the wisdom which God has hidden from the wise, and has made known exclusively by revelation of his Spirit. The total depravity of the carnal mind is demonstrated beyond controversy in the fact of the universal worship of idols, material or imaginary, by all natural men. There is no excuse for this proneness to idolatry, since even by the things that are made the invisible things of God are clearly seen, even his eternal power and Godhead. This is conclusive proof to silence natural reason.

There is evidently peculiar significance in the expression, "Men, who

hold the truth in unrighteousness." It is not clear how this can be applied to such as do not hold the truth at all. Certainly the persecuting Jews did not hold the truth while they were seeking the destruction of our Redeemer and of his doctrine. Nor does it seem consistent to accuse avowed opposers of the doctrine of God in our day with holding that truth in unrighteousness. It may seem strange that the subjects of divine favor should be guilty of such ingratitude as is involved in this charge, and reason revolts at the suggestion; but the inspired record furnishes ample evidence that there is no wickedness too vile for the saints to be involved in when they yield their members to the service of their fleshly minds. Even Paul himself was not above the need of constant watchfulness against the corruption of his carnal mind; for he says, "I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away."—1 Cor. ix. 27. But this subjection of the disciples to temptation was provided for in the everlasting covenant of divine mercy, in which it is expressly declared, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psalm lxxxix. 30-33. In fulfillment of this just provision of divine righteousness, the saints in all ages have been called to suffer the consequence of every departure from the narrow pathway of obedience to the precepts and example of the Lord. Indeed, the endurance of chastisement is one conclusive evidence given by inspiration, whereby the reality of the profession of the saints is divinely attested. "If ye endure chastening, God deal eth 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. 7, 8. Such is the deceitfulness of sin that it may even assume to find in the inspired record authority for the transgression of the commandment of the King in Zion. The tempter referred to the written word when he tried our dear Redeemer. When such temptation is met by the reason of the saints they will always be overcome. No other defence but the shield of faith is able to quench the fiery darts of the wicked.

When the natural mind even of the true born saint consents to hold the truth in theory, it will always claim that the doctrine of divine grace affords encouragement to continue in sin. Yielding to this delusion the saint is holding the truth in unrighteousness. The truth is only held in righteousness when the

effect of its manifestation is to lead the saint to deny self and follow Jesus. So Paul says, "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."—2 Tim. ii. 19. It is a base counterfeit of this seal which would claim the assurance of electing love as an encouragement to continue in sin. This is both holding the truth in unrighteousness, and changing the truth of God into a lie. The Spirit of Christ leads the saint to feel sin as a bitter grief and burden, so that he longs to be delivered from it, instead of seeking to make the grace of God an occasion for serving the flesh. In the manifestation of his wrath against the unrighteousness of his children, God knows how to chasten them, and how to deliver them. He never ceases to love them even when they rebel against him; but he makes their iniquities serve as his rod for their chastisement and reproof. Thus even in the salvation of his chosen people, the wrath of God is revealed against all their ungodliness and unrighteousness. No soundness in the letter of the doctrine of the gospel can secure the answer of a good conscience toward God, unless the fruit of the Spirit is manifest in the practical conduct of the saint. So James says, "Thou believest there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead, being alone." Living faith moves the saint to obedience to the commandments of the Lord. Any faith which fails to produce the fruit of love to holiness and to God, is no better than the belief which devils have. God will not leave his children to rest in such a false refuge.

The twofold application of this text, to the condemnation of the false pretence of worldly religionists, and to the carnally minded subjects of salvation, must be observed all through the text and its connection. It is impossible to state the truth of the subject in words which may not be wrested from the meaning designed; but if the sincere lovers of gospel truth shall be able to gather our understanding of the text, we are not so much concerned for the judgment of carping enemies. We have written in compliance with the request of a brother who wishes his name withheld; and if he or others feel to pursue the subject farther, we shall be pleased to hear from them.

INFORMATION WANTED.

WE are in receipt of a card from Cooper B. Land, requesting us to discontinue his paper; but as there is no address given we are unable to find his name on our list. Please give us your post-office and state.

OBITUARY NOTICES.

Martha Ida Williams departed this life August 14th, 1889, aged 17 years, 8 months and 10 days.

She joined the Old School Baptist Church at Liberty, but was taken ill, and was never baptized, although she desired to follow her Savior in that ordinance. She bore her affliction with much patience, waiting the call of the Master, which she said would not be long. She has left a father, mother, one brother and two sisters to mourn their loss, which we believe is her eternal gain.

E. K. WILLIAMS.

WOOLSEY'S COLLEGE, Tenn.

Mrs. Sally Coleman, relict of Ezra Coleman, and daughter of the late Elder Amos Harding, died in Middletown, N. Y., June 26th, 1891, of heart disease, in the 83d year of her age.

The deceased was the last surviving member of her father's family. She is survived by one son, one grandson, and a number of nephews and nieces. The funeral services were held on Sunday p. m., the 28th, and her mortal remains were deposited in the cemetery at New Vernon, where she had seen so many of her kindred laid away. She had made no profession of religion, but almost her last words were, "Praise the Lord."—Ed.

DIED—In the town of Greenville, Orange Co., N. Y., on Wednesday evening, June 24th, 1891, of cancer of the stomach, after much suffering, which he bore with patience and fortitude, **Mr. Joseph Manning**, aged about 76 years.

The funeral services were held at his late residence on the 27th, and were conducted by Elder Benton Jenkins; after which his mortal body was deposited in the cemetery near by.

Mr. Manning had never made a public profession of faith in Christ, but was a warm friend of the Old School Baptists. His funeral was very largely attended, which attested the high esteem in which he was held by the community in which he had spent almost all his days. He is survived by his companion and two sons (Ephraim and Merit C.), and a number of grandchildren. May the God of all comfort be the strength of their heart and their portion forever.—Ed.

SISTER Anna Mitchell Travis, who had attained the great age of nearly ninety-eight years, departed this mortal life at the residence of her daughter, sister Mary Wilkin, in this city, on Monday a. m., June 29th, 1891.

She was born in Newburgh, N. Y., Dec. 26th, 1793. She was married to Peter L. Travis, who died in Newburgh on May 20th, 1854. She experienced a hope in early life, and was baptized in the fellowship of the Baptist Church at Latintown, Ulster Co., N. Y., by Elder Perkins, when in or about her twenty-fifth year. On Nov. 25th, 1843, she and her husband were received as members of the New Vernon Old School Baptist Church upon a relation of experience, having withdrawn from a church which had departed from the order of the gospel. She and her husband remained members of the New Vernon Church until the Lord took them to himself.

Our aged sister realized the promise of God, "Even to your old age I am he: and even to hoar hairs will I carry you."—Isa. xlvi. 4. Also, "They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright."—Psalm xcii. 14, 15. The latter declaration was used as a text on the occasion of her funeral, which occurred on Wednesday, July 1st. Her mortal remains were taken to Newburgh and deposited by the side of those of her husband. She is survived by one daughter, our esteemed sister Wilkin, one step-daughter, Mrs. Eliza Hoose, four grandchildren and three great-grandchildren, who cherish the memory of a precious mother and grandmother. For, to her, to live was Christ, and to die was gain.—Ed.

"LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

The Lord has gathered in another of his precious jewels. He has called another one of his children home. He has taken another of his wearied, tried ones from his afflictions and toils, his doubts and fears, that were his lot while here in the flesh, his portion while here in this world, to the bright mansions of peace and rest in that world on high, in his own glorious presence, where there is fullness of joy at his own right hand, and where there are pleasures forevermore. There the wicked cease from troubling, and there the weary be at rest.

Our beloved brother, **Deacon William Miller**, departed this life at his residence near Edgerton, Platte Co., Mo., March 25th, 1891, aged 75 years and 25 days. His ailment, I have understood, was pneumonia, which followed an attack of "La Grippe."

The subject of this notice was born Feb. 29th, 1816, in the state of Kentucky, and came to Platte Co., Mo., in 1839. He was married in 1842 to Miss Susan J. Farris. Of this union were born six sons and one daughter, all of whom, except two sons, were at his bedside when he was called hence. He moved to Andrew Co., Mo., in 1844, returned to Platte Co. in the fall of 1863, and in the spring of 1864 moved to Colorado, staying there until the fall of 1867, when he returned again to Platte Co., Mo., where he remained until the close of his earthly career. Brother Miller joined the Old School Baptist Church called Mt. Gilead, in Andrew Co., Mo., in 1846, and was baptized by the senior Elder John Evans. When he returned from Colorado, and located in Platte Co., Mo., he became identified with the Old School Predestinarian Baptist Church called Unity, in that county, where he continued his membership, loved and esteemed, until his death, his wife also being a member with him. He served the church acceptably as Deacon for many years. The writer has been intimately acquainted with the deceased for nearly twenty-five years, being associated with him in church privileges and duties all those years, and can attest his soundness in the faith, his orderly walk, his godly conversation, his meek and quiet spirit, his love of the brethren and of the truth, and his bright and excellent example; for he was in high repute in the church, was loved and honored by his family and intimate acquaintances, and had a good report of them that are without, so that he was found blameless. I was not permitted to visit him in his last sickness, nor had I been for some time previous, but I have abiding faith that "our Lord Jesus Christ himself, and God, even our Father," hath loved him, and given him everlasting consolation and good hope through grace; and that he will comfort the mourning ones, binding up their broken hearts, healing and soothing their wounded and sorrowing spirits, and blessing them with the sweet comforts of his love.

"Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

He leaves behind to mourn his departure the wife of his youth, his loving and faithful companion of forty-nine years, his dear life partner in adversity and prosperity, in sorrow and in joy, four noble sons and a dear, excellent daughter, with their companions and children, quite a goodly number, with many other relatives, a large circle of warm friends, the church, the company of his kindred in the Spirit, the brethren whom he loved, as one who had passed from death unto life, and the poor, sorrowing writer, who is a full partner with them all in their great bereavement; but, dear companions in mourning, let us not sorrow as those who have no hope, "for if we believe that

Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Now in the hope "that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you," that we may ever be with the Lord, may we rest, and "comfort one another with these words."

"It is not death to die,
To leave this weary road,
And, 'midst the brotherhood on high,
To be at home with God."

R. M. THOMAS.

St. JOSEPH, Mo., June, 1891.

Ella M. Wyman, wife of Charles Wyman, died in Fairfield, Michigan, April 18th, 1891.

She was the only daughter of Mr. and Mrs. Henry Gaumer. She was born May 5th, 1862, and was married March 20th, 1887. Three years ago she was prostrated with measles, from which she never fully recovered. About the first of February she was the victim of "La Grippe," from which she suffered intensely, but bore her affliction with sweet, patient resignation and fortitude. Loving hands ministered to her every want, but all was unavailing, and despite their care and hopes she could not rally. Three children preceded her to the spirit land. The day before her death she called the family to her bed, and asked her father-in-law to pray with her. With her hand in his, as he knelt by her bedside, she joined him in fervent supplication to him who doeth all things after the counsel of his will. She kissed each one good-by, and, clinging to her husband, said, "Charley, I would like to take you with me." Seeing them in tears, she said, "Don't cry; I am so happy." I asked her if it were not better to be with her little Ethel. She said, "O yes." She referred to her dear little babe, for whom she had mourned with a mother's love, so tender and strong, that since its death she could never look upon a little one without weeping. She looked upon death without fear, and gave instructions about dressing her for burial. "O," said she, "the Lord is with me." It seemed as if she had seen the pearly gates of paradise opened to welcome her to the new Jerusalem, to that haven of rest which is prepared for the people of God.

A large concourse of friends attended her funeral, and all that remained of this precious one, whom we all loved so tenderly, was laid to rest in the cemetery at Weston, there to await the resurrection morning. Thus the family of our pastor, Elder T. J. Wyman, has been plunged into deep mourning, their only son being deprived of wife and three children. He is living with his parents. May our God, who is rich in mercy, bind up their wounded hearts, and make them submissive to his will in all things.

SARAH E. WYMAN.

MEETING NOTICES.

We have agreed among ourselves to put our meeting for the fourth Sunday in June over until the fourth Sunday in July, on account of the association, so that there will be no meeting at May's Mill on the fourth Sunday in June.

J. MAY.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

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NO. 28.

CORRESPONDENCE.

SPENCERVILLE, Ohio, June 7, 1891.

DEAR BRETHREN BEEBE:—I have been requested to send you the inclosed letter, showing how the Lord can direct his people, even when alone, in the ways of his love and protection. The writer is unknown to me, but somehow there is a bond of sympathy and affection for him that I sometimes find in strangers. May the Lord abundantly bless him, and all others in like loneliness, with his own precious presence and protection from evil. Humbly yours,
A. B. BREES.

GARDEN CITY, Minn., April 26, 1891.

DEAR BROTHER BREES:—I read your communication in No. 15 of the SIGNS, through the kindness of a brother who resides many miles away, and whom I have never seen; and in reading the communications contained in Nos. 14 and 15 I found some comfort in the feeling of kinship with those who in this world have tribulation. "In me," saith Jesus, "ye shall have peace." Your remarks on the doctrine of predestination seem so plain, and so consistent with the experience of the Lord's little ones, that I do not see how they can be gaid said. But, alas! we only see in part, and know in part. In me, that is, in my flesh, dwelleth no good thing. The carnal mind is enmity against God, is not subject to his law, neither indeed can be. When we study the inspired testimony, trying to make it harmonize with our natural or carnal minds, and strive to interpret its glorious truth in a manner that would be congenial to the old man, which we are instructed to put off, with his deeds, we forget that if we yet please men we are not the servants of Christ. We do not forget, dear brother, that when we saw the Lord he was high and lifted up, and his train filled the temple. Yes, his universal government was acknowledged then. His train filled the temple, and we saw ourselves undone, a man of unclean lips, and dwelling in the midst of a people of unclean lips. "Woe is me! for I am undone;" "for mine eyes have seen the King, the Lord of hosts." He weighs the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing. The nations are accounted as but the drop of a bucket with him. He doeth his will in the armies of heaven and among the inhabitants of the earth.

Yes, he worketh all things according to the counsel of his own will. He was before all things, by him all things consist, and by and for him they were and are created. He maketh even the wrath of man to praise him, and restraineth the remainder. He created the smith that bloweth the coals, and fashioneth the sharp instrument. He created the waster to destroy. He declares concerning his chosen that "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "All thy works shall praise thee, O Lord." Thy saints shall sing praises unto thee. As in the creation "the Spirit of God moved upon the face of the waters," and "God said, Let there be light," so in this case "all things are of God;" and the light, though not comprehended by the darkness in which it shines, has shined in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The work is all his. We neither received it of man, nor were we taught it, but by the revelation of Jesus Christ. No Sabbath School nor minister, nor human instrumentality of any sort, was in the matter. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That God who works all things according to the counsel of his own will (what is there left outside?) has declared by his darling Son, "All that the Father giveth me shall come to me." This is the Lord's doing, and it is marvelous in our eyes. "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." It is all in the divine arrangement, and man is as passive as he was in the choice made in Christ before the Adamic race had a being. In the immutable counsels of Jehovah we learn that Jesus was as a lamb slain from the foundation of the world, though "delivered by the determinate counsel and foreknowledge of God," and taken and slain by wicked hands about four thousand years afterward. The declaration from of old of those things which are not yet come to pass proclaims aloud the universal government of God. It extends to all events. He is the cause of all causes; and the infallible certainty with which he predicts and causes to come to pass shows that his will, decree or purpose is certain and sure, and that it

never was, is not, and never will be thwarted nor frustrated. Upon his immutable purposes and unchanging eternal love depends the salvation of his church, the purchase of the Redeemer's blood. Comprehending the end from the beginning, controlling all things, working all things, he declares, "All things work together for good to them that love God, to them who are the called according to his purpose." Even the hairs of their heads are numbered. Their sins were also numbered, and laid on One who was mighty and able to save. "Thou shalt call his name Jesus: for he shall save his people from their sins," is the inspired declaration. That his name was called Jesus is not disputed. Why should the second proposition be? "For the transgression of my people was he stricken." "The reproaches of them that reproached thee fell on me." He "was delivered for our offenses, and was raised again for our justification," that is, our vindication.

My dear brother, I shall never forget when I, a victim of justice, confessed my inability to keep the law, and my life was forfeited in its violation. I prayed God, as I thought, for the last time, "If there may yet be mercy for such a poor wretch as I, Lord, save, for Jesus' sake, a wretch condemned to die." I saw extended on Calvary's cross Jesus, "the end of the law for righteousness to every one that believeth." My load of guilt was gone, and the oil of joy was given for mourning; and I hope that I, a poor, unworthy sinner, was enabled by faith to offer an acceptable sacrifice, even the firstling of the flock. Herein is the righteousness of God manifested, from faith to faith. How often have our hearts burned within us when our brethren have related to us the dealings of the Lord with them, how he has led them about, and had mercy upon them. "There are three that bear witness in earth," and these three agree in one. Faith is not belief. No; it is the substance hoped for. We hope for a glorious, spiritual immortality. Faith is also the evidence. His Spirit beareth witness with our spirits. Then here is the faith from which and to which the righteousness of God is manifested; and this faith is able to overcome the world, and shall, according to the inspired record. It is the gift of God. The Spirit, the water and the blood agree in testifying to this glorious truth, and in one, even the

subject of grace, who is cleansed by the blood of Christ, who "through the eternal Spirit offered himself." Born of water and the Spirit, saved in the Lord with an everlasting salvation, preserved in Jesus Christ, and called into the marvelous liberty of the children of God, we have entered into rest from the works of the law. "On that same day was the sabbath." Those who have followed the Lord in his footsteps, obeying his word, becoming a member of his visible kingdom, I cannot see how one of these can interpret otherwise his experience, or attempt to give God's glory to another, and his praise to graven images. Of course we can only see in part and know in part; and our old or natural man, or carnal mind, obscures and limits our comprehension. The law in our members is warring against the law of our minds; for the flesh and the Spirit war against each other, so that we cannot do the things that we would. The "company of two armies" is thus often seen, and often I find myself brought into captivity to the law of sin and death. "O wretched man that I am!" said the apostle. Then how much more may I mourn my sinful nature, and cry, "Who shall deliver me from the body of this death?" Sometimes I can even venture to say, "I thank God through Jesus Christ our Lord." He giveth us the victory. When we were so impoverished that we had no oblation we were led to choose "a tree that will not rot," to seek out a "cunning workman," who should "prepare a graven image, that shall not be moved."—Isaiah xl. 20. The imperfect knowledge of the being and attributes of the infinite, almighty God, in our highest conception, is not this the product of the preparation of that cunning workman? Is not this image the same, whether rightly interpreted or not?

Dear brother, I must beg your pardon for writing at such length. There is no church of Old School Baptists within a hundred miles of me, and none in this state. I only know of three or four brethren in this state. My dear wife was blessed with an evidence of pardoned sins only last fall. I have written this hastily, because I could not help it, and will send it without correction; and if you think it worth noticing, please answer when convenient. My membership is in a church in Floyd County, Iowa, and I have attempted to speak a few times; but I feel as though I cannot preach, and yet

must try. I have a family of seven, and am a practitioner of medicine, and dependent on my labor to support my family; and my brethren are poor as well as myself. Can it be possible that our Master has made it obligatory upon me to try to speak under such circumstances? or is it not the more likely that I deceive myself and the brethren?

It is Sunday, and I write this while forced to remain at home with my wife, who is quite ill. May the Lord be gracious unto thee, and make his countenance to shine upon thee, is the prayer of your unworthy brother in hope of eternal life,

GARRETT MURPHY.

JULIAN, Ala., May, 1891.

BRETHREN BEEBE:—I feel somewhat impressed to offer to the readers of the SIGNS OF THE TIMES some views that I have of the following Scripture. Whether my impression is of the Lord or not, the Lord only knows. Nevertheless I will, with the light and liberty afforded me, submit a few thoughts for your consideration, and if you think proper you may publish them; but if not, consign them to the waste-basket, and all will be right with your unworthy servant

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 37-39. Bible readers are aware that the above language was used on the day of Pentecost, which was a Jewish festival, fifty days after the passover. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And there were dwelling at Jerusalem Jesus devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded" (margin, "troubled in mind"). What was it that troubled them? Why, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" It was surprising to the multitude. They could not, from their carnal standpoint, account for it. This was God's work, and like all his work, was contrary to human reason. Nevertheless it was so. Some were in doubt, saying one to another, "What meaneth this? Others mocking said, These men are full of new wine." As it was then, so it

is now. When the true ministers of Jesus Christ speak by the power of the Holy Ghost many will stand in doubt, and others will mock, and will say they are drunk on new wine, or new doctrine. But Peter lifted up his voice and said unto them, "These are not drunken, as ye suppose, seeing it is but the third hour of the day." Therefore when men speak of the electing love of God, of discriminating grace, and of the predestinating purpose of God, they are not drunk, as some suppose, seeing they speak only what the Scriptures teach. This same Jesus, which some profess to worship, was delivered by the determinate counsel and foreknowledge of God, and by wicked hands was crucified and slain. But notwithstanding he was delivered by the determinate counsel and foreknowledge of God, yet the apostle says, "Ye have taken, and by wicked hands have crucified and slain." It was a wicked act; yet certainly no heaven-born soul can doubt for a moment that it was according to God's eternal purpose that they should do this very thing, and at the very time they did it. "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" There are a goodly number of people in this country who believe that it was the apostle's preaching that quickened them on this occasion. I do not so understand it. This people had been operated upon by the Holy Ghost, which I will endeavor to prove. "Let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ." How can a man say that, except it be by the Holy Ghost? "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. Notwithstanding the fact that a revelation from God to his people is ignored by the wise and prudent of this world, yet we hear the blessed Savior saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke x. 21, 22. So it must be admitted that if any then knew that same Jesus was both Lord and Christ, it must have been revealed to them. Dear kindred in Christ, "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things

which ye hear, and have not heard them."—Luke x. 23, 24.

"When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Notice first that they were people who knew that Jesus was the Christ, whom to know is life eternal.—John xvii. 3. Notice also that they were inquiring subjects.

"Repent, and be baptized every one of you in the name of Jesus Christ." Repentance being a godly sorrow for sin, and knowing that this same Jesus is exalted a Prince and Savior to give repentance and remission of sin to Israel, consequently we are forced to admit that repentance and remission of sins are gifts of this same Jesus. But says the objector, "He told them to repent and be baptized, in order that their sins might be remitted." No; indeed he did not. He told them to be baptized for the remission of sins. The word for is often used in the place or sense of because. Remission means pardon; a discharge from what is due. Now every one who has been taught that this same Jesus is both Lord and Christ, having been given a godly sorrow for sin, is commanded to manifest the fact by being baptized. Because your sins have been pardoned, and you have been discharged from what was due divine justice, now show your death to sin, and life to Christ, by being buried with him by baptism, and rising to walk with him in newness of life, and you shall receive the gift of the Holy Ghost. Again, we find the objector saying, "They had to be baptized in order to receive the Holy Ghost." Wrong again. O ye wise and prudent, can ye not discern the difference between the Holy Ghost and the gift of the Holy Ghost? I understand that the gift of the Holy Ghost on that occasion, and on all similar occasions, was not the putting away of the filth of the flesh, but the answer of a good conscience toward God. "For [because] 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." Not as many as the preacher may call; for there are many called by the preacher, but few chosen; but "as many as the Lord our God shall call." "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?"—Rom. viii. 30, 31. This is a great comfort to me, to know that if indeed I have been called of God, I am also justified in his sight; and if justified, also glorified; and that all this is according to God's sovereign predestination and eternal purpose. But I fear often that while I am assembled with others in the guest chamber, the church militant, pro-

fessing to have been bidden to the feast, my calling may have been of man, and not of God; that when the King comes to inspect the guests, I may not have on the wedding garment, and will be bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth. O dreadful thought! But Jesus has said, "In the world ye shall have tribulation; yet in him we shall have peace. While persecutions, pestilence, famine, nakedness, peril and sword may be ours to endure, yet 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." I humbly beg an interest in the prayers of all God's people, that I may ever adorn the profession I have made, by an upright walk and godly conversation; that I may never be ashamed of the testimony of our God, but may earnestly contend for the faith which was once delivered to the saints.

Will Elder Chick please give his views through the SIGNS on Rev. xx. 6? Adieu to all for the present.

A. H. WILLIAMSON.

THE IMMOVABLE COVENANT.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—By my promise I am under obligation to brother J. C. Beeman, of Blanchester, Ohio, to write to him on the above named subject, the covenant of grace. I received a letter from him yesterday, reminding me of the promise I made to him some time since, and have concluded (by your permission) to write to him through the SIGNS OF THE TIMES. Therefore I have sat down this morning to express a few of my thoughts on this sublime subject, and will send them to you. If they should meet with your approval, you may, after making all due corrections, give them a place in our highly prized medium of correspondence.

Inasmuch as I have denominated the subject the immovable covenant, I will base my few remarks on a clause of the prophecy of Isaiah, fifty-fourth chapter and tenth verse. "Neither shall the covenant of my peace be removed." The prophet affirms that "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." Jesus said, "My peace I give unto you: not as the world giveth give I unto you." Inasmuch then as this everlasting covenant is ordered in all things and sure, all things embraced therein or pertaining thereto are absolutely sure, and each and every link in the adorable plan is as sure as the end itself. Hence Paul

says, "And we know that all things [unlimited] work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed [made like] to the image of his Son, that he might be the first-born among many brethren." In the subject under consideration we have the idea conveyed of husband and wife, with the everlasting ties of love and mercy manifested. "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." A covenant is a compact or mutual agreement between two or more parties or persons; and we have the manifestation of a covenant before the world was, expressed in these words, "And God said, Let us make man in our image, after our likeness," &c. "So God created man in his own image, in the image of God created he him; male and female created he them," "and blessed them, and called their name Adam, in the day when they were created." Thus we see they were a unit in the creation—the man and his wife. Paul says, "The man was not created for the woman, but the woman for the man." "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." We understand the word "without" in this text to mean that the man is not independent of or apart from the woman, neither is the woman independent of or apart from the man, in the Lord. So also the church was not without Christ, neither Christ without the church, in the Lord. But the church existed with Christ in God in eternal vital unity and relationship, as bone of his bones and flesh of his flesh, loved with an everlasting love. Hence we get the idea of a pre-existing unity of man and wife, and that the marriage covenant does not constitute or cause a union to exist between man and wife, but only manifests it. So we do most assuredly believe that the Scriptures justify the belief that an eternal vital unity existed with Christ and his body, the church, as a cause or reason of this well ordered covenant, in which were embraced and secured "the sure mercies of David." We believe the church of God is viewed as having two standings, one in Christ and one in Adam; and in the order of existence her standing in Christ was first, was from everlasting, or ever the earth was; but in the order of development her standing in Adam was first; and in her relation to and standing in the earthly Adam she is totally depraved, full of wounds, bruises and putrefying sores, so there was no soundness in her. But as regards her standing in Christ, she is viewed as sinless from everlasting to everlasting. "There

is no spot in thee." And in her relation to and standing in Christ, the heavenly Adam, is manifested God's eternal purpose in election, as stated by Paul (Eph. i. 4), "According as he [God] hath chosen us [the objects of his eternal love] in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love." Then it seems plain that the purpose of this eternal choice was that the subjects thereof "should be holy and without blame before him in love." Now this text does not say that we should be made holy, and should be freed or cleared from blame, but that we should be (exist) holy, and should be (exist) without blame before him in love. There is a limitation in the clause "Before him in love." By this the idea is conveyed that it was not God's purpose in this eternal choice that we should be holy, and that we should be without blame, in any other sense, only before him in love. But it seems plain, from the language of the apostle in this text, that it was God's eternal purpose that, notwithstanding our manifestation through the medium of flesh, and our justly condemned state in a forensic or law sense, and our awful contamination in sin, and our totally depraved and polluted condition in every sense as relates to the earthly Adam; I say, notwithstanding all these things, that is, attached to us in our relation to the earthly Adam, we were eternally sinless, and consequently blameless, before God in love. God has never beheld iniquity in Jacob, nor seen perverseness in Israel, when viewed in Christ, their covenant head and legal representative. It seems to me, dear brother Beeman, that if there ever had been, or could be, one moment in which God's people were in the least sullied or stained, or in any way blamed before God in his love, all would be lost, irretrievably lost. "For God is love; and he that dwelleth in love dwelleth in God, and God in him." O matchless, boundless love! What consolation to poor, trembling, faltering and guilt-stricken sinners, who have lost all confidence in the flesh, means and instrumentalities, and are brought by grace alone to rely on their dear Redeemer, who saves them from their sins, in remembrance of his covenant, that he will not alter nor change the thing that is gone out of his mouth. Consequently it is an immovable covenant, "ordered in all things and sure." Inasmuch then as this covenant is the fruit of sovereign and eternal love, and the good will of God, it is everlasting, immovable, and is filled with all spiritual blessings in Christ Jesus, and embraces every link in the ever-adorable plan of grace, and ultimate salvation of all the elect vessels of mercy, and is as absolutely fixed as the very end itself; and it is utterly impossible for one jot or tittle to fail; for God's foreknowledge saw it all, and his predestinating power has fixed the

special lot of all the subjects of the covenant, and so controls all events that all things in earth, heaven and hell must redound to the glory of God and the good of his people.

Brother Beeman, if the foundations were destroyed, what would the righteous do? Then God, the Father, who is possessed of that essential and infinite wisdom and knowledge by which he knows all things in the most perfect manner, and by which all duration is one eternal now with him, did appoint a "virtuous woman" an "elect lady," for his Son Jesus Christ; and she is known in the Scriptures as "the bride, the lamb's wife," with a household, or family of children. And Solomon says, "She is not afraid of the snow for her household; for all her household are clothed with scarlet," even the blood of the everlasting covenant. Then all the blessings of this covenant of eternal love and grace divine belong exclusively to "the elect lady and her children;" and "Strength and honor are her clothing, and she shall rejoice in time to come." Kingdoms may rise and fall, countries flourish and decay, seas and the waves roar, men's hearts fail them for fear, and for looking after the things of the world, "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."

I am your weak servant,

W. J. MAY.

PINSONFORK, Ky., June 2, 1891.

SUGAR HILL, Texas, Feb. 20, 1891.

DEAR BROTHER BEEBE:—As it is raining to-day, and I cannot be out of doors, I will write you a few lines. May that God whose throne is heaven, and the spacious earth his footstool, direct my poor mind, that I may be enabled to write in an affectionate and brotherly spirit. I have been reading the SIGNS OF THE TIMES about ten years, although I am not a subscriber. I have been made to rejoice while reading your dear father's writings. I longed to see him and hear him preach; but it was the good Lord's will to take him from this world of sorrow, to the blissful regions of immortal felicity and delight, where he is now enjoying the sweet presence of Jesus. I feel at this time to say, O that the time may soon come when I shall put off this my tabernacle and dwell in peace at home. I desire to be absent from this poor, dying body, and to be present with the Lord. O when will the veil be taken away that intervenes between me and my blessed Savior? O that I could live more humbly, and more devotedly to his cause, and always strive for the unity of the Spirit in the bond of peace. How it makes my poor heart rejoice to see the dear children of God living in peace, and walking worthy of the vocation wherewith they are called, in all lowliness and

meekness, esteeming others better than themselves, feeling themselves less than the least of all saints, praying with and for each other, and watching over one another for good.

Dear brethren and sisters, may God Almighty bless you, and keep you from the evil, and forbid that we ever shall be found biting and devouring one another. If we do so, we will be consumed one of another. And may the dear editors continue to battle, and labor for the peace and prosperity of mourning Zion. Also, dear brethren and sisters, may you continue to write your rich communications, in the love and fear of God, that the weak and poor of the flock may be built up and instructed; yes, just such poor, weak ones as myself, who feel that they never get into the path of duty, only as they blunder across it. I have read several communications from sister Kate Swartout, which were so full of comfort and instruction that I was made to almost weep for joy.

I have a strong desire to visit and see the dear people of God in the north and east; but I am fearful that the desire is of the flesh. I have been traveling on horseback about two months, visiting the children of God, and have traveled over five hundred miles; and yet the impression is with me. My breathing is this, Thou, Lord, who knowest the hearts of all men, show unto me whether or not thou hast required this of me. Give me ease of mind, and enable me to return to my dear kindred according to the flesh, no more to impose my poor, unworthy self on thy people, nor eat their bread for naught. Whatever thou, dear Lord, deniest, O give me thy grace, thy Spirit's sure witness, and the smiles of thy face. Take full possession of my spirit, soul and body, and make me what thou wouldst have me to be. Keep me in the affection and fellowship of thy saints; and finally, when thou art done with me on earth, take me unto thee on high, where winter and clouds are no more. O heaven, sweet heaven, when shall I see thee? when shall I be there?

I want to say to the dear brethren in western Arkansas and Missouri, Can you suffer the poorest of the poor to come under your roofs and abide a little season, to hear you tell of your trials, troubles, hopes and fears? I often think that the dear Lord has caused me to wander from my father's house; therefore by faith I have started out, not knowing whither I should go. I am crucified unto the world, and the world unto me. I want to say that 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 the righteousness of the Lord Jesus Christ.

The Lord willing, I will start on my journey about the first of March, 1891. Finally, brethren, farewell. Live in peace, and the very God of

peace shall be with you. I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Into the hands of our gracious heavenly Father may we commit ourselves. May he be with us through life, and may we finally see his face in peace, and all the praise shall be his, through Jesus Christ our Redeemer.

Brethren Beebe, I have written this to relieve my mind. I do not feel that it is fit to be published; but do with it as you think proper, and all will be right with me.

W. S. BROOM.

MARGARETVILLE, N. Y., March 26, 1891.

G. BEEBE'S SONS:—I would like to inform all the contributors to your valuable paper how highly it is prized by me. I think it is doubly prized by all of us who on account of ill health are deprived of the pleasure of hearing the gospel preached. How my heart is drawn out in love and sympathy to all God's afflicted children! Jesus must be very near to them, they write such interesting letters in the midst of their afflictions. He has promised to be with us always, and he is our refuge and strength, and our portion forever. I know that my sufferings are light in comparison with a great many others, and am truly thankful to the Giver of all good gifts that my health has been restored in such a measure that I am now able to sit up a part of the time, and to walk around a little. Jesus sweat as it were great drops of blood falling down to the ground in the garden of Gethsemane, and was nailed to the cross and crucified, and all to redeem his people. What manner of life ought I to live? Surely I do feel like humbling myself in the dust before him, falling prostrate at his feet, and crowning him Lord of all. Yes, he is all in all to every one that believeth, even the chiefest among ten thousand, and altogether lovely. If I could only pattern my life more after the meek and lowly Jesus! But I have such a deceitful heart and unruly tongue that I cannot say nor do the things that I would; for when I would do good, evil is present with me. I know that in me, that is, in my flesh, there dwells no good thing.

Elder Williamson has written about those who do not understand the doctrine. Since I have been there myself, I know how to feel for all those; for until I commenced reading the SIGNS I thought there was no one in the world like me, and that there was no place nor home for me anywhere. I hope the Lord will in his own time, if it be consistent with his holy will, reveal this precious doctrine unto all those who love the truth, as he has quite recently revealed it unto me. It looks like such good doctrine, so in accordance with the plans of the all-wise Creator. I do not now feel as though I ever could love or believe

any other. Do not the Scriptures plainly say that God hath chosen us in Christ before the foundation of the world? And he says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." And "We love him because he first loved us." O that I were more worthy of that great love and happiness I am now enjoying! Last autumn I was dreading the approach of a long, cold winter, but it has been the happiest of my life—happy in the love of Jesus. O that I could praise God more for his goodness and mercy unto me! but I do not feel as though I ever could praise him enough; for he has done great things for me, having filled my heart with such love to him and to all his people. The wisdom of this world, nor aught there is in this world, can compare with that great peace which fills my heart and mind, and causes me to rejoice with that joy which is unspeakable and full of glory. Surely no tongue can utter nor pen describe the sweetness of redeeming love; and if this is but a foretaste of heavenly joys, what must it be to be where there is bliss forevermore? "'Tis a heaven below my Redeemer to know." I think if I know my own heart, it goes out in gratitude to God for his great mercy and loving-kindness to me.

"When trouble like a gloomy cloud
Has gathered thick and thundered loud,
He near my soul has ever stood;
His loving-kindness O how good!"

I am glad that Elder Chick has written upon the words, "He which converteth the sinner from the error of his way," &c., as my mind had been led to that subject. It was just what I wanted to read, and was very refreshing to my hungry soul, as are all the communications, every one in its place, and so good that one cannot easily make very much discrimination. I hope that all will continue to write, and also that those who are able will aid in sustaining the publication of the SIGNS OF THE TIMES, since it is a blessed medium of correspondence to the household of faith.

To satisfy my mind I send this, yet feeling that I ought not to; but you must do with it as you think best, and it will be all right.

Elder Beebe, will you at some time please give your views on Hebrews ii. 3?

I am, I hope, a friend to the cause of truth.

PHEBE J. FAULKNER.

AL-LU-WE, Ind. Ter., March 29, 1891

G. BEEBE'S SONS—DEAR BRETHREN:—My time to remit was January 15th. Unforeseen financial troubles have deprived me of the means to pay for my dearly loved SIGNS OF THE TIMES. It would be useless for me to tell you how thankful I am for your forbearance with me in the past. The SIGNS, to this poor, sin-polluted child of God, if one at all, is like a table filled with

the fat of the land. I sometimes get so low down, if it were not for that God which brother J. N. Badger wrote about in his letter of March 18th, I could have no hope at all. His letter, together with many others on the same subject, was a feast of fat things, of wine on the lees, well refined. We as a whole are like a family, having different temperaments, and each one has his own weaknesses. Some children in nature are weak and delicate, and have little desire for anything like meat; while others are stronger, and can partake of meat. So with the children of God. Some enjoy one kind of meat, and some another. If we could be satisfied to partake of what seemeth good to us, without murmuring, or if we could all practice what we believe, and each and every one write just what is given them, there would not be so much fault-finding. I believe that each and every subject the different brethren write upon, from different portions of Scripture, are put into their minds, just as certain texts are given to preach about from the pulpit. If that be so, who is responsible for all that is being written on the subject of foreordination and predestination? When the Old, Primitive Baptists get away from that doctrine, they will be like a man without the breath of life. There are many things written that I cannot see through; yet I do not wonder at that when I look at my infirmities. I am all undone, without and within. I cannot even have a good thought that I can claim as my own. If I have one good thought, or do one good deed, I know it is of the Lord; for of myself I can do nothing good. If I have a plea at all it is this, I know I love the brethren. That is very easily said, but how do I know it? When I read of the afflictions of persons I never saw, I can scarcely read for wiping the tears that blind my eyes; and I feel that I would give all I possess of this world if I could have wings to go to them on some dark night when they were alone with their God. Sometimes I think all the good I am in this world is to nurse the sick and care for the poor, of which this country is filled. Sometimes I am made to cry, Lord, why did I ever come here? The answer is always this, You are not here for nothing. That pacifies me for the time. I do pray to be strengthened, that I may not murmur. I must say that with all my afflictions here I have had some of the sweetest communion with the God of my life. When we are low down because of a sense of our sinfulness and filthiness, and we can see no way of escape, I can say I believe it is good for us to be there; and the Lord says he will be with us in every time of need, a very present help.

I little thought of writing such a letter when I commenced. If there is any good in it, give God the glory,

and do with it as you think best. I do not feel worthy to speak to a people that I look upon as being so good. I feel my ignorance in a spiritual way, which is the reason why I do not try to write; yet I get so full sometimes that I think I must write. Then again I think, What could such a poor worm as I say? May the Lord bless you in all well doing, is the prayer of your little sister, if one at all,

BECK W. ICE.

RATON, N. Mex., June 7, 1891.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that I have changed my post-office address from Pueblo, Colorado, to Raton, New Mexico, and change the address of the SIGNS to my present address?

Through the providential rulings of a wonder-working God my sister and myself are for the present located in this beautiful town, which is situated among the southwest Rockies, at an altitude of more than six thousand feet above the sea level. Many invalids seek this place, its climate being considered one of the finest in the United States for pulmonary troubles. Its situation being on the great thoroughfare of travel between New York and California, by the Santa Fe route, brings many transient visitors here. If any of our Old School Baptist brethren are passing this way we shall be glad to have them stop and visit us. By inquiring for brother G. M. Fetter, with whom we are stopping at this time, we can readily be found. I would like to say to the many sympathizing brethren and sisters who wrote to him letters of tender sympathy and condolence in the hour of his sad bereavement, that he fully appreciates their sympathetic remembrance; but since the death of his wife his health has been too feeble for him to write in reply. For the past ten days he seems to be improving, and we hope that he may be restored to his usual health.

Since coming to this far western country we have been privileged to meet some of the Lord's dear ones scattered in these Rocky Mountains, and we have had some very pleasant meetings, three Elders having met with us at one time. They speak the same language here that we have been accustomed to hear in Hope-well, proving conclusively that the Lord's children have all one Teacher. The grandeur of the mountain scenery around us awakens the most sublime emotions, and we are often led to exclaim, "As the mountains are round about Jerusalem, so the Lord is round about them that fear him."

With christian love to all the household of faith, yours truly,

ELIZABETH H. BOGGS.

FAIRBURG, ILL., April 17, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed find P. O. Order for six dollars. I did hope to

send you some other names; but times are very hard, and money is scarce. The Baptists seem to be in a cold and languishing state. That brotherly love which used to exist seems to be growing cold, and we allow little differences to grow until they make a big trouble. The fact is, brethren, I believe that the worst thing which ever happened among Baptists is preacher jealousy. I believe that we in Illinois have suffered more from that cause than anything else. Some of our churches have been almost wholly broken up from this cause alone. O how this pains the little, weak flock, to see their leaders biting and devouring each other, to the benefit of none. O that the good Lord may direct some peacemaker to go forth and proclaim peace, love and unity among the brethren once more. We believe that when the shepherds neglect their duty the flocks must suffer.

We have the labors of our highly esteemed Elder Thompson. We hold our meetings on the second Sunday in each month. We invite all our brethren to visit us, especially the preaching brethren, at any time they can. Our address is Fairburg, Ill. We still hope to see a change among the Baptists soon. That God may hasten the happy day, is my prayer for Jesus' sake.

Yours unworthily,
J. G. STEERS.

PLUMER, Pa., Jan., 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I am now in the 74th year of my age, and this remittance will probably be the last you will receive from me. I have very poor health, and the time is near at hand for me to depart and be with Jesus, which is far better. I long to go home, that where Jesus is, there I may be also, with all the blood-washed throng. It is now about twenty-three years since I heard a gospel sermon preached. The SIGNS contains all the preaching I have that I can eat. As the Lord made an Old School Baptist of me, and not man, so man cannot change me. I believe from experience that salvation is of the Lord, and not a work that I have to do, or ever can do. I am a poor sinner saved by grace, through faith; and that not of myself; it is the gift of God.

Do with this as you think best, and all will be right with me.

EMELINE BARNES.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1891.

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.

RESURRECTION OF THE DEAD.

BRETHREN BEEBE:—Will you please give your views on 1 Cor. xv. 29, and oblige a poor, unworthy sinner? Yours,
E. W. T.

R E P L Y .

"ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—1 Cor. xv. 29.

No less weighty consideration than a desire to serve and comfort any one who feels himself "an unworthy sinner," could prompt us to attempt to write upon this or any other point of the great mystery of the gospel of Christ. Certainly the most powerful intellect, though cultivated by a lifetime of study, could no more attain to the comprehension of one principle of this divine doctrine, than the Babel builders could ascend to heaven by the tower which they proposed to build. Nothing less than the Spirit of truth can give one ray of the light of life to show to any creature this hidden wisdom of our God. In every beam of that light the wisdom of the natural mind is exposed as being the utter darkness of folly and error. Even the distinction between good and evil, which natural men suppose to be very plain, is only correctly discerned by the revelation of the Spirit. Much less can finite minds grasp the greater mystery of that grace of God by which guilty and justly condemned sinners are made holy and without blame before him in love. Then it is not strange that finite reason fails to comprehend the infinite mystery of the resurrection of the dead.

Before proceeding to the consideration of the text submitted by our inquiring brother, we will state distinctly and unequivocally that we do most assuredly believe and tremblingly trust in the truth declared by our Lord Jesus, that "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."—John v. 28, 29. This cannot be denied by any one who is a believer in the authority of our Redeemer. With solemn reverence we would accept his word as thus definitely recorded, even though the testimony of reason should arise in opposition to his assertion. Without the acceptance of this teaching of our Lord no one can claim to be a disciple of Christ. It is not less essential to the doctrine of the gospel than the belief that Jesus is the Savior of his people from their sins. While this truth is

beyond the comprehension of the natural man, it is through the faith of Jesus revealed unto every one who is led by the Spirit of God. The hope of every saint attests that this doctrine of the resurrection of the dead is the assurance upon which is founded all their confidence. So Paul says, in the preceding context, "If in this life only we have hope in Christ, we are of all men most miserable." Whatever difficulty may be encountered in understanding this, or any other inspired expression, the fact is settled beyond question, that the dead are raised up by the same power which brought again from the dead, through the blood of the everlasting covenant, our Lord Jesus, that great Shepherd of the sheep. This must be accepted as established truth, to which every theory and sentiment must be conformed. The Spirit of truth does not teach anything inconsistent with the recorded word of Jesus.

In regard to this glorious mystery of the resurrection, however, as in all the doctrine of Christ, it should be remembered that the natural man cannot know the things of the Spirit of God; and the words which Jesus speaks are spirit and they are life. Not even when Jesus himself preached his own gospel, could the natural man understand his speech, and he declared that the reason was, "Because ye cannot hear my word." And again he says, "But ye believe not, because ye are not of my sheep, as I said unto you."—John viii. 43; x. 26. Those unbelieving Jews did hear the literal words of Jesus, and were so enraged by them that they took up stones to stone him; but they could not hear his word in its spiritual power and life. In this way his word always discerns the thoughts of every one who hears it. To those who are born of the Spirit the words of Jesus are life and joy; but to such as have not his Spirit the very same words are lifeless and unmeaning. This is true of the inspired testimony in reference to the resurrection, as well as of every other principle of the doctrine of Christ. It can be received and understood only as the Spirit takes and shows it to the saints, and such revelation is never given to them through the medium of their natural minds; but by faith alone they are shown all these unsearchable mysteries of the kingdom of God.

The folly of those who arrogantly claim to be wise and prudent, is plainly exhibited in the perversion of the text submitted by our brother. Some have construed it as authorizing the baptism of a living person as a substitute for one who has died without professing faith in Christ. Such a custom is said to have prevailed in some professed churches in the early ages. Certainly no such proceeding is sanctioned by the authority of our King. Therefore we cannot understand the reference in our text to cite any such mockery of the ordinance which is enjoined upon

believers in Christ exclusively. It is better to acknowledge our utter failure to grasp the meaning of any text of Scripture, than to seek to wrest its meaning to make it conform to our imaginations. Only such truth as is for our learning is taught by the Spirit in the experience of each individual subject of divine grace. Since even the apostles confessed that they knew and spoke only in part, it is absurd to suppose that any saint can grasp the fullness of the doctrine of God, so long as they remain subject to the vanity of the body of this death. When the veil, that is, our flesh, shall be taken away, and we shall see as we are seen, then and not till then shall we know as we are known. "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."—1 Cor. xiii. 9, 10.

"Here the dark veils of flesh and sense
Our wondering minds confound,
Mysterious deeps of providence
In which our thoughts are drowned."

In endeavoring to attain a correct understanding of the text upon which our views are requested, it is important to first consider the connection in which the expression is used by the inspired apostle. By reading impartially the foregoing portion of the chapter containing our text, and especially from verse 12 to 21 inclusive, it will be evident that the apostle is presenting the importance of the doctrine of the personal resurrection of the dead, which had been denied by some among the saints at Corinth. In showing the inconsistency of this error Paul says, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not." But the apostle reiterates his testimony that "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." This fact effectually refutes the heresy which is specified in verse 12. Then Paul declares the final display of the glorious victory of Christ over all enemies, including death itself. In this is the end or fulfillment of the work of Jesus as the Mediator and Redeemer. Thus he appears in his glory as perfectly subject to God, even the Father; having finished the work which was given him to do. In this he is shown to be in subjection to the will of the Father who sent him to perform that wonderful work. Other inspired testimony shows this submission of our Redeemer to have been in accordance with his own holy will. For even in his humiliation he declares, "I and my Father are one."—John x. 30. The subjection of the Son is not a new re-

lationship to be developed. It is but the perfected exhibition of that glorious unity which never had a beginning, and which has never been affected by any change in time nor in eternity. Created minds can no more comprehend the mystery of this inconceivable unity than the naked eye can scrutinize the brightness of the meridian sun. By faith alone the saints receive the truth of this unity as it is revealed in them by the Spirit. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. ii. 9, 10. Not even an inspired apostle could investigate by natural reason the unrevealed secret things which the Father hath put in his own power. So Moses declared to the children of Israel, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—Deut. xxix. 29.

There can be no question that the word "Else," with which our text is introduced, signifies that the following inquiries are necessarily involved in the denial of what has been presented as the doctrine of the gospel of salvation by grace through Jesus Christ. At the time when this epistle was written there were many, perhaps including all those Corinthian saints, as well as the apostle Paul himself, who had been baptized in obedience to the commandment of Jesus since the time when he was crucified. If the Lord was not raised from the dead, Paul demands, What is meant by their baptism? If they are baptized in the name of Jesus while he is still dead, well may it be asked, "What shall they do." The inconsistency is manifest of professing to trust in a dead Jesus. Yet the preceding argument, to which attention has been directed, clearly demonstrates that "If the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." Having thus shown the doctrine of the resurrection of the dead to be essentially necessary to the belief of the gospel, Paul confirms and enforces that conclusion by the exposure of the absurdity of the rejection of this principle of gospel truth. As he has clearly proved, the denial of the resurrection of the dead necessarily involves the consequence that Christ is still numbered with the dead. But if this is true, it is grossly inconsistent for any sinner to profess reliance on him for deliverance from sin, and the condemnation and death which must result therefrom. Certainly there can be no hope of salvation based upon the power and grace of Christ Jesus if that Christ is not himself risen from the dead. Then, the appropriateness of the questions in our text is apparent.

It is not that Paul would intimate that there might be a possibility of truth in the heresy which he condemns, but by some way of showing the terrible result of such false teaching he calls the saints to consider where that heresy would necessarily lead them.

"What shall they do which are baptized for the dead, if the dead rise not at all." This inquiry includes every believer who has been baptized since Jesus was nailed to the cross of Calvary. The record clearly declares that he did then and there lay down his life. Without the doctrine of the resurrection of the dead there is no living Savior since that dreadful hour; and the darkness of despair and death must ever enshroud the saints for whom he gave himself to die. In being baptized on profession of faith in Jesus, the saints are baptized only "for the dead." This is too monstrously false to require argument. Therefore these questions expose the evident falsehood of the saying of "some among" the Corinthian saints, "that there is no resurrection of the dead." The same inspired demonstration rebukes the error of all who have since that time advanced the same heresy, however plausibly it may have been sustained by unbelieving reason.

"Why are they then baptized for the dead?" This repetition of the inquiry emphasizes the point which is presented by the inspired apostle in condemnation of the delusion which had captivated some among the Corinthian church. Their own confession of faith in Jesus Christ was a standing refutation of the very form of false doctrine by which they had been drawn away, and their minds were "corrupted from the simplicity that is in Christ." They were denying the foundation upon which their hope in the salvation of God was based. Surely no conscious sinner could afford to cherish such a delusion, in which they could hope only in a Savior who was still under the power of death. The glorious doctrine of the resurrection of the dead is an essential portion of the gospel of salvation; and we have no hope of stating it more explicitly than it is set forth in the inspired Scriptures. It can no more be explained to the natural mind than any other branch of that revelation which God has given in the testimony of Jesus. It is revealed only by the Spirit whom the world cannot receive, neither knoweth him.

If in these remarks there is anything for the comfort and encouragement of a "poor, unworthy sinner," it is not written in vain; although it is beyond the power of any mortal to explain the unrevealed mystery of the resurrection, or say more than is written in answering, "How are the dead raised up? and with what body do they come?"

MISSIONARIES BUYING GIRLS.

AFTER all the horrors and bloodshed of the late war for the abolition

of slavery in the United States, in which the religious world was so zealously engaged, it must be rather startling to their votaries to learn that the very money which has been collected for the conversion of the heathen is used for the continuance of the slave trade. If the change had been brought by the opposers of the Mission system it could have been ascribed to their prejudice against the popular plan of christianizing the world; but when it is attested by the sworn statements of those who have been engaged in the work there can be no question of the truth of the exposure. The following statement is clipped from the news columns of the Baltimore Sun of March 5th, and contains its own explanation. Would it not be well to try the same system for the propagation of christianity in this country, where infidelity is making such serious inroads upon the ranks of professed believers in the doctrine of the Bible? It is not stated just how the purchase of the negro girls is made to contribute to the conversion of the heathen; but doubtless for a proper consideration the secret could be obtained. It must be remembered that but for the failure of the bank, the legal proceedings would not have exposed the system by which the heathen are now redeemed with corruptible things as silver and gold.

HOW BISHOP TAYLOR IS CHRISTIANIZING HEATHEN AFRICA.

The effect of the Kean Bank failure, a dispatch from Chicago says, is severely felt by the slave-trading chiefs in the Congo country, and has temporarily put a stop to peculiar transactions in which Methodist mission funds played an important part. This was developed Saturday in the county court in Chicago, when in the course of the hearing of Bishop Taylor's fund case some interesting statements were gleaned of the methods of converting the heathen in Africa.

One of the Bishop's methods, it was testified, is to buy outright young girls from the native kings and chiefs. The Rev. Isaac Linebarger, a Methodist preacher of thirty years' standing, and his wife, made the statements. Mrs. Linebarger said that after duly prospecting among the various people in the neighborhood the Bishop would buy young girls from chiefs and place them in the mission schools. Technically this process is called "redeeming." Boys need not cost anything. Girls, however, are worth about \$30 apiece.

"Last October," continued Mrs. Linebarger, "I went to Kean's bank and gave Miss Higgins \$30 to redeem a child. She was to be named Minnie Louisa Waukegan." Miss Waukegan was evidently not of the upper-ten class, for Mrs. Linebarger testified that she had to pay \$100 for three more. Miss Higgins refused to take the redemption money until Mrs. Linebarger named the children. "One," she continued, "I called Sahara Wentworth Estes—that was for my mother. The others were named respectively, Miss Lewis and Miss Estes. Mr. Linebarger said that a large fund had been subscribed for this redemption process, and that it was the intention of the missionaries to bring the purchased children under proper christian influence.

MARRIAGES.

ON June 30th, 1891, by Elder Wm. J. Purington, at the residence of the bride's parents, in Hopewell, N. J., Mr. Thomas B. Jackson, Jr., of No. 424 Clinton Ave., Brooklyn, N. Y., and Miss Helen S. Blackwell, of Hopewell, N. J.

ON July 2d, 1891, by the same, at the residence of the bridegroom, in Media, Pa., Mr. Joseph P. Cheyney and Miss Edna Kenderdine, of Philadelphia, Pa.

JULY 3d, 1891, in North Berwick, Maine, by Elder Wm. Quint, Mr. Clarence L. Hussey and Miss Martha W. Vaughan, both of Newburyport, Mass.

OBITUARY NOTICES.

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live (again)? all the days of my appointed time will I wait, till my change come."

When the man of God ceases to be with us in the earthen vessel, when the faithful servant of the Lord fails from among us in the flesh, then indeed is the heart of the afflicted, troubled, bereaved ones overwhelmed; then does their sorrowful cry out of affliction arise to their compassionate Lord for his all-sufficient help; then do their burdened, unspoken prayers ascend, with groanings which cannot be uttered, to the God who wounds and who heals, that he would lead them unto that great Rock, that the shadow thereof might comfort them; and having put their feet thereon, on this foundation they might rest in hope, and partake of the consolation that is in Christ, the comforts of his love, the fellowship of the Spirit, and the bowels and mercies. It is a sad task to record the departure of such an one, and only the Spirit of the meek and lowly Jesus within us can say, "Thy will, O God, be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Elder Wm. F. Jones, of near Easton, Leavenworth Co., Kansas, departed this life to be with Christ, which is far better, in the afternoon of May 20th, 1891, after a lingering illness of about sixteen months, aged 64 years, 3 months and 23 days.

He was first taken with "La Grippe," which was followed by a complication of diseases, that seemed to gradually wear out his mortal frame. His sufferings were intense much of the time, but he endured them with the humble resignation of one who knew "that all things work together for good to them that love God, to them who are the called according to his purpose." He was firm in the faith of God's all-embracing predestination, and recognized and acknowledged the hand of God in his dealings with him, as embracing all his sufferings and temptations; hence "he endured as seeing him who is invisible," and could say, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."

Brother Jones was a son of Daniel and Elizabeth Jones, and was born in the state of Indiana, Jan. 28th, 1827. While yet young he came with his parents to Buchanan Co., Mo., where he was married, Dec. 24th, 1847, to Miss Nancy Snooks, who survives him. Twelve children were born of this union, of whom all but one son and two daughters survive. When Kansas was opened up for settlement he moved his family from Missouri and took up his residence there,

where, after undergoing hardships, dangers, privations and adventures which, if recorded, would fill a good-sized volume, he secured a comfortable home, reared his family to manhood and womanhood, and finished his earthly career. He and his wife united with the Old School Baptist Church called Sugar Creek, in Buchanan Co., Mo., in the year 1853, and were baptized by Elder P. J. Burruss. He was licensed to preach in 1854, and was ordained in 1856 by Elders P. J. Burruss, Shelton J. Lowe and others, in a council called by the Sugar Creek Church. As he was among the first of those who emigrated to Kansas as citizens, so he was among the first Old School Baptists that ever went there. According to my information, he must have been about the very first Old Baptist preacher that ever located in Kansas; for he was a constituent member of the first Old Baptist Church that was constituted in the state, which in turn was a constituent member of the first Old Baptist Association that was organized there. Of all those who were members of the church or association at that time, sister Jones is now the only one that remains. All the others are gone, either by death or removal. Elder Jones was a man of remarkable characteristics, combining great originality and deep thought with somewhat of an eccentric manner. His preaching carried weight and feeling with it, and was usually in demonstration of the Spirit and of power. He was honest in his views of Bible truth, conscientious in the discharge of what he believed to be his duty, and fearless in contending for the faith once delivered unto the saints; yet he was meek to receive instruction, humble to take correction, lowly to acknowledge the weakness and corruptions of the flesh, and sincere to confess his faults and shortcomings. The writer was at his bedside when he breathed his last, and had been with him almost constantly for several days previous, and was most deeply impressed with the solemn, convincing and assuring evidence that he gave of being a son and heir of God through Christ. It was not given in a multiplicity of words nor an abundance of rapturous expressions, for such was the nature of his affliction that he could talk but little at a time, and that in a slow and measured manner. He did not speak of ecstasies of joy, nor of having bright visions of ineffable bliss; but he spoke the sober testimony of a chastened son, having the fellowship of the sufferings of Christ, and the ornament of a meek and quiet spirit. He spoke of the sinfulness of sin, of the corruptions of the flesh, of the vileness of human nature, of our proneness to go astray, of himself as a poor, humble believer, in whose flesh dwelt no good thing—an erring mortal, that often did wrong; that even when trying to discharge what he thought was his duty he might sometimes have been led astray by his carnal mind, his sinful flesh. So much did he feel in this respect that he told his wife that he might have wronged her by his seeming neglect in leaving her, and imposing heavy burdens upon her, while he went to try to preach Christ and him crucified. He asked her to forgive him, and said he desired that all would forgive him who might think that he had wronged them in any respect. He spoke to us by his bedside, and called on us to witness and remember his dying testimony: "The doctrine that I have tried to preach and maintain is the truth; it is the doctrine of the Bible. I may have made many mistakes and committed many errors during my ministry, but the doctrine is all right; I have nothing to take back in that respect. It is my hope, my comfort, my strength, my joy, my light, my life." With such testimonies as these did he seal his faith and hope and patience during his last sickness.

The writer became acquainted with the deceased in the year 1856, nearly thirty-

five years ago. He was then just ordained to the work of the ministry, and I just beginning to try to speak in the name of Jesus. As the revolving years rolled on, with their full measure of afflictions, trials, sorrows, storms and persecutions, we became better acquainted and more closely drawn to each other. Together we "endured a great fight of afflictions; partly, whilst we were made a gazing-stock both by reproaches and afflictions; and partly, whilst we became companions of them that were so used." We were united in faith, hope and love, seeing eye to eye, and speaking the same things. We endeavored to keep the unity of the Spirit in the bond of peace, that we might 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. But the Lord has taken him to himself, and I am left to labor and suffer and wonder awhile longer.

A few years ago he and I were together at an association, where we both spoke from the stand, he speaking last, and using the text, "For I am now ready to be offered, and the time of my departure is at hand." In his discourse, which was very feeling, he expressed the desire, if it were the will of the Lord, that I should survive him, and be present at his funeral, and that I should use the words, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." And his desire was granted. A day or two before he died he called my attention to the words, "I am he that openeth, and no man shutteth; and shutteth, and no man openeth." As he was not buried until the second day after his death, because of rainy weather, I tried to preach two discourses, the first day using the latter words for a text, and the second day using the former words. Notwithstanding the unfavorable state of the weather, quite a large number of his neighbors and friends were present each day.

Thus has passed away an affectionate son, a loving husband, a kind, provident father, an excellent neighbor and citizen, a sound, steadfast believer in Jesus, and an able and faithful minister of the New Testament, leaving behind to mourn and suffer and toil awhile longer, according to our heavenly Father's will, very aged and infirm parents, the father having been helpless from paralysis for several years, the loving, faithful wife of his youth, his bosom companion and unshrinking partner in joy and sorrow, in weal and woe, for forty-three years, three noble, excellent sons, and six lovely, intelligent daughters, the children being all married except the youngest son and daughter, and all of whom were present at his burial, though not all at his death. Our beloved brother, Elder Ambrose D. Jones, of North Topeka, Kansas, is his oldest son. While none others of the children are openly identified with the people of God, some of them show the marks of the children of the kingdom, and we indulge in fond hope for all of them. Of sons-in-law, daughters-in-law, grandchildren, brothers, sisters, and other relatives, there is quite a large number who are bereaved. Neighbors, friends and acquaintances feel their loss; but perhaps as great as any is the loss of the brethren and sisters of the household of faith, the churches and the associations, a remnant, weak and small, "purified, made white, and tried," standing fast in the liberty wherewith Christ has made them free, and earnestly contending "for the faith which was once delivered unto the saints." The poor, sorrowing writer of these lines is as sorely bereaved as any, for he has lost a true yoke-fellow, a faithful friend, a loving brother, and a

companion in tribulation and labor and hope.

"He trod the gloomy shades of death,
Could set his seal that God is true,
Finished his course, and kept the faith,
And died with glory full in view."

R. M. THOMAS.

ST. JOSEPH, MO.

DIED—March 25th, 1891, at the home of her parents, near Arena, Delaware Co., N. Y., Miss Carrie O'Connor, aged 21 years.

She was the daughter of brother Frank and sister Sabre O'Connor, to whom it was a heavy shock; yet I believe they were given sufficiency of strength and grace to bear them up, believing their loss to be gain to her, as she left evidence of comfort to them. She was taken sick while attending the Normal School at Albany, and only survived four days after reaching home. She was a truly devoted girl, and sought high literary attainment, but it was the Lord's pleasure to call her home. May he make the burden light to the living. Her funeral was largely attended.

ALSO,

DIED—April 26th, 1891, Mr. Thomas Faulkner, of Batavia Kill, N. Y., after a lingering illness, at quite an advanced age.

He was not a professor, but a believer in the doctrine of grace by Christ alone, as the atoning sacrifice. He expressed to me a short time before his death that he was willing to live or die, just as the Lord would. He left a widow, with four daughters and other relatives, to mourn. His funeral was largely attended by the community.

ALSO,

We are called to record the demise of our dearly beloved brother and companion in tribulation, Ezra Mead, who departed this life June 8th, 1891, aged 54 years and 1 month, leaving a sorrowing widow, one lovely daughter, four sisters, a step-mother, with other relatives and the church, to mourn the loss of an upright and judicious citizen, husband, father, brother and son, as well as a worthy member of the church. How much we all shall miss him and his able counsel; but our God knows best, and we must bow to his will, and look alone to him, from whom comes all our hope, and who alone keeps and waters his vineyard, and will not leave his people comfortless. What a rest it is to be enabled in deed and in truth to be still and know that the Lord is God, and that besides him there is no Savior. My prayer is that he may overrule this sad bereavement for the good of the church and all the surviving relatives.

Brother Mead united with the First Roxbury Church in 1867. A very large concourse of sorrowing relatives and neighbors were present at the funeral, which was held at the meeting-house where so many times he had expressed his profound love for his adorable Lord.

ALSO,

DIED—Very suddenly, of childbirth, Mrs. Elizabeth Whipple, wife of Warren Whipple, in Red Kill, Delaware Co., N. Y., aged 42 years.

She was not a professor, but a believer in the Baptist doctrine, as the Scriptures set forth. She leaves, besides her husband, four little ones, to feel the loss of a loving wife and a mother's care, with other relatives, who mourn. Her funeral was very largely attended yesterday at the Methodist meeting-house at Griffin's Corners.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y., July 2, 1891.

SADLY we record the death of our highly esteemed and beloved brother, Elder John F. Weaver, who departed this life May 30th, 1891, after a brief illness of only about fifty hours.

He retired Wednesday night feeling as well as common, but awoke about half-past two Thursday morning suffering violently from congestion of the bowels, from which he received no relief, only that derived from the active use of narcotics, until death came to his relief, about five o'clock Saturday morning, setting his spirit free.

Brother Weaver was born in Franklin Co., Ohio, April 6th, 1838, and moved to Hamilton Co., Ind., residing there until his death. He was married to Nancy A. Lowe, April 4th, 1858. To them were born ten children, four of whom are living, three daughters and one son.

Upon the confession of a good hope in Christ, brother Weaver was received into the fellowship of the Mt. Carmel Primitive Baptist Church on the fourth Saturday in April, 1871, where he remained in unbroken fellowship until removed by death. He was chosen to the office of Deacon, and ordained as such on the fourth Saturday in April, 1872. He was liberated by his church to preach Christ, a full and complete Savior to sinners, on the fourth Saturday in July, 1874, and was ordained to the full functions of the gospel ministry on the fourth Saturday in May, 1877. He was greatly esteemed by his large acquaintance of brethren. Besides the churches of his care, he traveled extensively, principally in Indiana, Ohio, Kentucky and Illinois, where he will be greatly missed. He was of a gentle spirit, kind and loving, but zealous for the cause he loved. In trial and in conflict he was patient, always desiring peace and fellowship among brethren. While many will mourn their loss, yet none so keenly as the church of his membership and his bereft family. He was a devoted husband, a loving father and a worthy citizen. The attendance at his funeral was unusually large.

His daughter writes: "Pa was often heard quoting Scripture. I remember hearing him repeat some verses, among which were, 'O thou in whose presence my soul takes delight,' and, 'Jesus all the day long,' &c. He seemed to know from the first that he would die. We told him that he would soon be better, but he said, 'No; my appointed time has come, and I must go.' He said, 'I am ready and willing to die; all I regret is leaving my dear family.'"

The Lord comfort and sustain the sorrowing, giving grace to bear all with humility, remembering that our God is a present help in the hour of need. Only Jesus can do you good.

R. W. THOMPSON.

GREENFIELD, Ind., June 30, 1891.

Mrs. Susan D. Chamblin died at her home in Rectortown, Fauquier Co., Va., April 14th, 1891, in the 75th year of her age.

She suffered several years from a cancer on her face, which ate out one eye, and almost consumed one side of her face. A short time before she died she fell and dislocated one of her hips, which added to her suffering until relieved by death. Though her suffering was intense, she bore it with much patience. Sister Chamblin confessed a hope in Christ, and was baptized in the fellowship of the Ebenezer Church, in this (Loudoun) county, several years ago, by Elder Joseph L. Purington, where her membership remained to the end of her pilgrimage. Living some distance from the meeting-house, she was often deprived of the privilege of assembling with the saints, especially after she became afflicted; but she was with us whenever opportunity favored, and sometimes had preaching in her house, or in the village where she lived. It was a privilege that she enjoyed very much, not only in hearing the gospel preached, but also in entertaining her brethren and friends on such occasions, and indeed on all occasions when they visited her. She had a discerning and fruitful mind in spiritual

things, and was unwavering in the faith once delivered to the saints. In her death the Ebenezer Church has lost a worthy and highly esteemed member, but we feel that our loss is her gain, and would not recall her if we could to this world of trial and affliction, but would rather pray the Lord to reconcile us to his will in this and all his dealings with us.

Sister Chamblin left a daughter and son-in-law and their children, to whom she was a devoted mother, and many other relatives and friends, who miss her. May the Lord comfort the bereaved ones, and all who lament her absence.

E. C. TRUSSELL.

PAXSON, Va.

DIED—On Monday evening, May 4th, 1891, at his late residence, Clayton, Kent Co., Del., **John H. Golt**, in the 49th year of his age.

Mr. Golt had succeeded to the homestead of his wife's parents, which has long been a prominent putting up place for Old School Baptists. Sister Golt has been a member of the church at Bryn Zion for the last fifteen years, and her husband, though not a member, appeared to be fully in sympathy and sentiment with his wife, attending the meetings quite regularly, and always ready to welcome and entertain Baptist company with the utmost kindness and hospitality. His health had been failing for more than a year, but for the last three months he had been confined to his room, suffering from a complication of diseases, but patient and resigned until the change came. The hospitality and kindness of this family will be remembered by many who have enjoyed such pleasant seasons in this happy family circle. I am told that Mr. Golt manifested an increased interest in the church of late, and that he died in the enjoyment of a comfortable hope.

"Why did death's grim angel enter
O'er their threshold with his darts,
Bearing from their home the centre,
Sunlight, anchor of their hearts?"

The grief of this stricken family has been distressing to witness. Sister Golt, with their only child (a daughter), will have the sincere sympathy of all who were personally acquainted with them. Mr. Golt was highly respected in the community, and a bereavement has come to us all.

Elder Staton attended with me on the occasion of the funeral. I would fain commend this sorrowing family to God and the word of his grace.

E. RITTENHOUSE.

Elder H. Smith was born in Hopkins Co., Ky., near where Nortonville now is, on Sept. 19th, 1830, and was reared to manhood in the same county. He was married to Miss Dorcas Stanly on Nov. 15th, 1854. He joined the Primitive Baptists at Pleasant Run about the year 1865, and was ordained to the full functions of a gospel minister on Saturday before the second Sunday in July, 1868. He served as pastor for several different churches in Hopkins, Lyon, Christian and Trigg Counties, and traveled largely in other counties and in several different states to preach the gospel of the Son of God. He served as Clerk for the Highland and O. L. River Associations for a number of years. He was a faithful and able defender of the Primitive Baptist faith. He labored faithfully in the Master's cause for about twenty-five years, when he became disabled by cancer, and was compelled to quit the field. Finally his disease completed its dreadful work, and he yielded up his life August 6th, 1890, at the age of 59 years, 9 months and 17 days. He left a wife and seven children, three having preceded him to the grave.

In the person of Elder Smith the associations and churches have lost a faithful soldier, his family an affectionate hus-

band and father, and the community a good citizen. The writer having been called upon, attended the funeral services on the fourth Sunday in May, 1891, at his old home church in Cerulean Springs, Trigg Co., Ky. A large and attentive congregation assembled on the occasion, and the writer spoke with the ability (as I trust) that God gave. The many sighs and tears evidenced the deep-felt sorrow at the loss of that worthy man.

J. M. PERKINS.

GILBERT BEEBE'S SONS:—Please publish the death of my father, as he was a great lover of the SIGNS OF THE TIMES and the doctrine it contains.

Jacob U. Every died April 22d, 1891, after an illness of two years. He was helpless, but bore his sufferings with patience and christian fortitude. He was often heard to say, "How long, O Lord, how long, to be a trouble to others?" He had never united with any church, but was a lover of the Old School Baptist cause. The SIGNS he listened to through his sickness, which was read to him by his old companion with great delight. He was in his eighty-fifth year, and his companion is in her eightieth year, who is left to mourn a little while, but not as those who have no hope, for we believe that he had a good hope through grace; but a sense of his unworthiness kept him from confessing it before the church. He fell asleep four days before he died, and slept until the breath left him. It seemed that we could say,

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

His funeral was largely attended, and preached by Elder D. Earl. His remains were laid beside his three children in the family plot.

MRS. N. B. CRISPELL.

WEST SHOKAN, N. Y., June 29, 1891.

ASSOCIATIONAL.

The Des Moines River Association of Primitive Baptists will convene with the Cedar Creek Church on Saturday, August 15th, 1891, and the two succeeding days, about nine miles northeast of Ottumwa, Wapello Co., Iowa, at Highland Centre, on the Chicago, Milwaukee & St. Paul R. R.

All that come by way of Ottumwa will start so as to reach Ottumwa by 6 o'clock p. m. on Friday, and there change cars for Highland Centre, on the C., M. & St. P. R. R.

Those that come on the Iowa Central or Burlington & Western R. Rs. will stop at Hedrick, and there will be conveyance from there to Highland Centre (four miles), if they arrive too late for the train on the C., M. & St. P. R. R.

We made an effort to secure reduced rates on the railroads, but failed. A cordial invitation is extended to all our brethren, and ministers especially.

M. W. BYRAM, Clerk.

MEETING NOTICES.

We have agreed among ourselves to put our meeting for the fourth Sunday in June over until the fourth Sunday in July, on account of the association, so that there will be no meeting at May's Mill on the fourth Sunday in June.

J. MAY.

"THE EDITORIALS," FIRST AND SECOND VOLUMES.

We still have a few copies of these books for sale at the following prices for each volume, viz:

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Middletown, Orange Co., N. Y.

The "Signs of the Times,"

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

"WHOM God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Romans iii. 25, 26.

G. BEEBE'S SONS—DEAR BRETHREN:—Some little time since I received a letter from our aged sister, R. P. Helm, of Hickman, Kentucky, asking that I should write something for the SIGNS upon the first verse of the Scripture quoted above; and today I feel like beginning a response. If I should say that the theme seems to me too vast for my finite powers to presume to say anything about it, I should only say what I feel to be true of any portion of the word of the Lord. For one I can solemnly say that I have never felt competent to present the riches of truth contained in any portion of the word of the Lord; and this is especially true of the great theme of the atonement. Yet our God can speak through the least and most foolish of his children, and this is my encouragement in attempting to respond to such requests as this of sister Helm. Such requests have seemed to me often to be sacred, as a call from God through the hearts of his children. Indeed, I have regarded such requests as being from the Lord, who thus, it has seemed to me, has often indicated his will to me. I would not write nor speak through any fleshly motive, if I can be aware of it; but I find it very hard to discern in my own case between the motions of fleshly pride, vainglory or vanity, and the promptings of the Spirit of God. It seems to me that the one thing for me to do is just to write or speak when and wherever the door is opened, to the best of my ability, and leave myself and my effort in the hand of God; and in this spirit I desire to speak of the profound mysteries of the text named at the head of this letter.

It is hard for me to single out any one or more verses in Paul's writings and speak especially of them, because he writes whole chapters in which a sustained argument is kept up, and each verse gains its force from an understanding of what precedes it. We meet this same difficulty in treating of this text. In brief, however, the preceding argument is, first, that all men are sinners, and as such justly condemned, and the wrath of God abides on

them. Second, that there is no power in man to redeem himself, and no goodness in him by which he can be justified and saved. The discussion of these two awful principles of truth closes with the twentieth verse of this third chapter, wherein the apostle says, "Therefore by the deeds of the law [or good works] there shall no flesh be justified in his [God's] sight: for by the law is [not justification or redemption, but simply] the knowledge of sin." The law tells us what sin is, and then shows us that we are sinners; and so (verse 19) by the law every mouth is stopped, and the whole world is brought in guilty before God. Thus the deplorable condition of mankind is set forth. Man is sold under sin. Man is condemned, and there is no way by which he can escape. He cannot make himself righteous, and if he could it would not blot out past sins; and by the law come only terrors and death. What a fearful state! Man condemned, and without hope, and without God in the world! It is needful that this should be set forth and understood first of all. No man can understand the gospel, what it is, and what it sets forth, unless he understands this first of all. This is also the order in which the Holy Spirit works in a sinner's heart. He first shows that sinner what the law says, and his deep and just condemnation under it, and the folly and uselessness of his own strivings and goodness, and thus brings him to the place where he can appreciate the tidings of the gospel; and Paul, in the beginning of this epistle, has told us in bold and striking language concerning this gospel, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." To every one, Greek as well as Jew. "For therein is [not our own, but] the righteousness of God revealed from faith to faith." Now this is a gospel to suit just such sinners as in the next two chapters Paul proceeds to speak of. Paul writes consistently. He describes the disease, and then points out the exact remedy. If any man is not as great a sinner as Paul here describes, he need read no farther on in Romans, because the whole letter is for this kind of sinners, and for no other. If a man is not altogether covered and filled with this foul leprosy of sin, then the gospel of full salvation in Christ will be an offense to him. If a man is all vile, and has no goodness nor might, then the

gospel of conditions will cause him to say, "How have ye helped him that is without strength?" while he will rejoice in a gospel so suited to his needs as this that Paul proceeds to set forth in Christ. If any one desires to understand the letter to the Romans, let him study well the first three chapters; for while a small sinner may get along with a small Savior, a great sinner needs a great Savior. When Martin Luther said to Staupitz, "But I am such a great sinner," Staupitz replied, "But you have such a great Savior." These two sentences sum up the whole of the first eight chapters of Romans. If any one reading this shall turn to the first three chapters of Romans, and after reading them shall be able from the heart to say, "I am this guilty wretch," then let him read on; for Paul describes a salvation just suited to his need. The gospel here preached by Paul is nothing less than the power of God to every one that believeth. It is a proclamation of good news, of the best news that could possibly come to such a broken-hearted sinner; the news that in Jesus Christ plenteous redemption has been found—redemption plenteous enough for even him, the chief of sinners.

Let us then consider this gospel which Paul presents, beginning at the twenty-first verse of the third chapter. He has introduced the gospel, and himself as a minister of it (i. 16), and has then, up to this twenty-first verse of the third chapter, set forth the need of it, by describing what the law says to the sinner, and what the sinful condition of man is; and now he proceeds to define and describe this gospel, which is so needful, if any man is to be saved at all. In verse twenty-one the apostle sets over against the unrighteousness of man the righteousness of God, without the law. It is all-important to notice this expression, "without the law;" for the righteousness of God revealed in the law and by the law is that very thing which condemns and drives a poor sinner to despair. The righteousness of God thundering from Sinai must ever be too terrible for the soul to hear. Its voice is a curse, and it has no milder tone; but Paul says there is something better now. "But now the righteousness of God without the law is manifested." Here is no vivid lightning nor terrible thundering; no clouds, nor blackness, nor tempest, nor voice of words, terrible to hear; no voice of judgment com-

manding death to the sinner; but here all is mercy, mild and serene. The righteousness of God (the same righteousness), witnessed by the law and the prophets, now speaks salvation, and makes no threat of condemnation. By the law it pronounced but one sentence upon the criminal, and its decree was death. Now in the gospel it speaks but one thing, and that is life. The righteousness of God is as well satisfied now as then. Once this phrase to the guilty soul was the most terrible sentence in the Bible; now the same words are one long delight to the same man.

What is the cause of this wonderful transformation in the sinner's view of this sentence? The answer is found in Jesus Christ, as appears in verse twenty-two: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." In other words, Paul teaches that if Christ is ours, then in him we have a righteousness fully commensurate with the righteousness of God set forth in the law. So now when the law magnifies the righteousness of God it cannot terrify us. Yea, rather we rejoice in it; and holding forth Jesus we can say, O thou holy, just and good law, I am not now afraid of thee, for here in Jesus is all thou canst demand; and this Jesus is mine, wholly mine. Dost thou demand wisdom, righteousness, sanctification, or anything else of me, I have it all here in Jesus, and I bring him to thee as my answer to all thy demands. This is our Jesus' most blessed name, "The Lord our righteousness." O law, demand of me what thou wilt, I am not afraid, yea, rather I rejoice; for the more thy demands are magnified, the more shall my Jesus be exalted before angels and men. The righteousness of God reaches unto all that believe, and is upon them. It clothes them as with a garment. By it all their vileness is hid, and their sin is covered. In and of ourselves we are still but guilty sinners, but by imputed righteousness we are holy as he is holy; and here is our rejoicing. This, it seems to me, is in brief the wonderful teaching of Paul in the connection of the text to which our aged sister has called attention. We cannot consider all this wonderful truth too carefully. Here is the only hope of sinners; and this is a sure foundation, a refuge that shall never fail. The righteousness of God in Christ shall be the theme of the re-

deemed in heaven forever and ever.

I have anticipated much that is in the text in what I have already said, and so desire not to be too lengthy in considering the text itself. "Whom God hath set forth." That is, God hath set Jesus forth. The expression, "set forth," is from the Greek word *prothesis*. It is the same word that in other places, as Romans viii. 28, 29, is translated "purpose," "predestinate," &c. It also is sometimes used to signify putting anything forth to public view, as the shew-bread was set before the most holy place in the sanctuary. Concerning our Lord Jesus Christ it is true that he was presented to view (and still is) as our propitiation, and in this sense is set forth by his Father in the gospel; and it is also most blessedly true that he was foreordained of God to be a propitiation for his people. What wonderful mysteries are wrapped up in this one truth, that Jesus was foreordained before the foundation of the world, before man was made, before he had fallen under the curse by reason of sin, before he knew his need of a Savior; and every step he should take, every sorrow he should feel, every pain that should rend his soul in his sore travail, from his miraculous conception to the tomb, which received him at last into its bosom, was foreordained and measured with exact scales in the purpose of God, so that Jesus could say, "Truly the Son of man goeth as was appointed of the Father." To think that one step of our Redeemer's life was not firmly and unalterably settled in eternity, is to say that all at last was hinged upon chance; for the strongest chain is no stronger than the weakest link in it. God appointed him to this end, and now he is set forth or made manifest as our propitiation.

The word "propitiation" is from the Greek word *ilasterios*. In Hebrews ix. 5 the word is translated "mercy-seat;" and rightly, too, for Paul is speaking of the cherubim which overshadowed it. This makes the word "propitiation" very emphatic. It shows that Christ is the mercy-seat to the believer, as he is all else that the believer needs. The mercy-seat was sprinkled with the blood of the sacrifice, and there God met and blessed his sinful, erring people. So Jesus is the place where God meets and blesses his people to-day; and God has set him forth to be the mercy-seat, as well as the sacrifice, whose blood was shed for sins and sprinkled upon it. We are shown in this that the only place where God and a sinner can meet in peace is in Jesus Christ. He is the propitiation, the mercy-seat, and he alone. How all this shows the folly of trusting in creature work, or creature effort or merit. All is, all must be, upon the ground of mercy, and this mercy is made manifest in Jesus only; and this mercy is ours only when the blood of the great sacrifice has been shed for us and sprinkled before the presence of God.

"Through faith in his blood." I need not here stop to show how this faith comes to be in the hearts of men. It is the gift of God. The text shows what is the sole object of this faith. Faith never sees anything but Jesus and his blood. This excludes all reliance upon our works or feelings or ceremonies. Nothing but the blood of Jesus shed upon Calvary is seen by faith to be the sinner's hope; and as the blood of Christ is presented to us by faith, we see in him our propitiation, or mercy seat, where we find God revealing himself, and are permitted to worship him.

"To declare his righteousness." This means to set forth his righteousness, or make it known; and it is his righteousness, and not our own, that is thus presented to our view. Paul sums up all in Jesus, and finds in him all that he can possibly need for time and for eternity.

"For the remission of sins that are past." To remit means to put away, to forgive, to blot out; and so we are here taught that by the imputed righteousness of Christ our past sins are all covered, or blotted out forever. Our aged sister Helm in her request spoke particularly of this expression, the "sins that are past," and asks, "Does not his blood cleanse from all sin, future as well as past?" I answer, Most assuredly; and this text contains no contradiction of this great truth. In Hebrews ix. 15 we have the same truth presented. There the apostle speaks of the transgressions under the first testament, from which we are redeemed. I have thought that the apostle is speaking of this matter in an experimental sense; and is it not true that when we first felt the blood of Christ applied we did not think of what might be in the future, but realized that all our past guilt was done away? And since then, as often as a faith view of Jesus is given us, we realize a blotting out of all the past transgressions again. We sin continually, and repentance is given us again and again, and again peace is given by another view of Jesus, and again the past transgressions are blotted out forever. This I know is but a glance at the meaning of this expression. It is my own experience, and I leave this view of the matter with sister Helm and the readers of the SIGNS.

"Through the forbearance of God." That is, all this great blessing of salvation is to be ascribed to the mercy of God. He designed the plan, and he is the great originator of all.

"To declare, I say, at this time his righteousness." Here Paul repeats, in order to emphasize his preceding statement, that all our hope is in the work of Christ; and then he proceeds to enunciate the crowning mystery of the gospel, that God is just, and yet the justifier of him who believes in Jesus. He declares that this can be and is solely upon the

ground just named by him. 'Job had once in his perplexity said, "How should man be just with God?" And here is the answer. It is all found in the name Jesus. In him "mercy and truth are met together; righteousness and peace have kissed each other." How potent is the name of Jesus! What wonderful miracles of grace are revealed in him! God is just, and yet justifies sinners. The question is not, How can a good man be just with God? but, How can a sinner be just? Paul, inspired of God, says it is through the righteousness of Christ and the shedding of his blood. This is all we can know, this is all we need to know, about it. We could not atone for our sins, not even for one of them. An eternity of death would not have met the demand nor set us free. We had sinned, and were dead; not merely doomed to death, but dead. Jesus came where we were; and to do so he must die for us, that we might be raised up with him, to die no more forever. Here is our refuge and trust. He hath "by one offering perfected forever them that are sanctified."

I leave these thoughts with sister Helm and all who may read them. I remain, as ever, your brother in hope of eternal life,

F. A. CHICK.

REISTERSTOWN, Md., July 8, 1891.

WEST LODI, Ohio, April 29, 1890.

DEAR BRETHREN BEEBE:—It has been my desire from time to time for many years past to write what I hope have been the Lord's dealings with me, a poor and helpless sinner, who hopes only in the precious blood of Jesus Christ.

I was past fifteen years old when the Lord showed me what a great sinner I was in his sight. I then thought I would try to live right and pray to God, and thought I might merit his favor. I verily thought it was in my power to do something; but O how mistaken I was, not knowing that all power is of God. In the month of July, 1836, my uncle and aunt moved into the house with my father's family for a short time. One Saturday as my aunt and I were attending to the household duties we felt very wild and full of jesting. I said to her that we would take our sewing work to the new house in the afternoon and have our fun afterwards. We did so, and sat down, when my aunt picked up a hymn book, without our speaking a word. She began reading a hymn aloud, but I do not remember a word she read. We had been in the room but a few minutes when a great change took place in our feelings. The dear Lord opened our blind eyes and showed us what great sinners we were. We stayed in the room two or three hours, weeping over our sinful condition. My dear mother came in and talked to us, directing our minds to Jesus. My thoughts were not then on jesting and joking. My

cry was, "Lord, have mercy on a poor, lost and helpless sinner." O how soon the dear Lord can change our minds; yes, in a moment. I wanted to be out and alone. I thought the Lord might have mercy on me if I called upon him with my voice. I then thought I would try to live as nearly right as I could, that I might gain the favor of God; but my righteousness was as filthy rags. I felt greatly troubled. What to do I knew not. I thought I would go to the meetings of the church, and perhaps I would hear something to satisfy me, a poor, lost sinner. When I would go out to try to pray, sometimes I could hardly ask the Lord to have mercy on me, and wondered if there was any one like me. I thought if I knew I was such a great sinner I might avoid it. I felt to be the greatest sinner on earth. I thought my every movement and thought was sin. My cry by day and night was, "Lord, have mercy on a condemned and lost sinner." I was in much distress of mind, and knew not what to do. Jesus was all my desire. He was the chiefest among ten thousand and altogether lovely. This world was nothing to me. I thought I never would desire any of this world's goods. I thought I would read the Bible and hymn book. I found promises for others, but none for me. I went about with a heavy heart day after day, and at night my pillow would be wet with tears. Jesus would be the last in my thoughts at night, and the first in the morning. I thought there was no mercy for me. I was exceedingly sinful. I had no merits to bring, but thought the Lord, who had all power, could speak peace to my troubled soul. I felt, Lord, if thou sendest me to endless woe, thy righteous law approves it well. I felt to plead for mercy, and wondered, Is there any one like me? Time after time I looked to see a light, or to hear a voice saying, Thy sins are forgiven thee. But the Lord says, "I will bring the blind by a way they knew not, and in paths they have not known." My dear parents were Old School Baptists. Sometimes I would hear my father praying for me. I was exceeding sorrowful, and only seemed to grow worse and worse in the sight of God. I thought I had committed the unpardonable sin, and was lost to all eternity, and would never be permitted to dwell with God. O that lovely Being! How great and precious is the Lord! It was not many days after this, I think, I felt I had committed the unpardonable sin. This burden of sin lasted about six weeks. One morning when I awoke my burden of sin was all gone. What a change there was in my feelings! I felt calm and happy in mind, and everything appeared lovely. Two sisters in the church came to my father's house, and they looked so lovely and so different from what they ever had before. I

wanted to hear father and mother and the sisters talk on the subject of religion, and when they did talk I listened closely.

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

I remained in this same condition for some weeks. Then I thought I was deceived, and wondered, Is there any one like me? I felt so unworthy, so sinful, filled with doubts and fears. With a heavy heart and weeping eyes I tried to get my burden back again, so that I could watch how it went. This trouble continued for months by times. I thought a christian had none of these troubles. I felt very unworthy and sinful, yet I had the desire to live as a christian and to unite with the church. When I would pass a stream of water I felt the desire to be baptized. When the church meeting day came I thought if I were as good as this or that brother or sister I would be happy.

Praise the Lord, O my soul; for his goodness and mercy have followed me through dangers seen and unseen. It was grace that taught me to praise the Lord, and grace that taught me to love his holy name. What wondrous love is this, that God should send such precious gifts when I felt I was sinking down beneath his righteous frown. In this way I trust the Lord had led me, sometimes in doubt and fear, and sometimes rejoicing, it being about fourteen years from the time I was first awakened. The Spirit of the Lord was at work with his people, and they were coming with heavy hearts and downcast eyes. The church held meetings day and night for a week or more, and then appointed a meeting to receive members. I felt to rejoice and to follow Jesus into the watery grave, and on Sunday my dear husband and myself, with six young converts, were baptized. Baptism was administered four Sundays in succession. These people were New School Baptists. I believe they were children of God. We walked together in love and fellowship about three years, when we saw they held to things we could not find a "Thus saith the Lord" for. My husband drew up a writing which he read to the church, giving the reasons why we withdrew from them. We stood alone, I think, about three years, when an Old School Baptist Church was constituted, with a few additions by baptism. Dear Elders Lewis Seitz and Noah Spittler were our pastors. The gospel was preached to us in power, and the Friendship Church walked together in fellowship and love. This church stood about twenty years. Some moved away, and there were six deaths. Only four were left with myself. Though feeling unworthy and sinful, yet I had a desire to have a home with the children of God; so I went

to Honey Creek Church, and tried to tell the saints there of the way I had been brought from darkness to light, as I trust. I was received, poor and unworthy as I was.

Dear brethren Beebe, I take much comfort in reading the very many precious experiences published in the SIGNS, as well as the editorials. May God bless you in your labor of love, and guide you into all truth, is the prayer of one of the most unworthy to be called a child of God.

Your sister in hope of eternal life,
CHRISTENAH TOMPKINS.

"LORD, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God."—Psa. iii. 1, 2.

I suppose there is not another one who was inspired to write, in the composing of the holy Scriptures, who so richly set forth every phase of the christian experience as did David, or one who was so eminently a type of Christ in his sorrows and sufferings, his conflicts and deliverances, and his covenant relationship and communion with God. He was also a wonderful representative of the christian from his youth to his old age. About the time this psalm was composed he was literally experiencing just what the words at the head of this article literally mean. Absalom, his favorite son, had revolted against him, with the house of Israel. Ahithophel had given evil counsel, and Shimei had cursed and stoned him. Please read the very pathetic account of it in Second Samuel, the 15th, 16th and 17th chapters. See his patient resignation. "Behold, here am I; let him do to me as seemeth good unto him." See his sorrow as he went weeping up Mount Olive, barefooted, and with his head covered. See his love and veneration for the ark of the covenant. He did not want it profaned nor disgraced with him in what appeared to be his impending calamities. See his patient resignation under the cursing of Shimei. No wonder then that David, under all these adverse circumstances, would cry out, "Lord, how are they increased that trouble me," &c.

If the Scriptures have no deeper meaning than the mere literal import of the words it would be hard to tell what use many of them would be to us, especially the Old Testament Scriptures. But one says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

This language gives us some of David's experience in his old age; and I have no doubt but what it sets forth his spiritual as well as his literal experience. Poor man, he no doubt found that he had "foes within," as well as "fears

without." I think that his experience as expressed in the text is the experience of very many of the old servants of our dear Lord. As we grow older in years we have a deeper sense of the inbred corruptions of the flesh, its lusts, its enmity, its rebellion, and all that is in opposition to God and godliness: at least this is my experience, for after fifty-five years of schooling, I find that I cannot do the things I would. I can no more control my wicked thoughts and propensities than when young; and as sure as I get to thinking that I am above temptation, that I would not do this or that, then I am sure to fall. Then all my sins and inbred corruption rise up before me, and I am ready to exclaim, "Lord, how are they increased that trouble me!" They tell me there is no hope for my soul in God. But ah! that is just where my hope is. "In God is my salvation." Like poor old David, I sometimes have to flee before these enemies, and my faith is so weak that I can only say, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." I could not so confidently rest on this as christian experience if I did not find such dear old servants of God as Elder John Stipp, Woodson, and others who corroborate it through the SIGNS. One dear old brother of fourscore years and more expressed himself the same way; and when I remarked to him that he ought to be thankful that he had never been left to disgrace the ark of the covenant, he replied, "I am, I am, and I must praise God for it; for it is he who has kept me by his grace." His warfare is now over.

When these enemies had overcome David, and he had committed the "great transgression," and was convicted by Nathan, O how bitterly he cried, "Lord, restore unto me the joy of thy salvation." And in view of Nathan's faithfulness he could say, "Let the righteous smite me: it shall be a kindness; and let him reprove me: it shall be an excellent oil, which shall not break my head."

When I read David's experience in this case, and Jeremiah's, when he called to mind the wormwood and the gall, and said, "My soul hath them in remembrance; therefore I have hope," and compare them with my own, and with that of the old brethren who are my cotemporaries, I sometimes have a hope that "the Lord will requite me good" for this sore conflict, which will last as long as life will last. I must confess, with brother Woodson, that I cannot see to what purpose I have lived the fifty-five years since I first had a name among the Primitive Baptists; for it seems that the most of that time has been spent "in riding hobbies," taking Jonah trips, and striving with the "potsherd of the earth." I cannot look upon the past of my life with any degree of

comfort, only as I am led to contemplate the unsearchable riches of God's grace, and his goodness to me. I sometimes lie down at night and think I will try to meditate on the things that pertain to God and godliness; but ere I am aware my mind is caught away upon some earthly matter, and the Lord graciously relieves me by letting me fall asleep. But when it is his pleasure to open up to my mind some of the precious promises and glorious truths of his gospel, I do not get sleepy.

The foregoing was penned to while away a lonesome hour or two this afternoon, and is at your disposal. I will now close by requesting the views of yourself, brethren Jenkins, Chick or Purington, who are posted in the prophetic history of the church, upon the following Scripture; 1 Cor. vii. 29, 30. I think it had primary reference to the state of the church at the time of the overthrow of Jerusalem; but it seems to me that it has also reference to the after condition of the church, and that it may be yet in the future. May the Lord preserve, guard and protect you, and strengthen you for every good work. Amen. Yours,

F.

JUNE 23, 1891.

OPELIKA, Ala., June 18, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Since I returned from Texas I have felt an impression to write you that I visited the section that I expected to, and also other sections of the state; and I will say here that my judgment is that Texas is a fine state, and will be the empire state of the union in size and population and agricultural wealth. I went at the request of sister Laura A. Tubbs and brethren, and filled the appointments made for me. Sister Tubbs began to write to me, having become acquainted with me through the SIGNS. She was boarding at brother W. C. Best's, at Hackberry, Lavacca County. She was also among the New School or Missionary Baptists; and having learned that I came from among them, she desired me to write how I got out, which I did. Before I left for Texas her mind was fully made up to come home to the house of her Master's brethren; and at Mt. Olive Church, Lavacca County, Texas, on Saturday, after preaching by the writer, and a few remarks from Elder Richard Pate, the pastor of the church, she came forward and related an experience of grace, and was received. When Elder Pate asked her if she had any preference as to who should baptize her, she said that as I was present, and had been a service of comfort to her, she desired, if it was agreeable with all the brethren, that I should baptize her. I arose at the time and stated that although I was present, I had not come to baptize, but to preach

the gospel, and would do so only by the request of the church and pastor; and if there was any objection in the least I would rather not engage in it, while I felt desirous of granting the sister's request. Elder Pate arose and said he would insist that I should, and he as the pastor really desired that I should; also the church expressed themselves as being perfectly satisfied. On Saturday evening at five o'clock we all assembled at the waterside, and I led sister Tubbs into the water and buried her in baptism; and when she was baptized we came up straightway out of the water. Sister Tubbs is now suffering for Christ's sake and the truth's sake, and has entered the persecution which Jesus promised. She has indeed taken up the cross, to follow Christ through evil as well as good report. I know how to sympathize with her in all her trials. All her people cannot appreciate her faith, and the demands of that faith, which is of God. Like Moses, she refuses to be called the son of Pharaoh's daughter, and chooses rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than all the treasures of Egypt. She loves the SIGNS, and the doctrine set forth therein, and delights to hear the doctrine of grace preached; not the doctrine of carnal reason harmonized with the free will of man.

From what I could learn while out there the true gospel corn is not shelled down all the time, but chaff and husk are badly mixed. I heard some things out there that made me feel sad, and among our people, those calling themselves Old School Baptists; but I fear some have assumed the name only, and have not been taught of the Lord. I preached predestination at one place, as strong as I ever preached it anywhere, and they all indorsed it by giving me their hand. They said they believed it. If they do not, I am not to blame about it. Yet that people would not have brother Wagner's views, while I am satisfied we both preach and believe the same thing, only he is abler than I am in his exposition of the doctrine of grace and salvation.

I hope the SIGNS may continue setting forth the glorious and everlasting principles of grace and salvation, for I know it leads out, instructs and comforts and feeds God's people wherever it goes; for so we are informed by many both publicly and privately. I love the SIGNS, and I cannot help it; nor do I try, for I believe it teaches the truth in love. I know its contributors are experienced and taught in the things of the kingdom of God. I shall not refer to any particular writers, for often I am comforted and strengthened by reading a piece written as the first piece, in fear and trembling; and the writers tell us they are unlettered. But from the

way they write they know the delightful and glorious language of Canaan. Had I not gone to Texas, it was my purpose to have attended the eastern associations this year; but the Lord ordered otherwise. I hope that yet, in the mercy and providence of God, I shall be permitted to visit them.

I thought when I started this that I would write some on the support of the ministry. If I continue to be exercised on the subject I will write an article on that subject. I hold the views advocated by Elder Gilbert Beebe in his editorials several years ago.

I reached home safely from Texas, and found all well and doing well, for which I trust I thanked God and took courage.

Yours in hope,

W. LIVELY.

ELKMONT, Ala., June 6, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I trust it is from no selfish motive that I desire the manifest unity, concord and perfect agreement of all of God's dear children on earth. I often think that if we all could properly appreciate the truth that we are "one body," yet "many members," with gifts differing, "according to the measure of the gift of Christ," and would exercise that degree of charity necessary to cover the multitude of faults, and each one could be content to faithfully fill the place assigned him in the kingdom of grace, free from envy, it seems to me there would be no room for wrangling. If it is given to another to fathom the deep things of the Scriptures beyond my capacity to comprehend, it only proves that he has received more abundant revelation than I, because his place in the body and usefulness in the kingdom on earth requires it. I am satisfied that the seeming differences among brethren grow out of an attempt upon the part of some to solve mysteries beyond their capacity; and others, still less gifted, set up their judgment as the infallible standard, and adjudge them to be in error who go beyond. Again, trouble results from a failure to understand each other in regard to certain phrases used in trying to explain the mysteries of the kingdom; as, for instance, "the absolute predestination of all things." Some can, to their perfect satisfaction, carry this idea to its legitimate conclusion. Others cannot go so far, but hold that there are some things that the Sovereign of the universe did not decree, but permits them to be. Now, brethren, one and all, here is a seeming distinction without a real difference; for if the sovereign Lord of heaven and earth permits a thing to be, it is evident to my mind that he first decreed or purposed to so "permit;" so it is as much a decree as if he had commanded it to be. I have never felt afraid of criminating the Creator of the universe by

admitting that he is the author of all things, whether they seem to us in themselves good or evil. It seems to us an evil thing for man to have violated God's law in the garden, and so it was on man's part; but it developed the necessity for the sacrifice that was ordained before the foundation of the world. It seems an evil thing for Joseph's brethren to have sold him; and so it was on their part; but God sent him to Egypt to preserve life. It seems an evil thing for Judas Iscariot to have betrayed the innocent Lamb of God; and so it was; but Jesus was delivered by the determinate counsel and foreknowledge of God; delivered for our offenses, and raised again for our justification. Without the transgression man could never appreciate the love, mercy and grace of God displayed in his deliverance from sin; and without the crucifixion of Christ man could never rise above his earthly, created state, and be prepared for the enjoyment of heavenly bliss at God's right hand; and neither of these could be effected without the employment of that which seems to us in itself evil. Why should we hesitate to acknowledge God as the author of all, as he is in very deed the first great cause and last great end of all things? He has made all things for himself, for his pleasure they are and were created, and he worketh all things after his own counsel, and all for his glory, and the good of them that love him, and who are the called according to his purpose, which he purposed in himself before the world was. "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?"

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Yes, the same God that fans us with the gentle breeze, also sends forth the mighty tornado that devastates the land. Let us be still, and know that he is God. Let him do what seemeth him good. "For of him, and through him, and to him, are all things: to whom be glory forever. Amen." With earnest desire for the health, prosperity and peace of all saints, I am, I hope, your brother in the kingdom and patience of Jesus,
J. M. PAYNE.

ROXBURY, N. Y., Jan. 5, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so unworthy as I feel myself to be may thus address you. It is time for me to send the money for the SIGNS for another year. It is my sincere desire that you may long be spared to wield the sword of the Lord and of Gideon, both with mouth and pen. If not deceived, I do believe the doctrine advocated in our dear family paper, and it seems to me that, if possible, for the past

year it has been more interesting than ever before. I want to say to the brethren and sisters, Write on. If I could write as do those whose communications I read, I would be willing to write more; but what I do write or speak is like myself, so imperfect, and it is with many misgivings I undertake to do either. The fear that I am deceived and have deceived the dear church of God is very strong within me at times. Not long since, while I was about my household duties, this fear seemed to be uppermost in my mind. I was wondering what I was and where I was. Then the strong desire arose in my mind that if I was deceived I might know and realize it. The thought had hardly passed through my mind when the words suddenly came into my mind, "He careth for you." I thought, Is that in the Bible? Is that from a good or a bad source? Almost instantly the words came to my mind, "It is I that speak in righteousness, mighty to save." I got the Bible and found both passages. For a short time I could say, It is enough. But darkness has intervened, and I say with the poet,

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

O how true it is that we are passing through perilous times.

"Where are those we counted leaders,
Full of love and zeal and truth,
Old professors, tall as cedars,
Bright examples to our youth?"

"Some in whom we once delighted
We shall meet no more below;
Some, alas! we fear are blighted,
Scarce a single leaf they show."

But amid all the tumult and discouragements that arise, if we can only realize that our Father is at the helm, all is well. He works all things after the counsel of his own will. He speaks, and it is done. He commands, and it stands fast. He says, "My counsel shall stand, and I will do all my pleasure." I do think if there is any one thing I take satisfaction in, it is in believing there is a God who rules and reigns in heaven and earth, and there is nothing but what is under his control. My trust and confidence is in the mighty God of Jacob, believing he will do all things well. My sheet is full, and I will stop.

Your unworthy sister, if one at all,

PEACE BALLARD.

SOUTHAMPTON, Pa., June 7, 1891.

GILBERT BEEBE'S SONS—DEAR BRETHREN—If one so unworthy as I may so speak, and call you by that endearing name; for I do feel that it is a name that should be held most dear among the children of our heavenly Father. Although I feel that I am not worthy to be called by such, much less have a place among them, yet I feel impressed to pen a few lines; and if the Lord will direct my thoughts and guide my pen I will try to speak a few words in regard

to my feelings for his goodness and mercy toward me while traveling through this waste, howling wilderness, for it has been his rod and his staff that have comforted me in my trials and afflictions, through sickness and health. While I was confined to the house, and much of the time to my bed, during the past winter, it was his almighty arm that bore me up when oppressed with fears for the care of those who were dependent on me, or the labor of my hands. Then in his mercy and by his Spirit I was brought to see and feel that he knew just when and what was needed; for as he fed Elijah by the ravens, so he fed us, or caused us to be fed, by the hands of those he designed for that purpose. Although I felt to say, with Jonah, that I went down to the bottoms of the mountains, yet I was made to feel that my heavenly Father had remembered me; and I was made to rejoice in him, who controls the fall of a sparrow. I have been greatly blessed, both in temporal and spiritual blessings, for which I desire to be thankful. Although I know that I am the most undeserving wretch, yet he has caused me to rejoice in the light of his countenance, and made me to feed in green pastures, and to drink of the deep waters that water all his flock, and ever will; for he has promised that he will seek out his sheep, and deliver them out of all places where they have been scattered in the dark and cloudy day. This has been a comfort to me to know, that the shalls and wills of the Almighty can never fail. "I will bring them out from the people, and gather them from all countries, and will bring them to their own land." Dear brother and sister, here is a comforting assurance: he will "bring them to their own land." But methinks I hear some poor, trembling soul reply, If I only knew that I were one of them; but I am such a poor, miserable sinner, surely it cannot be that I am one. Why, I have never done anything, and never can do anything, to merit the favor of God, or the care of this good Shepherd, who causeth his sheep to feed on the mountains of Israel, by the rivers. Dear brother and sister, I have thought many times that I must give up all, and almost sink in despair, while traveling in darkness. It could not be, I thought, that I was one of those for whom Christ died, one of the sheep of his flock, one of those that were to feed in a good pasture; but when the Lord was pleased to show his face, and the light of his smiles shone into my poor, sinful heart, then I could feel that I still had a hope, although small the evidence. If I had my just deserts I would long ere this have been where hope and mercy never could reach me; yet (glory be to his great and holy name) he has been and always will be with his children. Although they may travel much in darkness, there are some light places in their journey. Then we are made

to rejoice with a light heart, and feel to praise God with all our souls. I feel that darkness is just as needful as light; for if we had always light, and no darkness, we would then have no fear of getting lost. If we travel in darkness, methinks we will watch more that we get not out of the way.

Lest I weary your patience I must hasten to close; yet I feel to pen a few more words. It does seem to me that I rejoice in feeding upon the residue of the pasture that has been trodden down by those who deny the truth; and yet it seems a small thing to those who deny that God has all power, but say that poor, sinful man can or must do something to merit salvation. I must say that if it depends on what I can do, then I am of all men most miserable, for in and of myself I can do nothing; but I hope that he who died on Calvary to redeem his people from their sins will remember me, and be with me, and help me to trust in him, who ordained all things whatsoever shall come to pass. I trust that I know that if he has foreordained for me to pass through deep waters of affliction, then through them I must go; and no one can help me, except it be he who has been there. To take a natural view of this, suppose that I were in the deep waters of some river, and could not swim, nor help myself in any way; what help or what comfort would it be to me for some one to stand on the shore and call to me, saying that if I would come to them they would help me out? I feel to answer that there would be none. If they would help me they must come where I am. Thus it is with the poor, trembling soul who feels that he is in deep, troubled water on account of his sins, and feels that he can do nothing of himself; but when Christ appears to him, when he comes to him, comes where he is, then he is made to rejoice in him as his Savior. Why? Because he has been there, and knows just what he needs. He knows their need, and will supply all their wants; and when they travel in darkness he will be their guide, for I know it is not in man that walketh to direct his steps. Jesus is our Leader; and if he gives us ears to hear, and faith to trust him for his promises, then we can feel that he is indeed our Leader, and we will follow him, for he has said, "My sheep hear my voice, and I know them, and they follow me." Yes, dear brother and sister, the little lambs he carries in his bosom. He binds up that which is broken, heals the sick, comforts those that mourn, and opens the prison door of them that are bound. Yes, I feel that I can rejoice. But the path of his children is not always sunshine. Mark the sun in the noonday heaven, when shining in all its splendor; then mark the shadow of the cloud that comes between you and this glorious orb of light. At times all is bright; then there comes a little cloud that dims the rays, then an-

other, a little darker, then in the distance a heavy, dark mass rises, and soon the sun is hid in utter darkness. The cloud we so much dread is upon us, and then how we long for the light and warmth of that sun! Now mark the passing cloud. It grows lighter, and we can see dimly that the cloud has a silver lining. Now it has passed, and we are again in the light and splendor of this glorious sun. Thus it is with the children of our heavenly Father while journeying through this vale of tears. At times we rejoice in the full light of that glorious Sun which never sets; then again doubts and fears assail us, the clouds gather, the light begins to disappear, the clouds grow thicker, and soon we are in utter darkness, bewailing our lot, groaning in spirit, and longing for the light of his countenance again. Fear not. The clouds have a silver lining, and are big with mercy; and we will find, after they have passed, that they were a blessing to us, for our trials are only designed "our dross to consume and our gold to refine."

I have now written a great deal more than I thought I would, and perhaps a great deal more than I ought to have written. I feel that I have written only as my pen has been directed; and if there is anything in it for the comfort of any of his little ones may they be enabled to give all the glory to God, and to his name all the praise. I feel to be the chief of sinners, and the least of saints.

GEORGE M. LEEDOM.

OSARK, Ala., May 28, 1891.

DEAR BROTHERS BEEBE:—I received the last SIGNS, and am highly pleased with its contents. I do admire so much the spirit that you and brother Whatley possess. If all would write in a meek and loving spirit we would have better times among us. There is too much harshness, too much sowing to the flesh, in these things. God is a God of peace and union; and O that we could see that love which should characterize God's people glowing in our hearts. We are too ready to find fault with each other, without casting the beam out of our own eye. We all have our weaknesses in some direction, and are frail, imperfect, mortal worms of the earth. David experienced this truth, and could say, "I am a worm, and no man." Job says, "Behold, I am vile." Isaiah says, "I am a man of unclean lips." Paul felt to be the chief of sinners, and knew that in his flesh dwelt no good thing. Whenever the Spirit of God illuminates one's heart he feels to be black, and filled with corruption or depravity; and as he grows in grace he loses confidence in the flesh, and finds two minds or inclinations in himself, one lusting against the other. One is inclined to do good, to serve the Lord; the other is inclined to do evil. We are admonished to put off the one and to

put on the other. By living after the one we die to our spiritual enjoyments; by living after the other we have peace and enjoyment among the saints. There is a liability to do wrong among us; hence we should heed the admonitions of the apostle, to "walk as children of light." "Be ye followers of God, as dear children, and walk in love." "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." If the world says hard things against us, let it be false. We should bear with the infirmities of the weak, and not be striving about words. Be firm, but meek. If we would be praying for our brethren while we are finding fault with them, we could have better times among us. O that I could see the indifferent spirit removed from us, and see more zeal among the saints. Our life is a life of experience, and is made up of many sore conflicts; but soon Jesus will call us away from this sin-smitten world, to bask in his sweet presence forever. May this be our happy lot. Amen.

LEE HANCKS.

CLEVELAND, Ohio, Feb., 1891.

DEAR BROTHERS BEEBE:—I feel too weak and unworthy to have a name among the brethren. But though I feel so cast down, yet when I read the experience of the brethren as published in the SIGNS, I feel there is hope for me. I often feel as did Paul when he said, "O wretched man that I am! who shall deliver me from the body of this death?" But God, who is rich in mercy, has sent his Son to die for sinners, of whom I am chief. O glorious plan of grace! Redeemed and set free by the blood of the Lamb. If I have an experience of grace I know it is not because of anything I have done, but is of the Lord, to whom be all praise. I feel sometimes as did the psalmist when he said, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." O how comforting the SIGNS is to me, as the writers tell of their hopes and their sorrows in this life.

"Soon the joyful news will come,
Child, your Father calls, Come home."
Then I shall be a wanderer no more.
I cannot find one in this great city
of Cleveland who has the same
experience I have. O that there
were a small number here to meet
together, for then how happy I
would be. Jesus is my only hope of
salvation; for I have no merits to
bring, no oblation to plead.

Please direct my paper to 353
Hamilton Street.

Yours in hope of eternal life,

EBENEZER CLARK.

LOGAN, Ohio, June 15, 1891.

DEAR READERS OF THE SIGNS OF THE TIMES:—I wish to speak of God's goodness and loving-kindness

to this poor worm of the dust. Though so often I have wandered from the fold, yet as often has he led me back, but not as I would have directed my steps; for instead of following the meek and lowly Lamb, when left to my natural mind and will, I would sooner have my way. So it is not of him that willeth, nor of him that runneth, but of God, who sheweth mercy; otherwise we would be consumed. Though Israel of old went astray, the Lord led them back in the narrow way.

I have been favored with another opportunity of meeting with Gal- loway Baptist Church, where Elder J. G. Ford preached three times. He also came home with me, and preached two evenings (May 25th and 26th) to attentive congregations at our house. We wish at some time to build a meeting-house here. I must be brief now.

M. J. BREHM.

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EDITORIAL.

MIDDLETOWN, N. Y., JULY 22, 1891.

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 LOVE OF GOD.

"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."—1 John iv. 20, 21.

To the subjects of that salvation which is revealed alone in Christ Jesus no question is of such vital interest as that which is involved in this inspired decision of one of the authorized princes whom our King has appointed to rule in judgment in the spiritual kingdom of Israel. Every one who knows the exceeding sinfulness of sin by personal experience of its terrible oppression, is deeply interested in searching for evidences of the presence of the Spirit of Christ in his own heart. The living principle of the hope of Jesus abides in the individual who has received the gift of the life of God in Christ, so that he can never be overcome by despair; yet the darkness of the carnal mind does not receive the testimony of faith upon which that hope is founded. For this reason there is an unceasing conflict in every believer between the assurance of faith and the unbelief of the natural mind. By that faith which is the fruit of the Spirit they are comforted with the knowledge that they have received the gift of eternal life through the grace that is in Jesus; yet they can furnish to their own natural mind no conclusive evidence of that fact. In consequence of this impossibility of satisfying their reason, there can never be an argument between their natural mind and their knowledge by faith. Distressed by doubts they are often compelled to cry,

"'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?"

It is incomprehensible to finite intelligence that the saints can be subject to gloomy and tormenting doubts on this subject, while they must confess that they have such unquestionable evidence that they cannot cease to claim their hope in the redeeming blood of the Lamb of God, which cleanses them from all sin. Having the witness in themselves, they can say by faith, "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit;" and yet the grace appears so great, that they are troubled with unbelieving doubts and fears lest the deceitfulness of their sinful mind may have led them to confide in a delusive hope. This conflict is peculiarly and exclusively

characteristic of those who are truly led by the Spirit of God. No others can be thus troubled, because they have only the natural mind, which is incapable of receiving the witness of faith, for the reason that faith is the fruit of the Spirit in those to whom it is given. Not even the natural understanding of those who are born of God can receive the Spirit of God, any more than the natural mind of the man who is dead in sin. Thus the grace of God causes the very opposition of carnal enmity in his saints to give evidence in confirmation of the truth of their hope in the salvation which is in Christ Jesus. Their doubts and fears unmistakably attest the fact that they are subjects of divine love. But it is only as the Spirit leads them into this truth that they can rest in its comforting assurance. This is in harmony with the revelation of grace by which the very weakness of those babes unto whom God makes known his great salvation is made to prove the omnipotence of the victorious Savior, in whom alone they have righteousness and strength. Their trials are not designed to show to God their ability to overcome opposition; they are needful to show the tried ones the sufficiency of that grace by which they are kept. Thus the very saint who is called to endure temptation and affliction is the one in whom the peaceable fruit of righteousness is manifested. It is in this way that they are made to grow in grace and in the knowledge of their Lord and Savior Jesus Christ. Their realizing sense of utter weakness and pollution is in proportion to their knowledge of the infinite riches of that grace and righteousness which is in their holy Redeemer.

In examining the subject presented in our text it must be observed that the apostle was not writing to the world of such as are destitute of spiritual life. Even in this immediate connection the saints to whom he wrote are addressed as the beloved, whom John includes with himself as those who love God, because he first loved them. This divine love is the mark with which the saints are sealed by the Holy Spirit. This peculiarity distinguishes them from all others of the children of Adam. Yet they are solemnly admonished of the importance of trying the spirits which demand their confidence, and particularly instructed as to the distinction between those spirits which are of God and such as are declared to be that antichrist, whereof the saints had heard that it should come, and which John says even then was in the world. The test which is given in this letter is not merely designed to expose deceitful men who might attempt to impose upon the church; it is for the detection of hypocritical spirits. Such false spirits are well qualified to deceive the saints, since they assume the appearance of angels of light in their efforts to impose upon

the confidence of the little children who are exposed to their wiles. In their efforts to captivate the saints these antichristian spirits have the aid of the world and the flesh, as well as the cunning craftiness of the devil. Hence, it is very needful that the saints give earnest heed to the admonition which is left on record for their protection.

"If a man say, I love God, and hateth his brother, he is a liar." The tempter does not suggest to the saint that he should not love God, when he would bring the tempted one into captivity. Such an open avowal would at once display the real character of the deceiver, and warn the victim of his attack; so that his mind would be closed against his temptations. Professing great love to God, he will pretend to be distressed over the departure of some brother in doctrine or in practical deportment, and lead his victim to suppose that he is moved by the love of the truth to hate his brother. When once blinded by this artful device, the bewildered saint is easily persuaded to imagine that the love of God prompts him to hatred of the brother against whom his mind has been poisoned. Thus he becomes the willing servant of sin, and is a liar in yielding obedience to the father of lies. It is not merely that the assertion is not true, when one thus professes love to God while harboring in his heart hatred toward his brother, but the spirit of falsehood controls him in that conduct, so that he is moved by it, and is therefore identified with the devil who is the author of lies. In the motive by which such a man is governed he is a liar. This awful depth of iniquity may seem too horrible for any subject of grace to be in danger of falling into it; but the inspired record shows that, when following their own carnal mind, there is no transgression too great for the saints to become involved in its perpetration. The fearful crime of David, and the perjury of Peter, are not recorded merely as monuments of the disgrace of those prominent servants of God. They attest the omnipotence of that grace which was able to give them the bitterness of repentance, and then to give them the forgiveness of sins. Lovers of iniquity may suppose that such infinite grace gives encouragement to continuance in sin; but those who have the Spirit of Christ do not seek such license. They know the bitterness of that death which is found in the ways of sin, and their prayer is for deliverance from the bondage of corruption. This prayer does not consist in the mere utterance of a petition in words, but it is the principle which directs their action and controls their most earnest desires. No profession of zeal in the maintenance of the letter of sound doctrine can give evidence of the love of the truth, unless there is the principle of divine holiness abiding in the heart of the professor, whereby he is made

to hunger and thirst after righteousness, and to long for deliverance from the power of sin. Led by that desire of righteousness, he cannot take pleasure in living after the evil dictates of the carnal mind. On the contrary, where this holy principle rules in the heart, there is no bondage so grievous as the hated power of that law in his members which brings the saint into captivity to the law of sin which is in his members. If the love of God abides in the heart, it will manifest its presence by such regard for the holiness of God that sin must appear hateful and distressing to the one in whom it dwells. Therefore while led by that Spirit he cannot love that abominable principle. So, when the love of God moves the saints to purify their souls in obeying the truth unto unfeigned love of the brethren, they have that holy principle by which they love one another with a pure heart fervently. There is no truth in a profession of love to God, if that love does not include in its embrace every one whose faith and practice prove that he is led by the Spirit of God. Hence, in the injunction, "Let brotherly love continue," the saints are admonished to manifest in their walk and conversation the Spirit's power as ruling in their hearts, and bringing into subjection the evil principles of their carnal nature. The Spirit of Christ cannot love the evil actions of a brother any more than it can love the same evils in the saint in whom it dwells. Neither is that the love of God which is alike drawn out towards every one. Love is always discriminating. When the conduct of a brother manifests that he is walking in the Spirit, it is not merely as a duty that the saints love such a man; there is no effort in the case. Unconsciously the fellowship and love of the Spirit embrace the character in whom Christ is recognized. No exertion can produce that love for one whose conduct is dictated by the carnal mind. When this love is felt it is conclusive evidence that the Spirit of Christ is in both the one who loves and the one who is loved. No other spirit can love the holiness of God, and the Spirit of truth can love nothing else. This is the infallible test of genuine love.

"For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The absurdity of this proposition is at once apparent, even to reason; but to the faith by which the saints receive the revelation of divine truth it is far more clearly manifest. It is the very same divine principle in those who are led by the Spirit, by which they love that God who has revealed himself to them by faith, and embrace in unfeigned fellowship those in whom they recognize the Spirit of God. Certainly there can be no reality in that profession which claims to discriminate between God and those in whom his Spirit dwells. In view of this truth, sometimes the

saints are tried because they find it impossible to feel the same emotion of love to every one whom they believe to be subjects of saving grace. If this love were under the control of the will of the saints, this might justly cause them to feel troubled. But in reality it is one of the most conclusive proofs that it is the Spirit of Christ which controls them. Because they love God supremely, that same love embraces every child of God who manifests the power of divine grace in his conduct and conversation. Not having the ability to discern the secret thoughts of others, the saints can only be guided by the words and actions which express the mind and feelings of such as profess to be brethren in the hope of life in Christ. When the Spirit of Christ is thus manifested it draws forth the love and fellowship of those who are led by the Spirit; but if a saint can see no such fruit of the Spirit in a brother, it is impossible that he should love that brother with a pure heart fervently. So, in our text it is expressly limited to the "brother whom he hath seen," evidently signifying that the bond of brotherhood has been recognized. Certainly that cannot be real love of God which does not extend to every one in whom the Spirit of God is seen. That is not the love of God which is not guided and governed by this manifestation. Hypocrites may claim to love every one alike; but the free Spirit of God never is attracted by anything except the likeness of Christ in a brother.

(Concluded next week.)

MARRIAGES.

JUNE 3d, 1891, in Berryville, Virginia, Edward P. Dorsey, great-grandson of the late Elder Gilbert Beebe, and Miss Eliza Moore, great-granddaughter of Elder Francis Moore, a former well known and highly esteemed Baptist preacher of Virginia.

By Elder Wm. Grafton, at the house of the bride's parents, Liberty Grove, Md., May 13th, 1891, Will J. Sterrett and Ella Saunders.

By the same, at the house of the bride's father, April 20th, 1891, Wm. R. Wilson and Maggie M. Staton.

OBITUARY NOTICES.

OUR beloved sister, **Emilie Simpson**, died at her home in Columbus, Texas, May 23d, 1891.

She was born in Fairfax Co., Va., Aug. 20th, 1820; hence her age was nearly 71 years. On Sept. 10th, 1844, she was married to Mr. James H. Simpson, and in March, 1862, the family emigrated to Texas. Mr. Simpson died many years ago, leaving his wife with several children to care for. In the summer of 1881, I believe, she came to Virginia to visit her kindred and friends, and while here was a regular attendant at the meetings of the Bethlehem Church, near Manassas. In November of that year she related to the church her experience of grace, and was received and baptized in fellowship. The indications of that dread disease of which she died (consumption) induced her to spend her winters in Texas, but with the return of summer she came to Virginia, and, I think, every summer since her baptism she spent here, the larger part of the time at the home of

sister Johnson, whose son married a daughter of sister Simpson. We all loved her as a faithful, humble follower of the meek and lowly Jesus. The assembly of the saints was very precious to her, and in faithfulness she filled her place in the church until she was called away. The papers published at Columbus, her home, speak in terms of praise of her life in the community, and of her faithful discharge of the duties and obligations devolving upon her as wife, mother and friend.

How sadly we miss those precious ones with whom we are accustomed to mingle in the service of God's house, when they are called away and leave us in these low grounds. It makes the world seem more lonely and life more desolate. The Bethlehem Church misses several of her number of late. Our ranks are being sadly thinned in this part of Virginia; but we do not grieve for those who have gone, but for ourselves. We should rejoice for those we love, for they are at rest. Their strifes and toils are over. May God comfort the afflicted children of our dear sister Simpson, whose loss falls heavily upon them; and may he remember his poor and afflicted people in this wilderness and valley of the shadow of death.

J. N. BADGER.

ALDIE, Va., July 10, 1891.

BROTHER **Levin B. Littleton** died June 11th, 1891, aged 40 years, 6 months and 14 days.

The subject of this notice united with the Old School Baptist Church at Nassaongo in the year 1879, and lived a worthy member until it pleased God to call him hence. The writer has been acquainted with him for a number of years, and never found him anything else but an honest, upright man. Old School Baptists were always welcome guests at his house, and he was seldom absent from his meetings. I visited him several times, and tried to comfort him in his affliction. He seemed at all times to be submissive to the will of God, trusting in him, and him alone. A short time before he died he told his wife that he wanted to see me once more. They sent for me, and I went. He said he wanted to hear Elder Poulson preach once more. A telegram was sent, but Elder Poulson was not at home, and did not get home until brother Littleton was dead and buried.

He leaves a wife, who is a worthy sister in the church, three children and numerous friends, as well as the church at Nassaongo, to mourn their loss; but we do feel that our loss is his gain. I felt to say, "It is the Lord; let him do what seemeth him good." He says, "Be still, and know that I am God." "All things work together for good to them that love God, to them who are the called according to his purpose." May God bless the bereaved ones. O how we shall miss our brother, especially at our meetings; but "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Our brother's burial was attended by a number of friends, and I felt to say, "It is not death to die." It is sad to part with loved ones, but we sorrow not as those who have no hope. I am made to wonder sometimes why it is that some are taken who seem to be of so much use in the church, while I am spared yet; but it is the Lord's will. I feel to adopt the language of the poet,

"A few more days on earth to spend,
And all our cares and toils shall end."

DANIEL J. STATON.

SALISBURY, Md., July 12, 1891.

Mrs. **Margaret Gilmore**, widow of Deacon John Gilmore, of the Ebenezer Old School Baptist Church, New York City, departed this mortal life and entered into everlasting rest on Wednesday, June 3d, 1891. Her disease was bronchial consumption.

Sister Gilmore was born in Glasgow, Scotland, Oct. 1st, 1832. Her maiden

name was Swan. She was married to Mr. Gilmore on March 24th, 1861, by Elder Goble, at the Ebenezer Baptist meeting-house. She was baptized, we learn, in Scotland, in July, 1851, by Elder James Patterson, and was received into the membership of the Ebenezer Baptist Church by letter from the South Baptist Church, of New York City, on January 6th, 1857, where she continued a member until her removal from time. She was always esteemed as a humble follower of the Lord Jesus, and her departure is sincerely mourned by her kindred in Christ who were favored with her acquaintance. She was a precious sister. She is also survived by one son and two daughters, who mourn their loss of a precious mother, their most generous, best and dearest earthly friend. May that same grace which sustained and soothed her in all her sorrows, bereavements and afflictions be abundantly ministered unto them by him who is the God of all grace and consolation.

The funeral services were held at her late residence, 72 Charles Street, New York, on Friday, the 5th, and were conducted by Elders Wm. L. Beebe and Benton Jenkins. Interment in Greenwood Cemetery, Brooklyn, N. Y.—ED.

DIED—May 27th, 1891, brother **William Porter**, of Waverly, N. Y.

He had been a great sufferer for years, at times, with asthma, and was taken with "La Grippe" in February, which, with his lung and throat difficulty, took him away. He was deeply experienced and strong in the faith of God's elect. The day that he died I called to see him, and he told me that he was ready and willing to go when God saw fit to call him, and that he had nothing to stay for any longer. He had been a member of the Predestinarian Baptist Church of Vaughan's Hill, Pa., for twenty years or more. But he is gone, leaving a wife, one child, two brothers and one sister; but we feel that our loss is his gain.

The writer addressed an attentive congregation at the funeral, after which the dust was returned to its mother earth.

D. M. VAIL.

WAVERLY, N. Y., July 9, 1891.

SISTER **Mary A. Mills** fell asleep in Jesus January 16th, 1891, in the 55th year of her age.

She was baptized by Elder Wilson Housel, October 14th, 1833, in the fellowship of the Ebenezer Church, in the city of New York, of which she was a beloved and faithful member at the time of her death. The funeral services were held on Sunday evening, January 18th, 1891, at her late home in the city of Brooklyn, N. Y., on which occasion Elder Wm. L. Beebe spoke from John xi. 25, 26.

O blessed dead! in thee that sleep,
Though o'er their mold'ring dust we weep,

Jesus the Savior soon shall come,
That dust to ransom from the tomb.

S.

My dearly beloved wife was born in Ireland, and emigrated to this country (Ekfrid, Ontario) with her widowed mother when only six weeks old, about the year 1839. Her mother was a member of the Old School Baptist Church in Ekfrid when Elder McColl was their minister. My wife was a constant hearer then, and many years since, scarcely ever hearing anything else, except at funerals. We were married Nov. 12th, 1867. She was the mother of five children, one son, who preceded her to the grave when six weeks old, and four daughters, now living, one married and living in Detroit, Michigan, the others at home with me, who mourn our loss very much; for she was a faithful, loving and devoted wife

and mother, and how we miss her I need not say. She had been quite delicate the last few years, and one year ago last winter was taken with "La Grippe," which weakened her very much. At one time we thought she could not recover; but her time had not come. The latter part of January, 1891, she was taken about the same time and way. She rallied again, and got out to see some of her friends, but grew worse again, and all that kind friends and physicians could do was of no avail. She gradually sank until death ended her sufferings.

About a month before she died she called her children, nieces, friends and myself to her bedside, and had us try to sing for her three or four of her favorite hymns.

"Alas! and did my Savior bleed,
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?"

She would repeat the last line with such emphasis and feeling that it was hard to sing, for I think it would move the hardest heart. The next was,

"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."

This seemed to light up her whole frame with delight. She wished them to sing, "It is I," and another. When asked how she felt, she said she had for some time felt that her sins were pardoned, and that she was wholly resigned to the will of God, whether she got better or not. If it was his will to take her away she was perfectly willing to go; and although of a nervous temperament, yet when visited by hundreds in the last few days of her sickness she never seemed to lose her general vivacity, nor appeared the least nervous, but talked of her burial (and asked a friend to lay her out) with perfect composure. A few minutes before she died I asked her how she felt in her mind. She said she felt sure that the Lord would not cast her off. A friend who had just come in said to her, "Letty, you are poorly." She said, "Yes, it will soon be over;" and in about a minute or two she died, without a struggle. O may it be my happy lot to have the same assurance.

The funeral services were conducted by Elder W. Pollard; after which the body was taken to the cemetery of the Old School Baptist Church at Ekfrid, and there deposited in that long, long resting place. The funeral was said to be one of the largest in the township for many years.

GEORGE SCATES.

DIED—June 5th, 1891, near Flanagan, Livingston Co., Ill., sister **Elizabeth Rose Richardson Moulds**.

She was born in Ramsey, Huntingdonshire, England, Oct. 11th, 1806, and was married to Fryer Richardson in 1833. They came to America in 1853, and settled in Indiana, where he died the same year, Nov. 18th. They were both members of the Particular Baptists in England. She with her family came to Illinois in 1854, and joined the Old School Baptist Church called Salem, in Marshall Co., in 1858. She was the mother of six children, five of whom still survive. She was married to Deacon John Moulds, Sr., April 11th, 1886, who is left to mourn his loss.

The writer was acquainted with the subject of this notice nearly thirty years, and can truly say that as a zealous, peace-loving, faithful member she had few equals. Living nearly twenty miles from the place of meeting would seem a barrier to many of ever getting there, but she rarely failed when she had opportunity to go; and often after she had passed her fourscore years she would still be able to meet with us. Having a strong constitution, she kept up well until she

had "La Grippe," some time ago, and gradually declined until called home. I have heard her tell of the marked beginning of her christian life, when she was a young girl, floating in the giddy dance, in the height of worldly pleasure. She was made to mourn and sorrow in a godly way, and found no rest until she found it in the crucified Redeemer.

Truly her life was the life of a christian, and her death the death of the righteous, and fully warranted the use of the text by the writer, "Precious in the sight of the Lord is the death of his saints."—Psalm cxvi. 15.

JOHN DOWNEY.

WENONA, Ill.

ASSOCIATIONAL.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the Friendship Church, one-half mile west of the C. B. & Q. R. R. depot in Winchester, Scott Co., Ill., on Saturday before the third Sunday in August, 1891. GILES REEDER, Clerk.

THE Virginia Corresponding Meeting of Old School or Primitive Baptists will be held, if the Lord will, with the Mill Creek Church, Berkeley Co., W. Va., beginning on Wednesday before the third Sunday in August, 1891. We extend a cordial invitation to all of our faith and order to meet with us.

Those coming by rail will be met at Kearneysville, Jefferson Co., W. Va. There are but four trains that stop at that place, two east and two west. The two going west are due at 8:09 a. m. and 1:07 p. m. Those going east are due at 11:34 a. m. and 5:48 p. m. I am informed that those trains going west do not come by way of Washington, but come up the main stem; so those coming from Washington will have to change at Washington Junction.

W. A. THOMPSON.

THE Des Moines River Association of Primitive Baptists will convene with the Cedar Creek Church on Saturday, August 15th, 1891, and the two succeeding days, about nine miles northeast of Ottumwa, Wapello Co., Iowa, at Highland Centre, on the Chicago, Milwaukee & St. Paul R. R.

All that come by way of Ottumwa will start so as to reach Ottumwa by 6 o'clock p. m. on Friday, and there change cars for Highland Centre, on the C., M. & St. P. R. R.

Those that come on the Iowa Central or Burlington & Western R. Rs. will stop at Hedrick, and there will be conveyance from there to Highland Centre (four miles), if they arrive too late for the train on the C., M. & St. P. R. R.

We made an effort to secure reduced rates on the railroads, but failed. A cordial invitation is extended to all our brethren, and ministers especially.

M. W. BYRAM, Clerk.

MEETING NOTICES.

We have agreed among ourselves to put our meeting for the fourth Sunday in June over until the fourth Sunday in July, on account of the association, so that there will be no meeting at May's Mill on the fourth Sunday in June.

J. MAY.

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(ESTABLISHED 1832.)

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 29, 1891.

NO. 30.

POETRY.

OUR LAND.

DEAR BRETHREN BEEBE:—This little hymn came into my mind just as I awoke. If you think it worthy a corner in the SIGNS, well; if not, well.

With love in the Lord to all the Israel of God, yours,

MRS. J. STREET.

BRANTFORD, Ont., July 14, 1891.

THERE is a land of Palestine,
A near, yet distant shore,
Where life is but thy breath divine,
And battles rage no more.

There is a throne in Palestine,
Embracing all the land;
Eternal truth its pillars are,
Wisdom its glittering sand.

A temple shines in Palestine,
Its form no eye may know;
The slain Lamb is its holy light,
From him its beauties flow.

A priest has cleansed that Palestine,
His oil-bathed skirts flow there;
Yet King of kings, and Lord of lords,
He reigneth everywhere.

And there are Jews of Palestine;
They've passed and pass away.
Death is the circumcising hand
That rends each house of clay.

And in this earthly Palestine,
My sister and my brother,
Do tears not dim that eye of thine
With longing for that other?

I know 'tis so; for all of his
Must feel their throbbing soul
Unconscious taste the cup of bliss,
And yearn to quaff the whole.

There is an Israel of God—
What may its number be
I know not; but 'tis bought with blood,
A hallowed part of thee.

And so, thou Prince of Israel,
I bring my humble song;
Enough to feel one throb of life,
And join that blood-washed throng.

HIS BLESSED WORDS.

THERE was a time when Jesus' blessed words

Fell on mine ear
Unheeded; for the music in their tones
I did not hear.

But since the Savior came to me one day,
And left his Spirit with my soul to stay,
I listen to them o'er and o'er again,
For they have been so dear to me since then.

Sweet words! they come to me at morn-
ing tide

In gladsome song;
They whisper something for the coming
day,

To make me strong.
Like dew to flowers, they come at eve-
ning's close.

And hush my weary spirit to repose.
O let me hear them o'er and o'er again,
For they have been so dear to me since
then.

CORRESPONDENCE.

LONELM, Ark., May 29, 1891.

DEAR BRETHREN BEEBE:—I will offer a few thoughts on Rev. xi. 3. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."

The two witnesses here spoken of, I think, has reference to the church and the ministry. Not that I would attempt to divide the church of Christ with a preferred class of preachers, with such titles as D. D. and Rev. attached to their names. Christ has told us not to be called master; and I do not think he has ever created a desire in one of his servants for any such titles.

It required two witnesses under the law to establish any fact; and the law had a shadow of good things to come. Also Paul says that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made. Everything that will take place in a spiritual sense, has had a literal representative in the ages that are past. When Christ was here in a body he raised the dead, opened the eyes of the blind, unstopped the deaf ears, cleansed the lepers, and healed all manner of diseases. I understand that all of this work is being carried on to-day in a spiritual sense. "These signs shall follow them that believe; 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. Literally these things are not being done, the sun, or church, being darkened, and the moon, or law, not giving light. God wrought miracles by Jesus Christ, to that extent that he approved of him; and at the destruction of Jerusalem the Jews lost their nationality. The days of miracles closed; the stars fell; that is, bright personages of the Jewish church, like Herod, who had obtained a position in the church; but when weighed in the balances they were found wanting; the fact being made known that he was not of the seed of Abraham, and therefore did not belong to Christ. Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The first heaven and first earth passed away. The new heaven and new earth is ushered in, wherein dwelleth righteousness. The church makes her appearance, not as under the law, but as having the law, or moon, under her feet; clothed by the testimony of the twelve apostles; clothed with the righteousness of the Son of God, with the law of God written in their hearts; having the command not to teach every man his neighbor and brother to know the Lord, and having the assurance that all shall know him; as Paul said, "It is God that worketh in you both to will and to do of his good pleasure."

"And I will give power unto my two witnesses." This shows that they need assistance. Also, it is consoling to know that they have the promise of assistance from one who rules all the opposing elements. He will sustain them, "and they shall prophesy a thousand two hundred and three score days." They shall prophesy, or teach. When Christ ascended 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; different gifts, but all by the same Spirit, for the accomplishment of but one object, and that object the perfecting of the saints, the edifying of the body of Christ. They will be opposed because of the testimony they give.

The decisions of courts and jurors are founded upon the testimony and law governing the particular case. It is necessary that witnesses tell the truth, the whole truth, and nothing but the truth. A witness might testify or teach that you should choose this day whom you will serve. Upon such testimony millions to-day have rendered their decision, and firmly believe that they have a right to choose, and that it is left to them as to whether they worship God or not; forgetting that the commandment is, "Thou shalt have no other God before me." But says the witness, "Choose this day whom you will serve." If left here, what is the impression? It is to the effect that we have the prerogative as to what spirit we will be influenced by. But says Jeremiah, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Ezekiel says to the sinner, "Turn ye." "Turn yourselves, and live ye." Daniel says, "The wicked

shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Joshua says, "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." Ezekiel addresses such characters as Paul describes, as being led captive by the devil at his will; who have erred from the truth, and pierced themselves through with many sorrows; who fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

The servant of the Lord is admonished to not handle the word of God deceitfully. Paul says, "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness."

As to the necessary qualifications of a witness to testify for God, Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "No man can say that Jesus is the Lord, but by the Holy Ghost." The foregoing is sufficient to show the nature of the testimony and the qualifications of the witnesses. They are to prophesy, clothed in sackcloth, which was at that time an emblem of mourning, sorrow and regret. The time they are to prophesy or teach is twelve hundred and sixty years, or during the reign of the beast. By reference to Rev. xiii. 1-8 the cause of this sorrow will be understood. "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. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." The troubles here mentioned are portrayed by the drouth in Elijah's day. The time is the same. He prayed, and it rained not for the space of three years and a half, or forty-two months, or

twelve hundred and sixty years; during which time the oppression was very great. Israel, or the church, went into idolatry. Elijah makes intercession against Israel, saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But God answered, that he had reserved to himself seven thousand men, who had not bowed the knee to Baal. They were not manifesting any fruit, and therefore Elijah thought they had all gone into idolatry. The literal drouth represents the spiritual drouth of the sackcloth prophecy of the two witnesses. Amos says, "I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Reference to Rev. xii. 6 will give us an understanding as to the length of time referred to in the fourteenth verse of the same chapter. Three times and a half is equal to twelve hundred and sixty. Then by reference to Daniel iv. 16. "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him." A time equals three hundred and sixty. I shall treat the subject in that light. Nebuchadnezzar had a dream. A great image stood before him. Its head was of gold, its breast was of silver, its thighs were of brass, and its feet and toes were of iron and clay. These represent the four universal kingdoms of men, which became the objects of prophecy, only as they were to come in contact with God's church or kingdom. These are monarchial governments; and Daniel says they are to be destroyed by the stone which he saw cut out of the mountain without hands, which is a republican form of government; and we can say that we have almost witnessed the fulfillment of the prophecy, as monarchy to-day exists only in name. They have crumbled and fell, to give an opportunity to the three unclean spirits which came out of the mouth of the beast, dragon and false prophet, to form a union or base on which they can gather the world together to battle against God and his church.

Daniel tells Nebuchadnezzar that he represents this head of gold. (Be it remembered that he was king of Babylon, which represents the Mystery, Babylon, of our day.) He was to have a beast's heart; and if we would credit history, as to the amount of innocent blood they have shed, we would conclude that he was given the heart of a rapacious beast. He was to continue until seven times passed over him; which is (counting a time three hundred and sixty) twenty-five hundred and twenty years. As to when it commenced, and when it will end, I cannot say. He was to learn a lesson, which was that the Most High rules in heaven and earth; and we know that the world has never yet acknowledged this fact.

Half of this time the witnesses are to prophesy, clothed in sackcloth. God will give the beast power to afflict his people, as he says in Daniel vii. 25, "And he shall speak great words against the Most High [he shall be so puffed up and exalted], and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." "And there was given unto him a mouth speaking great things and blasphemies; and power was given him to continue forty and two months" (Rev. xviii. 5); which equals the three and a half times in Daniel vii. 25. And to show how universal his reign will be, see verses 8-16. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." "And his number is six hundred three score and six."—Verse 18. All of this vast multitude are arrayed in opposition to the church. With kings, and all the great men of the earth, in their ranks, and with the wealth and intelligence on their side, they are making their advance, to besiege the city, the church, which is represented by a grain of mustard seed, a treasure hid in a field, with no great minds to defend her; for Paul says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." But there is in this city, or church, a poor wise man, and he by his wisdom saves this city. By reference to Rev. xvii. 14, 16, you may see God's wisdom displayed in saving the city. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The woman, or church, or witnesses, fled to their retreat in the wilderness, where she is to be nourished for a time, and times, and half a time, from the face of the serpent.—Rev. xii. 14. The church will not directly come in contact with the serpent, but his influence will be sufficient to make them teach or prophecy in mourning, or in sackcloth.

I had concluded to write no more on the subject; but as my former article has been published, I wish to make a correction, which is this, that this state of affairs must exist twelve hundred and sixty years. As to when it commenced, and when it will end, I will not give my opinion.

The time of the church in the wilderness corresponds with the time the beast is allowed to reign; as Daniel says, he shall wear them out, or completely worry them to death. And we are informed that they were all along maltreated, persecuted, put to death by thousands, hunted down like beasts of prey; that they wandered in dens and caves of the earth, being afflicted, and their names cast out as evil. They were put to death in every conceivable way that inventive genius could devise to inflict punishment. And this state of affairs followed the church into these United States, and closed in the New England states. By an intervention of law the spirit is only suppressed. It bursts forth like a pent up volcano at times, and casts forth its venom in denouncing the true followers of Jesus as Antinomians, drunkards, &c., saying their doctrine leads to immorality, and they do not want their children to hear it preached; and when they get completely full of their mother's wine, they say it ought not be allowed to be preached. When the law, the bulwark of our religious liberty, granted the right to every man to worship God as he pleased, and the right to enforce this doctrine by arguments, the enemy, knowing they could not meet the arguments and establish their crafts for making money, and as they could not suppress by might, changed their frowns to smiles; and their smiles have done what their frowns could never do. They thus overcome us. Delilah overcame Samson by flattery. It took some time, but she finally found out where his strength was. She betrayed him, who became weak like other men. Popular favor is the weapon that killed the church. Its influence is gone. The desire to be like other nations has filled the minds of our people. To be a christian, and at the same time be popular with the world, is impossible. We have joined the world to evade war. As Israel said to Jeremiah that they would go to Egypt and worship their God, he told them that if they went, the sword they so much dreaded would follow them and destroy them; but they said it would not be that way.

As this scribble is growing lengthy I will close for this time. If this is thought worthy of publication I will write more on the subject.

W. L. WAGNER.

OPELIKA, Ala., June 19, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In my last I thought of writing what I shall now undertake, that is, to write upon the sub-

ject of ministerial support. I said in my last letter to the SIGNS that I held views like the late Elder Gilbert Beebe. Substantially our views are the same. I shall not cite any one Scripture as a base upon which to set forth the truth as I believe it, but will cite Scripture as testimony on the subject. I hope I am not writing to people who are so poorly instructed in the things of the kingdom of Christ as to believe that it is not right for the ministry of our God to be temporally sustained while they labor in the word and doctrine of our God. God's ways are equal, much more so than the ways of men, as I shall attempt to show, and which is plainly laid down in the Levitical law, and given to the typical church in the wilderness, and confirmed unto us by the Lawgiver in Zion, even Jesus, our King, and also by Paul, the apostle to the Gentiles, as one of the judges of Israel in spiritual things.

Jesus said, "The workman is worthy of his meat." "The laborer is worthy of his reward." These words mean a great deal, and are equivalent to the expression of Paul to the Corinthians, where he speaks of God as providing in the law for oxen, and declares also that these things were written for the ministry's sake. When we examine what Paul further says on the subject we are convinced that "no man goeth a warfare at his own charges," but the Government makes all the arrangements to defray the expenses of the soldiers who battle. Then God has also made all the needed arrangements for the sustenance and support of the ministry of our God, who really preach the gospel of God freely. I do not know that it will be necessary for me to take up that line of argument further pertaining to Paul's ministry at Corinth, further than to say that his tent-making was in one sense a necessity, to break down and shut the mouths of those greedy dogs who had set up at Corinth, and lorded it over God's heritage, and preached for a salary, and would not preach without it. To condemn them, and set them aside before the eyes of the church, was needful; hence Paul made tents. But it left its bad effects upon the church at Corinth, and Paul acknowledged the wrong he had done them by it, repented of it, and asked them to forgive him that wrong which he had done them by it. I frequently think of this when I hear some quote this with so much zeal. I wonder if they know that Paul said he had done wrong, and repented of it; for by it he had injured the church. There are churches now injured, yea, almost ruined, by the same thing; yet the ministry do not see it like the great apostle, and repent of it. When Paul ceased to demand a support at their hands, or rather receive it, it dwarfed them in that grace of giving and communicating the things which were needed; hence that grace failed to abound in

them which he so highly commended in the Macedonians. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."—2 Cor. viii. 1-4. We can see here the great contrast. Paul received aid from the Macedonians, and saw the grace abound, and joyed with them in the joy which was produced by that grace. Truly did Solomon say, "The liberal soul shall be made fat." Here was an exposition of it in the two churches; and as one of the unalterable principles of God it will always be so. Again, "He that deviseth liberal things, by liberal things shall he stand." Again, "The Lord loveth a cheerful giver." "It is more blessed to give than to receive." "Give, and it shall be given unto you." But the grand crowning thought which should interest every saint in the kingdom is the words of Paul with regard to the grace alluded to above. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. I have always thought that the grand principle of love, the cohesive power of the kingdom of Christ, was the standpoint to argue this question upon. If that love of God is in the saints it will always provoke good works, and will always come up, and there will be no lack, nor need of argument upon the question under consideration. This is the grand ruling principle in the kingdom of God, which enables the ministry to bear much, and to endure hardness as a good soldier of Christ. If he truly loves the church and brethren he is willing to even suffer for the truth's sake.

Here I will add that Jesus was so engaged in his life as not to labor at all, as the great example of the ministry in his kingdom. I do not read of any of the apostles working, except Paul's tent-making. He referred to the fact that some had led about a sister, and some a wife; and Barnabas forbore working, and had the right to do it. But Paul made tents, to condemn false prophets, and was that far right; but when it caused the church of Corinth not to abound in that grace which was commendable and needed in the true church of God, it was wrong. The customs of churches are by no means the law of God, nor are traditions every time to be received; but we must judge righteous judgment in the things of God's kingdom. There have been so many things told about the conduct of certain churches on this subject that I shall pass them

by without citing them, and thus exposing the conduct of some toward the ministry. It is simply shameful neglect, and the candlestick is about removed from them; but the blame was not altogether on the church, for the preachers came in for their share. What did the preachers do? They as watchmen simply slept on post, failed to do their duty, kept back a part of the truth, failed to put the brethren in remembrance of these things, and thereby proved to be unfaithful; and all the evil growing out of these things falls heavily upon them. This state of things, the declension of the church, her receding from that, and other things, left her with a burden of iniquity, which has not been purged away, and on account thereof her love has waxed cold; and now the present ministers have to reap the bitter fruit of their negligence. Some have feared to tell the truth for fear they would be called money-hunters; but will God excuse them under such circumstances as that from speaking his word? Has God enjoined on the ministry things too hard for them to do? I hold the ministry to blame in a large degree for this state of things. I am glad to know that there is a change in this country generally. While some churches have done about their duty, others have not; and it is to be hoped that those churches which have been negligent will arise and shine in the light of the love of Jesus and his ministers, and treat them as gifts which God has bestowed upon the churches. The ministers are compared to oxen, as burden-bearers; and under the law Israel was forbidden to muzzle the ox that trod out the corn. When a good master has an ox he takes care of him, and sees that he is fed properly and plentifully; but a hard master will let him get too poor to work like he ought to work, and will beat and abuse him because he does not do better work, and then turn him out to graze the best he can. Is this in keeping with the word of God? Sometimes I have thought that men failed to prosper because of their treatment of their stock. May it not be so with a church? Brethren, how do you treat the servant which God has given you? Do you feed and help him? If not, ask yourself the question, Am I doing the will of God, or seeking first the kingdom of God and his righteousness? I am told that the brethren care for their ministers in the north and east, much more so than they do in the south. I will say that it is commendable everywhere and at all times. It is scriptural and reasonable and right that they should do so. Some preachers are afraid they will be a burden to the church. Well, that is commendable in a certain sense; but if the fear of that leads them in such a way that it tends to make their brethren covetous, it proves a snare to the church. It would have been better for the minister and the church if he could

have been burdensome enough to have counteracted that, and received gifts from them, and helped some poor, broken-down oxen which had been worn out in the service and laid aside. I hope the church will come up out of the wilderness in regard to this, and be found at her post of duty, growing in grace and in the knowledge of the truth.

I feel now, before I bring this to a close, that I want to say this much: I have been a Primitive Baptist ever since the year 1880, and have been serving churches nearly all the time; and the churches have been liberal with me, and have always done more than I felt I could claim of them. I do not write this because I feel pinched, or hungry, or anything of the kind, but simply because it is on my mind, and I feel that it will be of some benefit to some one, if blessed of the Lord. I write for the relief of my own mind, and hoping it may tend to relieve some one else also. I am serving four churches: Andersonville, Ga., Louvale, Ga., Atlanta, Ga., and Montgomery, Ala. I travel six hundred and ninety-four miles by rail each month to attend my meetings, the brethren pay all the expenses, do it freely, and there is no trouble about it. They help me all I need, and I have no fears in regard to these things. There was no understanding nor contract entered into, neither would I have it so; nor would I have any confidence in, nor would I wish to hear a man preach who had so little faith in God as to believe (if the Lord was in the matter) that he would not have it attended to. There is an amount of faith in God in this matter upon the part of the ministry, as well as duty on the part of the church; and whatsoever is not of faith is sin. Therefore a salary shows lack of faith, and it is a sin. Since I have left all and followed Christ, and given myself wholly to these things, I have not doubted but that God will supply my need, and will make such things abound to me as are needful for me in this time world; and I have as little use for a hireling and a greedy dog as any one can have. It seems to me that if a man can be hired to preach he can be hired to quit it. Some profess to preach, or to read the handwriting on the wall, for so many hundred dollars a year; but, alas! they do not read it. The handwriting, when properly read, says, "Thou art weighed in the balance, and art found wanting;" but those hired fellows tell the people that there is a great deal of good in them, and that they have a free will, and can come if they will. Therefore the voice of hirelings is a false voice, not to be heeded.

I have written but little, yet I hope I may be understood in that which I have written; and may God be praised, the church edified, and the ministry relieved.

Yours in hope,

W. LIVELY.

QUEEN CITY, Texas, May 30, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—For a long time I have felt inclined to write something of my experience for my children, but have ever found excuses. I never felt like I could write it well enough for them or any one else to read; but I have felt for the last six or eight months that my excuses were not going to be satisfactory to myself in the end, and that my last opportunity had about expired, as general debility and weakness has racked my nerves. The request of a brother recently has bound it more heavily upon my mind. He said, "Write all of your experience, or the reason of your hope, and send it to the SIGNS." I did not promise to do so, neither can I hope to write the reason of my hope in Christ, except it be because he has been merciful to my unrighteousness. In order that others may judge, in weakness and fear I will proceed.

I was born on the tenth day of June, 1849. In the year 1856, when I was seven years old, I was taken very sick, being unconscious for some time. When I was restored to health I felt like I had lost myself, and felt unworthy of the love and indulgence of my parents, who seemed very thankful that I was spared to them. But my once happy childhood never returned to me. If memory serves me correctly, in the year 1859, about the time I was ten years old, I heard these words, "Know you not that you are accountable to other than your parents? There is a power that seeth all your thoughts and actions. To him you must give an account." I had thought before this that I was only spared to live to obey my parents; but now I felt like I was a sinner, for some one knew more about me than my parents did. This struck me motionless; but as soon as I could do so I went to the woods in search of a secret place to pray. I think I must have been hunting a place where I could not see myself; but very soon my heart became so heavy with conviction of my past sins that I stopped to kneel down; and, looking down at myself, my heart was pierced with the words, "What are you going to say? and who will you address? You are too small a child to know anything about it." I could not kneel down then, nor could I stand longer; but fell to the ground; and O how I wanted to say, Mother, what must I say? and who to? But I could not get up until I had asked him who had seen my sins to forgive me, and to keep me from them evermore. I did not tell my mother of this, for I thought she and father could not bear it to know that I was a sinner; and indeed it would have been hard for me if I had thought they knew it. I kept on trying to pray in my simple manner, hoping the Lord would hear me and save me through it, until the year 1866. By this time I had made strong vows that

I would keep his commandments, and thereby gain his favor. I had read the Scriptures, and the promises seemed to be to the obedient, but condemnation to the disobedient. At last I vowed that I would watch myself closer, and would fulfill the least one, which I thought was, Thou shalt not lie. I thought it was least, in that it was the most easy to fulfill; but I soon found that it was the hardest to keep, as I broke it the first time I spoke, in speaking in the affirmative of something I had not seen. I then lost all hope, and felt justly sentenced to everlasting destruction. Gladly would I have exchanged places with anything that had no future being. I could no longer ask the Lord to have mercy on me, for I thought that to do so would be to change his holy being; and I could not ask that for my rescue, as I thought destruction was my just due. Before retiring that night I knelt down beside my bed for the last time that I ever expected to have the opportunity. The last I knew I was asking the Lord to make me submissive to his will; that if my soul were sent to hell, he would let me know it was his will. When I awoke I was on the bed, breathing more easily, as if the air had been changed. To my astonishment I had a new song in my mouth, even praise to God. O how light I felt, but knew not why. Jesus I loved, and my thoughts were turned to a dream I had just had. In my dream I went into a building on an errand, and as soon as I entered it became very dark, so that I could not tell the direction of the door. I soon heard a harsh voice saying, "Here is the way." It was not a lovely voice, and I did not like to obey it, but did so. Immediately I heard, as it were, fire roaring at my feet, which filled me with fear. In trying to turn I heard it on my left, and could not help obeying it, for I could not move of myself. Then the fire seemed to surround me, so that I could not step again; yet it gave no light. On reaching down I felt water, and sprinkled it, which raised it to the top of my head; yet I saw it not. Then beautiful cords reached in from without the door, and taking hold of my heart drew me out into a beautiful light, when I shouted with joy of a sweeter life than I ever before had felt. I was wafted behind the building I had been in, and was kneeling down as if to pray, and said,

"Dissolve my heart in thankfulness,
And melt my eyes in tears."

Then feeling a conviction, I said,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

Then glancing to my right I saw a beautiful form kneeling beside me, and in response said, looking at me, "It is enough." Then we arose together, and I was wafted above the earth, and as I went I desired bap-

tism. In response to my desire an inward voice said, "Thou shalt be baptized in the river Jordan." Then I was wafted into my mother's house and presence, and soon saw the fading rays of the setting sun, when time should be no more. My mother's countenance showed that she wanted to know whether I was troubled about it, and I answered, "No; it matters not with me, with the promise I have." When I thought of this dream I was satisfied that Jesus was my Savior, and had redeemed me from the power of sin and death. I wanted to spend the remnant of my days to his praise; but O how far short I feel at present I am from doing so. I feel that I have been ruled a great deal by other than the law of the Spirit of life which is in Christ Jesus, which only can make us free from the law of sin and death.

I have written at length, but must say, Thanks for the last editorial at hand, and for brother E. V. White's piece, as well as many others, which make me feel that the Lord liveth. Perhaps I do not understand them, but they strengthen me in the belief that the secret of the Lord is yet with his people.

Unworthily your least sister, if one at all,

NANCY T. WRIGHT.

JULY 7, 1890.

DEAR BRETHREN AND SISTERS IN THE BOND OF CHRISTIAN LOVE:—I have it in my mind to write you on the subject of the matchless love of God to me, a sinner. It was four years ago last spring that I hope I saw the true condition I was in. Before that time I thought I was as good, if not a little better, than any body else. It was on Saturday before the second Sunday in May. I had gone to meeting on Saturday previous, and there was preaching at the house of one of my uncles on that night. I went home and told my wife, and we both attended the meeting. From some cause I felt undone on that night. After the preaching an invitation was given, and my wife went forward. If she had gone off with a wild tribe it would not have hurt me any more. It seemed to me that I was left alone. After we had lain down that night it came to me in a moment that I was lost, and I told my wife that I was forever lost. She told me I was not; but that did me no good. I wept and cried over my condition all night, and the next morning when I arose nothing appeared like it used to. There was meeting that day, but there was no enjoyment in it to me. It was the day appointed by them to wash feet. This was the first time I ever had a desire to be with them. I got up and left the house to hide my tears, for I did not want any one to know of my condition. I went home and wondered what the matter was with me. No pen can describe nor tongue tell what I felt. The next

Monday morning I went to ploughing, and had my children hoeing corn behind me. I saw the condition I was in before the just and holy God. I saw that if there was any good thing for me to do in order to be saved, I was lost forever. One of my uncles, who was a Methodist, had told me that I must work myself into the favor of God, and that if I did not quit my ways I would be lost. I told him if I were not changed by a power from on high there was no hope for me. Why I told him this I do not know, for I knew nothing spiritual then. My mind now would run back to what I had told him, and while in this condition I thought everything was in trouble. My brother-in-law was working close by me, and I would look at him at times and wonder if he was in the same trouble I was. While I was working it seemed that all my strength would leave me, and I would stop my mule. It seemed I would get so weak that I would fall. I tried to keep my children from seeing there was anything the matter with me. I had always thought I had an unusual love for my wife, but it seemed to me that I had never before loved her as I did then. I thought if my work had been out of sight of any body I would have set down and studied, for my work was no pleasure to me. I was ploughing along, when my burden left me. I then thought I would never doubt it; but after a short time I thought this was all of myself, and that I never would say anything about it. It seemed to me that it never would do for me to claim so great a thing as a hope in Christ. I have heard people talk about a little hope; but if I have any hope it is a big one, for it is "Christ in you the hope of glory." Now my whole study was to be baptized; but I would think it was because my mother was an Old Baptist, and my wife was going to be baptized at the next meeting. I would think at times that I would go and be baptized with my wife; and she did arrange my clothes; but when the time came I felt so little that I could not go with her. I could not remain at the water, but went off by myself. After I got home on that evening no tongue could tell the trouble I felt. Some company went home with us that day, and as I did not want to lay my troubles before them I left the house and went down into the fields. This was on the second Sunday in May. My trouble about being baptized was so great that I would dream about going to the church, and that when I would go forward and give my hand the trouble would all leave me. There was to be preaching at my house on the fourth Sunday of the same month. On that night I tried to tell the reason of the hope I have, and I found it as I had dreamed. I felt perfectly easy. I went to the preaching on the next day, but could hardly keep awake while

brother Hall was preaching, as I had lost so much sleep. I had neither slept nor partaken of food for five weeks like I had before. I was baptized on the second Sunday of the following month. I then thought I was done with trouble; but I have found I was mistaken in that. I find a continual warfare, the flesh striving against the Spirit, and the Spirit against the flesh, so that I cannot do the things that I would.

Dear brethren Beebe, do with this as you think best, and all will be right with me.

J. A. HARKEY.

SPENCERVILLE, Ohio, Dec. 31, 1890.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I would like you to publish the within letter, written by Elder J. G. Ford. The letter will explain itself. I am seventy-four years old, and a sinner. Sin is mixed with all I do. Yet I am blessed in many ways. I have been blessed with the privilege of reading the SIGNS, and it is a welcome visitor indeed. I am glad you wrote on "Deliverance from the fear of death." I am one of the fearing ones. I was much pleased with Elder Durand's writing on the resurrection, A. D. Jones on adoption, and A. B. Francis on predestination. Write on, dear brethren, and shun not to declare the truth. The time has come when some will not endure sound doctrine. O how I love to read the dear old SIGNS, and to hear from my brethren and sisters, though I feel very unworthy to claim such relationship. I feel to rejoice with those that rejoice, and to weep with those that weep. The Refuge Church meets at the house of my son, Elder A. B. Brees, on the first Sunday in each month and Saturday before. O how I love to welcome the dear Old Baptists. We are few in number, but I think we all rejoice. We meet in peace and fellowship.

A sinner saved by grace,

H. L. BREES.

RUSHMORE, Ohio, Dec. 9, 1890.

DEAR SISTER BREES:—In meditating upon the Scripture which you spoke of when I was with you last, I thought I saw something in it. If the Lord will give me light and liberty I will try and put some of my thoughts on paper.

The fifty-fifth chapter of Isaiah begins with a note of attention, "Ho." It must be remembered that it is the living, not the dead, who can hear and receive a note of attention. "Ho, every one that thirsteth." This is what the world calls an invitation; but it is God's command to every one that thirsteth. These are the characters brought to view in the text. We can no more make ourselves to thirst than we can quench thirst by saying that we are not thirsty. "Come ye [who are thirsty] to the waters, and he that hath no money; come ye, buy and

eat." Isaiah was looking with prophetic eye to the coming of the blessed Redeemer, who is the well of water springing up into everlasting life. We hear him saying, "Come unto me, all ye that labor," &c. But how can we come when our hands are feeble and our knees are weak as water? How can we come, when Jesus has said, "No man can come to me?" There must be a discovery of our own poverty, having no money, no righteousness of our own, nothing to give in exchange for the water of life. "Come ye, buy and eat." Here is a turning from the covenant of works to the covenant of grace. In our nature we are too independent to receive the grace of God without giving something in exchange. We do not want salvation free. We would rather have God under obligation to us, than to be under obligation to him. But here is a turning round about. "Buy and eat." Here is a satisfying of that hungering and thirsting after righteousness, by eating the flesh and drinking the blood of Jesus. "Yea, come, buy wine and milk without money and without price." This is as much as saying, You have always been trying to obtain the water and bread of life by your own works. Now come and buy without money and without price. Wine is stimulating and strengthening, and we want it right from "the true Vine," and from the lees, well refined. We want a view of the awful weight of our sins and guilt that pressed the Redeemer as a cart under many sheaves. It was not the crown of thorns on his head, nor the nails through his hands and feet, that took the dear Redeemer's precious life. Neither was it the piercing of his side, for he was dead when they pierced his side. But it was the burden of the sins of all his people. It was to that end he came.

Milk is the natural food for babes. Peter says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby." We want it unadulterated, unalloyed with creature works. We want it pure from Jesus, the Word. Again, "Ye were not redeemed with corruptible things as silver and gold; but with the precious blood of Christ.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" There is nothing we can spend our money for that can give us peace or sustain that life. Nothing but that bread of life which cometh down from heaven can satisfy the hungry soul. They fain would satisfy themselves with their own labor, but find by experience that their labor avails nothing; that sin is mixed with all they do. Then come, buy wine and milk without money and without price; for it is by grace ye are saved, through faith; and that not of yourselves; it is the gift of God. Then why turn

again to the weak and beggarly elements of the world? Alas! how many do; and we all would if we were not kept by the mighty power of God. We have nothing to boast of above our fellows; for God will have mercy on whom he will have mercy. The hungry and thirsty are not any better by nature than others. "But God, who is rich in mercy, for the 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."

Dear sister, I have penned such thoughts as have been presented to my mind. Try them by the Scriptures of divine truth. If they do not correspond, reject them.

Yours in hope of a blessed immortality,

J. G. FORD.

GOBER, Texas, June 25, 1891.

DEAR BRETHREN IN THE LORD:—Being here in the far west on a visit, I desire to address the household of faith again; not that I can be of comfort to any, but it is a relief to my mind to express my feelings, though done imperfectly.

I am reminded of the goodness and mercy of God, and of the unity that should characterize God's humble poor, seeing a few here who are strangers in the flesh, but acquainted in the Spirit. All possess the same life—that life which ever existed in Christ, which the alien sinner was wholly destitute of while in nature's night; the sinner being dead, nothing divine in him, no principle to be fanned or kindled up into a child of God. All that is about the sinner is of the earth, earthy, and no divine aspirations can proceed from him; nothing is in him to distinguish him from the rest of Adam's depraved race. Saul, when on his way to Damascus, was as destitute of life and light as were those who journeyed with him, until it was given him on the way. While the sinner is in a state of rebellion against God, and loves darkness rather than light, because his deeds are evil, yet God loves the sinner, and has eternally loved him. His life was eternally in Christ, and he is blessed with all spiritual blessings in Christ; and they are made manifest to him by a divine revelation, the holy Comforter taking of the things of Jesus and showing them to the heirs of promise, manifesting to them their acceptance in the Beloved, and that they are heirs of God and joint heirs with Christ. They are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God; being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The lost are found; the blind are made to see; darkness is made light in the Lord; the once corrupt tree is now made good, and produces different fruit.

He loves God and his people, and desires to live right; but the two minds, averse to each other, give him trouble. He wants to serve God, but there is another mind, leading him into sin. I do not love sin, but hate it; but the old man, which is the sinful lusts or inclinations, leads me to do things that I hate, and hence what I hate that I do. We have spiritual or holy desires, and these are called the new man; and the christian possesses the same two men, lusts or inclinations. He should put off the old, sinful lusts, and put on the new. We all have the same experience, but may express it differently; yet we are imperfect, and can only see in part, and can understand only in part, seeing through a glass darkly, here a little and there a little. We should exercise a great deal of forbearance with each other, remembering that we are all poor, fallible creatures, and endeavor to let brotherly love continue. We do not have love enough for each other; if we did we would not see so many faults, and would not be making hobbies of things which are detrimental to the precious cause of Christ. We should preach our sentiments firmly, but with great meekness. We should be careful to not strain expressions, nor get into a fleshly passion while preaching. We many times use expressions to convey our ideas which make a wrong impression upon the minds of the dear saints. Preaching should be done in simplicity; and if we cannot convey our ideas as we desire upon controverted points we would do well to let them alone. There is too much wrangling among Old Baptists. Let us labor to come nearer together, and to understand each other better, and not be striving about words to no profit. Let us all work for peace, and to harmonize the brethren who seem to be at variance. If there are any who have made departures, brethren, for the Lord's sake return, and put away everything that is unscriptural. If any professing to be followers of Jesus have gone off after institutions, secret or otherwise, put them away, and let us all come together and be a unit upon the glorious doctrine of election, predestination, specific atonement, effectual calling, salvation wholly by grace, final preservation, resurrection of the body, standing aloof from the doctrines of men and means, and moneyed institutions. "Behold, how good and how pleasant it is for brethren to dwell together in unity." May the Lord help us to be faithful, to discharge all our duties, and to 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.

Yours in hope of life eternal,

LEE HANCKS.

COOPTOWN, Md., March 1, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—If one so little as I feel myself to be may so address you. I wish to thank you for your kindness in sending me the SIGNS for more than a year. My health is poor, and I never expect to have good health again in this world. I feel like my sun is near its setting, and there is a dark cloud over my sky, shutting out the beautiful light of the Sun of righteousness, and I feel to be groping along in the dark. O, dear soldiers of the cross, have you ever felt as if the blessed God had almost forsaken you? If so, you may know how I feel in this dark and lonely valley. I am very poor in spirit, sighing the most of my time. There are very few in our section of country of our faith and order to talk with of things edifying, and I feel quite lonely and sad. O how I desire a closer walk with God, a calm and heavenly frame; but the evidence of my hope at this time seems small. There was a sweet season with me a short time ago, when at the throne of grace. I could feel the blessed Spirit bearing witness with my spirit that I was born of God. How soul-cheering it is when we feel that our God is near. This world is altogether vanity to me, and I am a great mystery to myself. Sometimes I scarcely know which way I am going, which makes me feel so bad and discontented. I want to feel my Savior near. My spirit mourns and longs for the presence of my blessed Jesus. I am so poor in spirit, and fear I sin more than I know I do, which keeps me feeling distressed. I fear I offend my dear Redeemer, and that he is not pleased with me, and I hardly ever rise to a smile. I do love my blessed Redeemer, but I want to love him more. I beg him so much for mercy that I fear I will weary him.

"I want a heart to praise my God,
A heart from sin set free;
A heart that always feels the blood
So freely shed for me."

O how I love the children of God! and gloomy as I feel, it is a great comfort to me. "We know that we have passed from death unto life, because we love the brethren." O how consoling this Scripture is to me, and how sweet was the time when first I felt the Savior's pardoning blood. I do not know how soon I shall leave this world of sin and sorrow. Farewell.

JANE MIDDLEDITCH.

NOTICE.

ELDER R. M. Ogle, of Calhoun, Henry Co., Mo., wishes us to state that they have an Old School Baptist Church of fifty-five members, and a good country, six miles north-west of that place, and any of our brethren who would like to locate in that section can address him as above. P. O. box 30.—Ed.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 29, 1891.

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 LOVE OF GOD.

(Concluded from last number.)

"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."—1 John iv. 20, 21.

"And this commandment have we from him, That he who loveth God, love his brother also." There is no higher authority in the kingdom of our Lord than the commandment which is directly from him. His dominion as the anointed King of saints includes every one who loves God; and his law is not applicable to one who does not bear that seal of the Holy Spirit. As the God of the whole earth, he reigns supreme over all beings, visible and invisible, in earth and in heaven, and in the deeps of darkness. "All things were made by him; and without him was not anything made that was made."—John i. 3. This includes everything in existence. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17. As the sovereign Ruler of the universe the commandments of God are given in the form of laws, expressed in words to intelligent creatures, and in the order of nature to inanimate things and irrational animals. By the transgression of the commandment of his Creator man has brought himself under the condemnation and sentence of death, which rests upon all men, for that all have sinned. From this miserable condition there is no way in which he can deliver himself, since infinite justice can accept no atonement at the hands of a polluted sinner. It is impossible that such a sinner should love God, because his mind is altogether carnal, and therefore it is enmity against God, not subject to the law of God, neither indeed can be. This commandment of Jesus does not apply to such as are in this state of enmity. It is restricted to those who love God; and this can be done alone by the power of the Spirit of God, of which love is the fruit. Even while there are seasons when it is a serious question with the saints whether they really have this heavenly principle in their hearts, they still know that the desire is present by which they earnest-

ly long for the exercise of that divine witness that they are led by the Spirit of God. They could not have such a desire without the possession of the love, since hatred cannot desire to love. As this love is the fruit of the Spirit it cannot exist where that Spirit does not produce it. Notwithstanding doubts and unbelieving fears, therefore, the saints do truly love God; and this commandment speaks to them.

The commandment of Christ is not written in tables of stone, but in fleshly tables of the heart. In this way God works in his people both to will and to do of his good pleasure. Thus he makes them willing in the day of his power, putting his law in their inward parts, and writing it in their hearts. Love is the fulfilling of this law, and it is by the indwelling power of his Spirit that this love is produced. The same Spirit which works in the subjects of grace to develop love to God, also manifests its presence by causing those in whom it dwells to love one another, which is the requirement of this commandment as we have it from our Lord. Hence, it is conclusive proof that one does both love God and his brother also, when his heart is filled with love to those in whom he sees the likeness of Jesus.

This commandment being written by the finger of God in the mind of his people, it is not a hard precept by which they are to be governed as a condition of their acceptance in his sight; but it is the mark by which the presence of his Spirit is revealed to those in whom it is found. This test is sanctioned by the testimony of inspiration, and is therefore infallible. In the immediately following context John says, "By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we keep his commandments; and his commandments are not grievous." Here is both assurance and rich comfort for the little children of God. They may not have strength to claim an interest in the salvation which is revealed in Christ Jesus, yet the fact that they do not feel the commandments which he has given as being grievous, is conclusive evidence that the love of God reigns in their hearts. That love cannot exist in one who is destitute of the presence of the Spirit of God. Therefore to such characters his commandments are necessarily grievous. Even if one should attempt to obey Jesus by forcing himself to love the children of God, it would prove a grievous and burdensome task. He must know that he was performing an unpleasant service even if he could convince himself that he had succeeded in rendering obedience to the commandment of the Lord in loving his brother. To him such service must be grievous. But there are many even of those who fear to claim a place among the saints, who yet cannot deny that it is to them a privilege to love the

dear ones in whom they see the grace of God manifested. In this they do fulfill the commandment which we have from Jesus, as it is recorded in our text. Thus they present unmistakable assurance of the reality of the love of God ruling in their hearts.

The grace of God in the hearts of his children, is the commandment which we have from him, and it is the abiding witness which they have in themselves by which they know that his Spirit leads them, when they find this holy principle governing their affection. To the natural reason it appears that it is by obedience that men render themselves acceptable to God; and this is the understanding of the natural minds of the saints. But the truth, as revealed by grace in the experience of the saints, shows them that the grace of God works in them all that obedience which the commandment of God enjoins upon them. So that,

"Not by the terrors of a slave
Do they perform his will;
But with the noblest powers they have
His sweet commands fulfill."

Since the commandment from Jesus is the perfect law of liberty, it is not grievous to such as are led by his Spirit to desire to do the very things which he has commanded. This heavenly love is equally the witness of the ruling presence of the Spirit of Christ in the man who loves the children of God, and of the manifestation of that Spirit in those who are embraced in that love. As nature cannot produce that love to God and to his children, so nothing in nature can be the object of it. By this infallible test the saints have assurance that they are led by the Spirit of God. From no other source can this living commandment come but from him who is the Redeemer of Israel and the Salvation of his people. It is not an injunction which they can be taught by reading the Bible, or can learn from parents or teachers; it is put in the heart of every one who has received it by the power of God himself, and is the seal of his Spirit. Only those who receive it as a delightful privilege, are blessed as the subjects of this new commandment of our Lord. In his kingdom there is no bondage nor hireling service. Only he who loveth God, is subject to the commandment to "love his brother also." If any professed lover of God is destitute of this commandment, it is conclusive testimony that he is not in possession of the love of God. On the other hand, if any poor sinner, who dares not claim that the love of God is in his heart, is yet in possession of love to the children of God, it is equally conclusive that he is led by the Spirit of God, and that he is a child of God. There can be no mistake in this criterion by which the children of God are distinguished. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he

that loveth not his brother; for this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother." It may seem strange that the little children of God should need to be specially cautioned against the murderous spirit which was manifested in Cain; yet the same spirit rules in the natural mind of every sinner who has been redeemed by the blood of Christ; and such is the deceitfulness of sin that even the saints are not able to recognize this awful spirit when they are subjected to his treacherous wiles. They have need of the whole armor of God to enable them to stand against his assaults. The only standard by which the works of the saints are to be tried is the perfect law of liberty, which is the law of the Spirit of life in Christ Jesus. That law is the embodiment of love, both embracing God and every one who is born of God. There is great cause for searchings of the heart of the saint when there is not manifest this full evidence of the indwelling and power of this divine Spirit. It is to the church of God and those whom he designates as saints, that Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. The object of this self examination is not to find evidence that there is ground for confidence in the selfish performance of duties, but they were reminded that in this examination they were to seek assurance of the Spirit of Christ in them, sealing them as his disciples. There is need of the professed followers of our Lord giving earnest attention to this solemn admonition even in the present day; for surely they are not more secure against false confidence than were the saints in the apostolic times. If Christ be ruling in our conduct, the same great love will be found governing us in our deportment, which was so gloriously manifested in him. Not that there will be a willingness to sacrifice the truth of the gospel for the purchase of a peaceful and loving reputation for ourselves; in so doing we should not be following in his footsteps. But the love of Christ will lead us to "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves."—Phil. ii. 3. When led by this holy principle of the love of God, the saints enjoy true liberty in submission to this direction of the Spirit of Christ. They do not feel their carnal pride exalted by such obedience; but in real humility they mourn that they are so unworthy to claim that they are followers of God as dear children. In thus hating their own life they do esteem other better than themselves, and so fulfill his commandment which is from our King, by both loving God and their brother also.

This is the glorious liberty of the sons of God.

Having the perfect law in that new heart which the Lord God has given them, they find delight in rendering obedience to its direction. By his own new Spirit which he has put within them, the Lord sheds abroad his love in their hearts, and that love freely embraces every brother in whom that same Spirit is manifested. In order that this brotherly love may continue in active development among the saints, it is important that every one shall show by his walk and conversation that he is led by the Spirit of God. When any brother yields himself as a servant to the flesh to live after the flesh, in so doing he puts a stumbling-block in the way of all his brethren, and forbids them to keep this commandment of our Lord so far as he is concerned. Many instances of this kind might be cited; but the spiritual minded child of God will not have to look beyond his own deportment for an illustration of it. Every departure from the perfect example of Jesus is conformity to the flesh; and consequently, it is a hindrance to the manifestation of the love of the brethren towards us while involved in such transgression. Our Lord says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore it is impossible that any offense can be committed against one of his saints without offending against Jesus himself. Every little child of grace is so perfectly shielded by the infinite love of God, that every stroke directed against one of them, is an attack upon him. It can never be the case that one should love God unless he love his brother also. That divine love cannot be divided. Therefore the saints have need to be very careful in heeding the commandment of Jesus, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The presence of God is the bliss of heaven to his saints; for "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world."

UNPUBLISHED COMMUNICATIONS AND UNANSWERED INQUIRIES AFTER TRUTH.

WE feel that some word of explanation is due many of our correspondents in regard to their articles not appearing in the SIGNS, or their requests for our views remaining unanswered.

There is probably no duty an editor has to perform that taxes his abilities to a greater extent than to select from the vast number of articles received for publication those best adapted, under existing circumstances, to be of the most edification and instruction to the general read-

ers. Many very excellent articles remain for a long time unpublished, and perhaps never appear, on account of some existing circumstances entirely unknown to the writer. Very frequently we are compelled to lay aside articles written by some brother or sister who not having the advantages of education, are not able to express themselves in the most eloquent style, and on these occasions we feel more reluctant to omit the publication, fearing that some weak, trembling ones may infer that it is on account of their ignorance of spiritual as well as natural things that their articles are not published.

In regard to the calls for our views on certain portions of Scripture, it is impossible for us to reply to but a very small portion of the amount received; and as we must write as our mind may be led, we cannot select from the lot those who are the most urgent in their requests; and very frequently with a large pile of these requests on our desk, our mind may be led to write on another portion of the word from any among the numerous inquiries on hand.

We have given the foregoing explanation, that any who may feel grieved or offended at not seeing their articles in our columns, or not receiving an answer to their call for our views, may have a better understanding of what in most cases is the cause, and hope it will be satisfactory, and that none of our dear brethren or sisters will feel that a personal objection excludes their articles.

MARRIAGES.

MAY 26th, 1891, at Jacksonville, N. J., by Elder Silas H. Durand, Mr. Robert Henderson, of Newark, N. J., and Miss Evalena White, of Jacksonville.

By the same, June 9th, at the house of the bride's father, 355 Lexington Avenue, New York, Mr. Frederic G. Hobbs and Miss Harriette Slawson, both of New York City.

OBITUARY NOTICES.

W. M. Harvey was born in Greene Co., Tenn., May 6th, 1820, and died May 3d, 1891, making his age 70 years, 11 months and 27 days.

He was married to Miss Casander Hunt, in Blount Co., Tenn., July 11th, 1839. He moved to Texas, and with his wife joined the Primitive Baptist Church at Turner's Point, Kaufman Co., in 1868. In 1884 he moved to Haskell Co., and in 1890 to Stonewall Co., where he died. He was a firm believer in the doctrine of salvation by grace alone. He was an affectionate husband and a kind father. He leaves a wife, two sons and one daughter to mourn their loss. May God in mercy reconcile us to his divine will.

S. J. PRESTON.

HASKELL, Texas, July 7, 1891.

Joseph H. Runkle died very suddenly on the morning of July 8th, 1891, near Macomb, Ill., in the 67th year of his age.

Mr. Runkle was born in Champaign Co., Ohio, March 24th, 1825 (it is believed), and with his parents removed to Morgan Co., Ill., in 1854. In 1863 he came to this (McDonough) county, and continued here until his decease, living most of the time with the family of his brother, David

Runkle. The deceased was unmarried, never became a member of the church, and was in some respects a remarkable and singular man. For several years he resided within one mile of me, and I often was in his company, and must say that I have seldom, if ever, met with just such a man, or one that was so hard for me to understand. He had a fine voice to sing and to speak, and was often singing the songs of Zion in the corn and harvest field, and at our religious meetings; and frequently, in his stronger and better days of health, he could be heard out in the field, between the plow-handles, going through the formality of a sermon with such earnestness and solemnity as to cause a chill to run over me. "Uncle Joe," as he was called by his friends, had a remarkable memory, and could repeat the substance of sermons which he had heard years before, and but few men could quote more Scripture than he. He read the Bible and our religious papers much, and but few men could refute him in argument. He was in principle a Baptist, but never joined the church. Mr. Runkle had for some years spells of falling at times, and swooning away, as though dead; and his death, although sudden, was not unexpected.

On July 8th, 1889, just two years before the death of "Uncle Joe," his brother David died at the same hour in the morning, in the same house, with a fit of apoplexy, without speaking a word; and on July 8th, 1891, at the same hour, Joseph passed away with a heart trouble, after speaking a few words.

On the 9th I spoke on the occasion from 1 Samuel xx. 3: "There is but a step between me and death," after which his remains were interred in the Macomb cemetery. The funeral was largely attended, and "Uncle Joe" will be much missed by his relatives and acquaintances. He leaves three brothers, one sister (our highly esteemed sister, Dicy Dunlap, of Jacksonville, Ill.) and numerous relatives in sorrow.

I. N. VANMETER.

MACOMB, Ill., July 14, 1891.

SISTER Rachel French Smith departed this life at her home in Washington, D. C., on Friday, May 8th, 1891, aged nearly 87 years.

She was born May 17th, 1804, in Alexandria, D. C., now Alexandria, Va. She came to Washington, D. C., in 1848, where she has ever since resided. I am informed that she was baptized in the fellowship of the Shiloh Church by Elder W. J. Purington, but have not been able to ascertain the exact date. She was a granddaughter of Elder Jeremiah Moore, an able, steadfast and prominent minister of the gospel in Virginia at the time when to preach the true gospel there called down persecution, and often fine and imprisonment. Something of the stern determination which under divine grace urged Elder Moore on to defend the truth in the face of all opposition and of danger existed also in his granddaughter, our deceased sister. She was also firm and outspoken in defense of the faith which was so dear to her heart. I never knew any one who viewed themselves in a more humble manner than did she, but yet she stood boldly in her confession of the truth. She viewed herself as being such a sinner that to her it seemed hardly possible that she could find mercy; but this same view of herself led her to greatly magnify the grace of God, and to be very jealous lest anything should seem to question the power of grace, and grace alone, to save. She felt to be a great sinner, but exalted Jesus as a great Savior. For several years she had been very hard of hearing, and so infirm that she could not get out to the meetings of the church; but the little band in Washington have been in the habit of holding meetings at her home quite often, which she had enjoyed much. I have called to

see her as often as I could, and have found her ready to speak of spiritual things at all times.

Another of the redeemed ones has been called home. How much we all shall miss her. I was sent for to attend the funeral on the second Sunday in May, but could not attend. Brother Joseph Broders, of Alexandria, came and spoke for awhile, greatly to the satisfaction and comfort of the friends. May God grant his blessing upon the kind nephew and his companion, who so tenderly cared for her during her last years. No child could have done more for a mother. The church will greatly miss her, but we must all soon follow her; but Paul said, "For to me to live is Christ, and to die is gain."

F. A. CHICK.

REISTERSTOWN, Md., July 16, 1891.

Elder John Rodes was born in Nelson Co., Va., Nov. 11th, 1803, and died Jan. 1st, 1891. He moved from Nelson Co. to Fayette Co., Va. (now W. Va.), and was joined in marriage to Nancy Baber, in Nelson Co., July 27th, 1823. He joined the Camp Creek Church of the Primitive Baptist faith, and was baptized by Elder Johnson Keaton, about the year 1848. He with other members was constituted an arm of the said church, and was given liberty to exercise his gift in October, 1852. He went into the constitution of the Mount Gideon Church of the Primitive faith and order in November, 1866, and was ordained to the full work of the ministry, and chosen pastor of the said church. He remained pastor of that church until it was divided, and the Macedonia Church formed, when he went into the formation of the said church, was chosen pastor, and remained pastor until his death. He held several offices of trust in the county in which he lived, and discharged them to the general satisfaction of his constituents.

He leaves five sons, one daughter, fifty-three grandchildren and thirteen great-grandchildren to mourn their loss; but their loss is his eternal gain.

ALSO,

Nancy Rodes, wife of Elder John Rodes, died of dropsy on Dec. 29th, 1890, being about the same age of her husband.

She joined the same church, was baptized at the same time and by the same Elder that her husband was. She was truly a mother in Israel. She remained firm in her belief of the doctrine of free grace, and departed as one falling asleep.

ALSO,

My dear wife, Mrs. Martha Marrs, was born May 24th, 1830, and died April 25th, 1891.

We were joined in marriage Nov. 11th, 1851. She joined the Camp Creek Church of the Primitive Baptist faith, and was baptized Nov. 22d, 1858. She was taken into the Mount Gideon Church of the same faith and order. In the constitution of the Macedonia Church she was one of the members, in which she held her membership, honored, faithful and beloved, until her death. She was the daughter of the late Elder John Rodes. She leaves one son and one grandchild, with myself, to mourn our loss; but we cannot mourn as those without hope, for our loss is her eternal gain.

I send you the following notice which our county paper gave of her death:

"This community was thrown into a state of great excitement last Saturday evening by the news that Mrs. Cal. Marrs had died suddenly at her home near this place. Mr. Marrs was in town at the time the sad event occurred. When he returned home he found his wife dead, sitting in a chair, with her knitting in her lap. She died alone. No one was present when the spirit took its eternal flight; and God alone knows the agony of the last moment, and the prayers that she may have uttered for her husband and son. She was a most estimable lady, and

stood high in the esteem of all who knew her. She was a kind-hearted christian woman, and her death has cast a gloom over this entire neighborhood.

"Mrs. Martha Marrs was in the sixty-first year of her age, and was a life-long and consistent member of the Primitive Baptist Church. To the bereaved husband and son we extend our heartfelt sympathies. The source of all consolation in an hour like this is in him who doeth all things well. Her remains were taken to the old family burying-ground for interment."

C. MARRS.

FAYETTEVILLE, W. Va., July 15, 1891.

ASSOCIATIONAL.

THE brethren, sisters and friends who wish to attend the Mt. Pleasant Association, to be held with the Salem Church, Harrison Co., Ind., coming by way of Louisville, will have to change cars, taking the Daisy train to New Albany, and transfer at Vincens Street on the street-cars. They will get off at P. N. Curl's store. Those coming from any other direction will find conveyances there on Thursday, which will take them to the Association.

We will be glad to see a goodly number, as it has been a long time since old Salem has had an association. There will be conveyances at New Albany for all who may come. Write to Levi Blunk, Clerk of the Salem Church, New Middletown, Ind.

THE Lebanon Regular Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., to begin on Friday before the third Saturday in August (14th), and to continue three days.

Those coming from the east, over the "Big Four," will stop at Moral, where they will be met. Those coming from the west over the same route, and those coming by way of the "Pan Handle," will come to New Castle, and inquire for Peter Coble. Those from the north will stop at Springport, where they will be met.

We extend an invitation to those of our faith to meet with us.
P. COBLE, Church Clerk.

THE Spoon River Association of Regular Primitive Baptists will be held, if the Lord will, with the Union Church, McDonough Co., Ill., beginning on Friday, September 4th, at 10 o'clock a. m., and continuing three days.

Colchester, on the C., B. & Q. R. R., is the place to stop for all coming by train on Thursday or early on Friday. The exact place to hold the meeting is not yet decided upon. All who love the good old way are invited.

I. N. VANMETER, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the Friendship Church, one-half mile west of the C., B. & Q. R. R. depot in Winchester, Scott Co., Ill., on Saturday before the third Sunday in August, 1891.

GILES REEDER, Clerk.

THE Virginia Corresponding Meeting of Old School or Primitive Baptists will be held, if the Lord will, with the Mill Creek Church, Berkeley Co., W. Va., beginning on Wednesday before the third Sunday in August, 1891. We extend a cordial invitation to all of our faith and order to meet with us.

Those coming by rail will be met at Kearneysville, Jefferson Co., W. Va. There are but four trains that stop at that place, two east and two west. The two going west are due at 8:09 a. m. and 1:07 p. m. Those going east are due at 11:34 a. m. and 5:48 p. m. I am informed that those trains going west do not come

by way of Washington, but come up the main stem; so those coming from Washington will have to change at Washington Junction.

W. A. THOMPSON.

THE Des Moines River Association of Primitive Baptists will convene with the Cedar Creek Church on Saturday, August 15th, 1891, and the two succeeding days, about nine miles northeast of Ottumwa Wapello Co., Iowa, at Highland Centre, on the Chicago, Milwaukee & St. Paul R. R.

All that come by way of Ottumwa will start so as to reach Ottumwa by 6 o'clock p. m. on Friday, and there change cars for Highland Centre, on the C., M. & St. P. R. R.

Those that come on the Iowa Central or Burlington & Western R. Rs. will stop at Hedrick, and there will be conveyance from there to Highland Centre (four miles), if they arrive too late for the train on the C., M. & St. P. R. R.

We made an effort to secure reduced rates on the railroads, but failed. A cordial invitation is extended to all our brethren, and ministers especially.

M. W. BYRAM, Clerk.

THREE DAYS MEETINGS.

A THREE days meeting will be held at Hughesville, Loudoun Co., Va., in connection with the Virginia Corresponding Meeting, beginning on Friday, August 7th, at 2 o'clock p. m.

Take the train in Washington or Alexandria for Hamilton, via Washington & Ohio Division, Richmond & Danville R. R. Train arrives on Friday a. m. in time for the meeting. Leaves Washington and Alexandria about 9 a. m. The p. m. train on Thursday will also be met.

Arrangements will be made to get all to the Corresponding Meeting who may want to go. We affectionately beg our brethren to come and see us.

E. V. WHITE.

REMINISCENCES AND LETTERS

OF

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This book will be ready early in September. It will contain about 300 pages, consisting of reminiscences written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition, and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

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NO. 31.

CORRESPONDENCE.

CHICKALAH, Ark., July 14, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will, by your permission, try in my weakness to write some of the contents of my mind to God's dear, humble poor scattered throughout the different quarters of the globe; and as the God of high heaven is the Giver of every good and perfect gift, I hope to trust to him, and him alone, for a proper guidance of mind, hoping that he will enable me to write the truth, and nothing but the truth. Truth is the only thing that will do us any good in this life, or in that beyond this vale of tears. I hope that the brethren who may be permitted to read anything which this poor, weak, imperfect mortal writes will not conclude that I am trying to stir up strife or confusion among the children of God, neither trying to crowd something down them which their stomachs are not able to digest, nor trying to set forth a theory of my own, or something that is foreign to the teachings of the Bible; for if I am not altogether deceived I have no motive in view save the cause of my Master and the welfare of Zion. We as Primitive Baptists, if we are what we claim to be, are one. Then why should we forbear telling the household of faith what we honestly and candidly believe that the Scriptures teach? I cannot see how nor why we as one people should ever think of having Bible secrets which we would for one moment refuse telling to each other. How are we to know who are Primitive Baptists except we know what each other believes? Then let us not forbear conversing freely with each other, in the spirit of love and of meekness, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. But we should forbear following after the traditions of men, and take the words of inspiration for our guide, and be governed by their teaching; for Paul said to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. Then is not each and every particle of the Scriptures profitable alike to the man of God? If we by faith are enabled to give to the Scriptures their right interpretation, and make the proper application, we find them

to be in perfect harmony, with no crosses nor clashes; yes, linked together, link in link. Then, brethren, pray for this poor worm of the dust. Pray God to enable me to love the truth, speak the truth, write the truth, and keep me from every false way. So then, with much love and tenderness, as I humbly trust, for the household of faith, I will now in my weakness proceed to write some things that are in my mind concerning God and his goodness, and man and his wickedness; of God's ability and man's depravity.

"For by him [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."—Col. i. 16. Then everything that is in existence, visible and invisible, was created by the God of high heaven. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world [the course of nature], according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 1, 2. Now you see that the Scriptures plainly teach, not only in this one place, but in many places, that the prince of the power of the air, the wicked spirit, the serpent, the devil, antichrist, works and dwells in the human family, and is a part of God's creation. How did this wicked spirit get into the human family? Did it get in there by and of itself, or did God give it to or form it in man? I will let the Scriptures answer, for I in my weakness am not able to answer such questions. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all [not part] things."—Acts xvii. 24, 25. Sin, nor spirit, nor anything else, is excepted. God gave man all things; yes, every natural attribute or quality that man has ever possessed. Now we have the testimony of one witness. "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."—Zech. xii. 1. Now we have the testimony of two witnesses. "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."—Gen. ii. 7. So Adam was a man, and was completely formed, before God breathed into his nostrils the breath of life; so the breath was no part of the formation. The breath only gave action, life, to the man that was formed; so the breath of man and the spirit of man are two separate and distinct things. To admit that the breath of man is his spirit, is to admit that it is the gift of God; and if man while in nature's darkness has more than one spirit, or more than one kind of spirit, and that a wicked spirit, I have failed to find any Scripture to that effect. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."—Isa. xlii. 5. Now we have the testimony of three witnesses, testifying that God formed man's spirit within him, and gave man all things. We could give other Scripture testifying to the same thing, but will let this suffice for the present, for the Scripture saith, "In the mouth of two or three witnesses every word may be established."—Matt. xviii. 16. It is preached and believed by Primitive Baptists everywhere that all are sinners by nature. It is also preached and believed by Primitive Baptists that there was no sin in the world until Adam transgressed the law; thus making the act the sin, instead of the performance of the sin, as it truthfully is. It is also preached that Adam was clean, not corrupt, until he transgressed the law; that when Adam transgressed the law he became corrupt, contaminated with sin. Now, in much love to all who see these things in this light, I must say to you that I cannot in my weakness harmonize these things with the Scriptures, according to my understanding of the Scriptures. Did Adam have to commit sin or do a corrupt act to become corrupt or contaminated with sin? or did Adam have to die to become affected with the disease? or did not the disease (sin) produce the death? If I correctly understand the teachings of the Scriptures concerning nature, they teach that nature is creation; and this is Webster's definition of the word "nature." Hence, if this be true, it follows that if there were no sin in the world until Adam transgressed the law, none are sinners by

nature. All are sinners by transgression. Then we who have taken up the cross to follow the meek and lowly Lamb of God ought to ever be ready to follow him through evil as well as good report; and we should also be very careful in handling the words of inspiration, and view them and set them forth in a harmonious way, for they certainly are in perfect harmony. If we make blunders, God and the Scriptures are not to blame. The fault is in us. "In the beginning God created the heaven and the earth."—Gen. i. 1. Right then and there, I believe, all nature was created, and all manner of poisons are substances or products of the earth; and the poison that belongs to beasts, reptiles, insects and vegetables is a part of their nature, a natural quality that belongs to them, which they received from their mother earth. Then are we treating God with injustice, or doing violence to the Scripture, to say that the poison which the Scripture speaks of as being in man is a part of his nature, a natural quality that belongs to man, which he received from his mother earth? If this poison in man is not sin, will some one please inform me what it is? So then Adam received every particle of his nature from his mother earth when God created and formed him of the dust of the ground; hence, all the human family are sinners by nature.

"And God saw everything that he had made, and, behold, it was very good."—Gen. i. 31. Everything that God made was all good alike, serpent and all; no difference. The same pronouncement was pronounced upon all alike. God had a good natural world, with everything in it that he wanted, made just exactly as he wanted them. Everything was in its proper place and shape. God created this great natural good world and its fullness for the purpose of his own glory; and each item of God's creation, from the largest to the smallest, is and has been gradually moving on, moment by moment, fulfilling God's purpose, and will continue through eternity. So if I by faith am enabled to worship God, he is a perfect God in every particular. He knew just what kind of a nature and disposition to create in Adam that would suit each one of his posterity; for we see among the children of men that some are naturally good from their birth. They grow up into manhood, and it is said of them by all who know them, "That man is naturally good, nat-

urally honest, naturally upright." We also see children and men just the reverse. Did not our federal head have all these natural qualities? Did he not receive all these natural qualities from his mother earth, by the power of his Creator? Do we not see similar features in the earth? Some land is rich and good, some is poor and mean, some is clean, and some is foul. No wonder that the wise man could say, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. If there ever has been any middle ground or sphere for man to occupy since God created the heaven and the earth, I am unable to find any Scripture that even hints at such an idea; that is, in my weak way of understanding things. If there is no middle sphere for man to occupy, he certainly was created either a righteous man or a sinner; for surely if there ever was a sinless human being in the world, that human being certainly was righteous. If Adam left the hands of his Creator a sinless creature, he must have been righteous. This being the case, how far did Adam miss falling from grace when he transgressed God's law? I know that no Primitive Baptist believes in apostasy; then let us be careful and watchful in regard to how we interpret and apply the Scriptures, and leave no inference that would carry with it an idea or view which we ourselves would in no wise believe. As the second Adam bore the sins of his people in his own body unto death, in his obedience to the law, is it not in strict reasoning with the Scriptures to say that the first Adam bore the sins of his people in his own body unto death, in his disobedience to the law? Did not the second Adam take the sinful nature of his people from his mother, the virgin Mary? Was not that nature Adam's nature, which he received from his mother earth? In the book of Job we find this written, "Who can bring a clean thing out of an unclean? not one."—Job xiv. 4. Again, "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight."—Job xv. 14, 15. Then, as the heavens are not clean in the sight of God, how can we for one moment believe that poor, puny, depraved man, who is of the earth, earthy, was ever clean until cleansed by the Spirit of God? Again, the psalmist David saith, "Behold, thou hast made my days as a handbreadth; and mine age as nothing before thee: verily every man at his best state is altogether vanity."—Psalm xxxix. 5. Was not Adam at his best natural state while he stood in an innocent, guiltless state, before he transgressed the law? Hence he was altogether vanity, and not quite good enough to be a sinless creature. I am a firm believer in cause and effect; and if

the cause be removed there will be no effect. God is God, and changes not. God had it arranged in his purpose to create a man; and this man was to be fruitful, and multiply, and replenish the earth, and subdue it.—Gen. i. 28. He also purposed that this man should die; and I believe that God created the disease in this man to produce the death. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John xii. 24. It seems that Adam had to die in order to bring forth fruit of the loins; and he had to have a disease to produce death. Hence I believe that sin was the cause of the disease that produced the death, the transgression of the law; and the transgression of the law was the cause that produced the effect of the multiplying of the human family. Letters are characters by which we form words, to give expression of thoughts; and every word has a meaning. "Wherefore as by one man sin entered into the world, and death by sin." Do you not see plainly that sin was the disease that produced the death in Adam? "So death passed upon all men, for that all have sinned."—Romans v. 12. "Wherefore" means for which reason. "As" means in like manner to; in the idea of; in the character or condition of. "By" means through the means of. "Enter" means to go or come in. By applying these definitions to Romans v. 2 we have the matter explained, how and why it was that sin entered into the world by one man. "For until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. No, nothing to charge nor allege against any one when there is no law; "for where no law is, there is no transgression."—Rom. iv. 15. It was impossible for Adam to transgress a law until God gave him a law. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19. If Christ had had no righteousness (or rather he is righteousness), could he have made his chosen people righteous by his obedience to the law? Could Adam have made his offspring sinners by his disobedience to the law if he had had no sin? "Moreover the law entered, that the offense [not offenses] might abound. But where sin abounded, grace did much more abound."—Romans v. 20. "Abound" means great plenty. Hence Adam had great plenty of sin to cause him to commit his first great offense; and this law entered (came in) because there was no other law of God to add it to. The Mosaic law "was added because of transgressions."—Gal. iii. 19. "Law" means rule of action; hence Paul said, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans viii. 2. Is not this law of sin and death the ruling and controlling

element in the human family that has ruled, governed and controlled them in all their wickedness from their earliest existence in the world down to the present? As Christ is the law of the believer, is not antichrist, the devil, the law of the unbeliever? "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Rom. v. 21. Sin began its reign in Adam, and reigned unto death in him; so death has been abroad in the land ever since. I believe that the law spoken of in the fifth chapter of Romans is the law that God gave to Adam in the garden. I do not believe that the law of Moses is even hinted at in this fifth chapter. "For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. As the Spirit of Christ is the mind of the believer, is not antichrist the mind of the unbeliever? "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—1 Cor. ii. 11. It is an evident fact that the natural man is ruled, governed and controlled by the spirit which is in him; then is not man's spirit a wicked spirit? and is it not antichrist, or Satan? "Because the carnal mind is enmity against God [not going to be enmity when a crime is committed, but is enmity all the time, crime or no crime]; for it [the mind] is not subject to the law of God, neither indeed can be." Adam certainly had his mind formed within him when God formed him of the dust of the ground; and the breath of life which God breathed into Adam's nostrils gave action, life, to his mind or spirit, his intelligent power. Was not Adam's mind a carnal mind, and no more subject to God's law than the carnal mind of man is in this day and time? Adam clearly proved this when he transgressed God's law. Christ said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear." "Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."—Mark vii. 15-23. The Pharisees rebuked Christ for allowing his disciples to eat with unwashed hands. Then Christ taught this lesson, showing plainly and pointedly that men's wickedness comes from within, out

of their hearts. Did not Adam's wickedness come from within him, out of his heart, the same as other men's does? Adam certainly was corrupt, contaminated with sin, before he transgressed God's law; and his corruption was what led him into the transgression. There is not one word said about the serpent entering into Adam; no, it is not even hinted at. Please remember that there are no crosses nor clashes in the Scriptures; all are in perfect harmony. Poor, frail human beings are the characters that make the blunders. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii. 8-10. Does not this plainly show that all the human family are children of the devil? But Christ Jesus never committed any sin. There is none that doeth righteousness until God gives them righteousness. Will some one please tell me how the devil could commit sin without transgressing a law? For "Whosoever committeth sin transgresseth also the law."—1 John iii. 4. How could he transgress a law without being under a law? Where did the devil receive a law, if he was not in Adam when Adam received the law? for God gave Adam the law. Man is called by every name that the devil is; and there is a woman spoken of in Revelation, riding a scarlet-colored beast, and upon her forehead a name was written, "Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth."—Rev. xvii. 5. This plainly shows that the abominations of wickedness come from the earth, just where Adam received it all. The followers of this Babylonian woman all have one mind, and it must be that same old carnal mind that Adam had, which led him into death, destruction, woe and misery; for himself and all his posterity have the same mind until God's appointed time, when in his love, mercy and pity he comes to give them a new mind.

It does seem to me that the contents of this letter are in strict keeping with the Scriptures, which are the only rule whereby we can look upon God as being a complete Sovereign, and man a totally depraved piece of God's creation. However, I will close for the present, and leave the subject for the consideration and judgment of the brethren who may be permitted to read it. If it is the truth, may God enable you to both see and understand it; but if error, may he enable you to reject it, and cast it far from you, is my prayer, for Jesus' sake. Amen.

In much love and meekness I now bid you farewell for the present. Brethren, one and all, pray for me. Pray God to guard, guide and direct me in wisdom's way, and keep me from every false way, for I feel very weak and imperfect; and when I feel to have a little strength I know it is of the Lord.

Again I say, farewell in the Lord. From a poor old sinner saved by grace, if saved at all; sometimes feeling to have a little hope that when done with time and time things I will by grace divine be enabled to meet my dear kindred in Christ in the heaven of ultimate bliss and glory, where sorrow, distress and affliction are unknown, but where love, joy, peace and praise reign supremely, and will never end. O glorious hope!

A. J. GRAY.

P. S.—Brethren Beebe, I would like to see the above letter in the SIGNS OF THE TIMES. Not because I think it is ably written and connected in an able style, nor that I feel more favored by inspiration than any other of God's humble poor; but I feel anxious for it to be published, and that for no other purpose, I hope, but the welfare of Zion, for surely no one feels their littleness and weakness more than I do. If I am a saint I certainly am the least of all. I know that you have full control of your press and paper, and of course have the right to conduct it as you please. If I ever have written anything to you that has offended you please forgive me, for I did not intend it that way. If you can consistently publish my letter please do so; and I would like to see it all in one issue. In much love, farewell.

Yours to serve in the bond of peace,
A. J. G.

"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isa. xlv. 17.

If the Lord will give me light on the above text I will try to offer some thoughts on the first clause of the same. The prophet has been speaking of those that were not Israel. In the verse preceding the text he says, "They shall be ashamed, and also confounded, all of them; they shall go to confusion together that are makers of idols."

"But Israel shall be saved in the Lord with an everlasting salvation." The first question is, Who is Israel that is under consideration? Is it the entire seed of Abraham? The entire seed of Abraham was in one sense Israel. But are they all embraced in the text under consideration? The apostle Paul says, in Rom. ii. 28, 29, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of

God." So we see that not all the seed of Abraham are embraced in the text. The seed of Abraham are Jews, but Paul will not allow the outward Jew to be in the number; for he says that he is not a Jew which is one outwardly. When John the Baptist was baptizing in the river Jordan, and the scribes and Pharisees came to his baptism, and demanded baptism at his hands, what was his answer? Did he baptize them, because they were Jews? It seems he did not; for he demanded a gospel experience, saying, "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 rise up children unto Abraham." We are not to think that because they were the seed of Abraham they were the Israel in the text. "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." The middle wall of partition between the Jew and Gentile is broken down, and the text embraces all that were given to the Redeemer in the covenant of redemption, both of the Jews and Gentiles; for there is no difference in them, as they are the spiritual Israel of God, of which the national Israel was a type. How was national Israel a type of spiritual Israel? In that they were chosen in Isaac. "In Isaac shall thy seed be called." And spiritual Israel were chosen in Christ, of whom Isaac was a type; and Isaac's wife was a type of the church of Christ; for no other woman would have filled the place of Rebecca when the servant of Abraham went to procure a wife for Isaac. The servant told her that Isaac was the only son of a very rich man, and that he sent him down there to take a wife among his kinsmen. When the servant got nearly there he fell down and prayed. Yes, the servant was a praying man. He told the woman of his business; that Isaac was the only son of a rich man, and that all his father's wealth would be his, and that he was a good man. Was it not enough to make her say, "I will go," seeing it was the work of the Lord. So Christ, the antitype, is the only Son of a very rich Father; and we, like Rebecca, are his kinsmen and his bride, even though we once knew nothing of him. The Israel that shall be saved are the ones that David speaks of, saying, "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." The all Israel under consideration are all those whose names were written in the Lamb's book of life from the foundation of the world; and the good part of it is, the Lord knoweth them that are his. The Lord said unto 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." Here is the Israel spoken of in the text. God declared the end from the beginning; and if the entire race of man are his people, pray tell me what the apostle meant by saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." That Scripture has a negative—The Lord knoweth not them that are not his. Blessed be God's holy name, he knows his people, and none can pluck them out of his hand. Hear the blessed Son of God saying, when he was about to be crucified, "Let these go." I tell you, dear child of God, these words have a deep meaning. O Savior, why let them go? Because I know they are ten thousand talents in debt, with not a farthing to pay. But I have loved them with an everlasting love and therefore I will pay the great debt that is against them. I say, Let these go free. Now, dear child of God, there is nothing against you, for your loving husband has satisfied the debt that hung against you. Yet, dear child, you sin every day of your life, and your sins hurt you badly. It hurts you to do wrong, or to think anything wrong. Now for your consolation Paul says, "Blessed is the man to whom the Lord will not impute sin." And he will not impute your sins to you, if your sins hurt you. If your sins hurt you it is one of the best of evidences that they are not imputed to you. But says the dear little child, "I know I am the meanest of God's children, if I am one at all. Surely I have more to encounter than the rest of the children. I have besetting sins that hurt me so badly. O how they cause me to groan when I have committed them." That is evidence that you are a child of God. O how you pray the Lord to enable you to not do those things. Dear child of God, did not Paul beseech the Lord three times to remove the thorn out of his flesh? Consider the nature of a thorn in the flesh. It makes a sore place. Now, dear child, you have been quickened, and you have a tender place in you heart, and your sins hurt you. But hear the answer of the Lord to Paul, "My grace is sufficient for thee." That is enough, dear child. Dear children of God, you are the Israel that shall be saved. You are saved by the grace of God. I am so glad that Jesus is the Savior of sinners, and not of good people. If he were the Savior of good people it would leave me out; but if he is the Savior of the chief of sinners it will reach my case. Bless God for that consolation.

"Ye shall not be ashamed nor confounded world without end." You will not be confounded, because your sins have forever been atoned for by the precious blood of Christ. He will bring you off more than

conqueror, for he has loved you and given himself for you. Your sins have been entirely covered; they have been blotted out by the blood of the loving Savior of sinners. Our sins were so black, and the stain ground in, that they had to be blotted out. Dear child, Jesus has provided a robe for you, and it is pure linen, clean and white; so white that snow water cannot make it any whiter. A few more days, or short years at most, and you will be taken home where your Husband is, where your rich inheritance is. Hold up your drooping heads, ye children of God, for ye shall hear the blessed news, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But, dear child, you cannot see any good that you have ever done, and you will say, "Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Ye shall not be ashamed, because your sins are blotted out and covered completely, so that they will never appear against you. They have been separated from you as far as the east is from the west. Do not believe that your sins will come against you in a general judgment, and that you will be openly exposed. That is the reason your sins have been covered, so that they may not appear against you forever. I am always ashamed of myself here on this earth; but, bless God, I shall not be ashamed nor confounded in heaven; for the mission of the Lord was to cover my sins, so that they would not come against me any more.

Dear children, we are told to run with patience the race that is set before us, ever looking unto Jesus, who is the author and finisher of our faith. And unto you that look for him he will surely appear, without sin unto salvation.

I am your unworthy brother in hope of everlasting life,

J. M. DULEY.

1212 JACKSON ST., PADUCAH, Ky.

BALA, Muskoka, Canada, Dec. 16, 1890.

DEAR BRETHREN BEEBE:—Some twelve months ago I was agreeably surprised to find at our post-office every week, addressed to me, a copy of the SIGNS. At once I began to cast about in my mind as to who the sender could possibly be, but with no result, save that I concluded that

some poor, hell-deserving mortal living in the front must have known there was a poor old sinner away back in these rocky northern wilds that was equally vile, polluted and hell-deserving as himself; and as the old adage is, "Misery loves misery," I concluded that the donor, be he who he might, was highly pleased that he had found another man as bad as himself. When, however, I went to Brantford in February last, to tell in my poor way what little I had tasted, handled and felt of the Word of life, as well as what I had made out touching the King, and how of his own sovereign choice the queen stood at his right hand, clothed in gold of Ophir, lo, the riddle was solved, and my natural curiosity was satisfied. Now, dear brethren editors, I am an entire stranger to you in the flesh, having neither seen your face nor heard your voice at any time, although I was once privileged to speak with the late editor, and also our beloved brother, Silas H. Durand, at the Ekfrid quarterly meeting in this Province, which was made unto us a time long to be remembered.

I see that my subscription to the paper is due, and I cannot tell you how cheerfully I inclose it here, nor conclude my epistle without (under God) saying a word or two (for publication if you think good), both in praise thereof and the manner in which it is conducted as a medium of communion and fellowship on behalf of "the flock of slaughter," revealing the thoughts of many hearts, and showing also the diversified operations of the eternal Spirit in the hearts of the truly poor, sin-bitten, sin-blasted, tempted, tried, devil-dragged and exercised children of God. I can simply say for myself that through exceeding grace, undeserved and abounding mercy, my soul is at home, and can give its hearty amen to every one of its fundamental teachings. I verily believe that both in the editorials and the letters written by the dear brethren and sisters we have the truth; not simply in the letter, but (forever blessed be our God) in its doctrinal purity, experimental preciousness, and practical beauty. Often while perusing the letters of the saints I have felt my own soul watered by that river, the streams whereof make glad the city of our God, the holy place of the tabernacles of the Most High. Sometimes in looking at the testimony borne by the little ones (though I am the least here) I have felt, Well, there has not been a word which that poor soul has uttered about real soul trouble on account of sin, about the tormenting power of error, how they were carried hither and thither, trying to find an interpreter, a man in whom the Spirit of God was, who was sent to open up their case, or how, in the set time to favor Zion in their souls, their bonds were broken, and they were brought into that light, liberty and eternal freedom which belong to the entire

election of grace, or how in after and blessed experience they have been made to stand on the high vantage ground of the mountains of Zion, and breathe the pure atmosphere of abounding grace, electing and everlasting love, but what in looking at all the dealings of God with poor, unworthy me, I am led with lowly reverence, deep, heartfelt humility, and yet with a joy at times unspeakable, to say, My soul has felt the same. To our God be all the praise.

Now, dear brethren, I hope I have not written this either to merely puff the paper, or to please you after the flesh, or that my name may be blazoned abroad in print; for I have nothing to tell nor ought to conceal but strictly upon the principle of rendering tribute to whom tribute is due, and with a desire that by me, and by every Old School Baptist, our God may be glorified in all things by Jesus Christ. I often feel that I have nearly (O how I do hate that I!) reached the wilderness end of my journey; and from my heart of hearts I have to bless God's dear and precious name that he has led me into a sufficiency of both that upward and downward experience, of flesh and Spirit, and in my pathway delivered me so many times out of those dark, dangerous and miry places which the feet of his saints get into, that if we are favored to enjoy a little sweet communion here, or finally to overcome the world, the flesh and the devil, it must be by virtue of that eternal unity which his saints have ever had in him, and made known to our hearts by his blessed Spirit, through the blood of the everlasting covenant. Go on then, dear brethren and sisters, testifying the plague of your own hearts, the power of that grace by which you have been quickened into life, and the preciousness of that truth which hath made you free; and though you often realize your weakness and utter inability, my sincere prayer is that your bow may abide in strength, and the arms of your hands be made strong by the hands of the mighty God of Jacob. A seed shall serve him; a generation shall praise his holy name.

I would just say right here that there are two or three of us in this rocky and somewhat desolate region who desire to and are, we humbly hope, walking in all the commandments and ordinances of the Lord blameless. Our little church is organized, we believe, according to that faith and order once delivered to the saints. We use Beebe's hymn book. Our membership is only nine; and what with living long distances apart, want of better means of communication, and climatic influences, in the winter especially, we are truly a weak, poor and needy people. Still the trumpet is blown regularly from week to week at one or the other of the two places that I serve. I am very anxious to get the SIGNS into their hands; but they are so very poor literally that they can hardly get from hand to mouth, and

with quite a number of the settlers here a five or a ten dollar bill is a phenomenon. Our little gatherings generally number from twenty-five to thirty-five in summer, and less in winter; but within a radius of ten miles I do not think the whole population would number more than two hundred souls, all of whom are Arminians, if they profess at all. As regards the outer-court worshipers at our own little place, they all say that they very much like a great deal of what is said; but the predestination of all things, absolute, eternal and unconditional election, is more than they are possibly able to digest. Then again, they declare that the very worst feature of all in poor me is that I never preach to sinners. Well, poor mortals, I suppose they mean on the "do and live" or "turn or burn" principle, or at least bringing in a full tale of brick, &c. If so, I must plead verily guilty, though as yet I have never been called to preach to any but sinners, and have a somewhat firm persuasion and hope that I never shall. I tried that plan for a short time, more than forty years ago. With what result? Why, exactly the same as now. If I mourn to them, over them, or at them, they will not weep. If I pipe to them they will not dance. If I join in their company, or take a meal at their houses, as I occasionally do, then in their hearts, if not in words, they say I am a most inconsistent man, a hyper, and an Antinomian; and if I try to avoid either eating, drinking, or any fellowship with them, then they inwardly declare that the old man has the very devil himself in him, and is gone crazy. Ah, poor mortals! They are highly pleased with their own toys, but know nothing of their rebellion against God. But a poor, sensible

"Sinner is a sacred thing;

The Holy Ghost hath made him so."

Inclosed find two dollars. Do just as you please with this, and all will be well.

In hope of eternal life,

WM. KNIFTON.

STATE ROAD, Del., July, 1891.

BRETHREN BEEBE:—I have received an earnest request for me to write a communication for the SIGNS on the passage Romans xi. 25-28. This paragraph covers the ground of several different Scripture declarations with regard to the future of the Jews. After all that may be found in the Scriptures, and all that has been written by commentators and speculators touching this subject, there is yet much uncertainty as to the particular sense in which such passages as this should be understood. Among the first assertions here is one in regard to blindness happening in part to Israel, until the fullness of the Gentiles be come in. I do not understand that the blindness of the Jews proved of any advantage to the Gentiles; but the fact is simply stated that the Gentiles were being enlightened,

while the Jews, who had so much advantage over them, were in darkness in regard to the gospel. It was not universally so. There were at this time more Jews than Gentiles in the church, but the drift was evidently that way, the increase and spreading abroad of the word being mainly among the Gentiles. This consummation in behalf of Gentiles, that is, the fullness of the Gentiles being come in, looks like the extension of the gospel ministry to all the nations of the earth, and that after its mission was thus fulfilled in their behalf it would return to fulfill a like mission among the Jews. The apostle was himself of the Jewish race, and he all along showed a great personal solicitude in their behalf. He said he could wish (he did not say he did wish it) himself accursed from Christ for his brethren, his kindred according to the flesh. He knew, I presume, that his being accursed from Christ would not benefit them any. His declaration that "So all Israel shall be saved," &c., must be understood comparatively as to the bulk of the nation, as now the bulk of them are being given over to blindness, and as a nation the Gentiles are superseding them. The apostle now understood, as he had not awhile before, that Israel in a gospel sense included a people out of all nations of the Gentiles, but it yet included a remnant of the literal seed of Abraham also. If so, it would not come to pass that all Israel were saved until the Jewish people should be called to share with the Gentiles in the blessings of the gospel kingdom. I believe the bulk of the Jews are expecting to be gathered again into national independence and power in Palestine, although not because of anything that Paul wrote; but some among our brethren, and even able ministers, have entertained that sentiment. I not only fail to see it in the Scriptures, either Old Testament or New, but I fail to see any reason for such gathering together. In order to their receiving and believing the gospel it would not be necessary for them to be gathered into one locality, and it would be no benefit to them, nor would it give them any advantage. There are undoubtedly purposes unfulfilled with regard to that people, as they have been preserved for centuries a distinct people, with all their peculiar traits of character, and their system of religion to-day just as they received it from the hand of Moses. That typical and shadowy dispensation had a mission to fulfill, and it fulfilled it and passed away. The substance has come, and carnal ordinances and a worldly sanctuary will be called into requisition no more. It will amount to little to speculate as to the time or manner of fulfillment of prophecies concerning national Israel. If we feel curious as to how or in what manner the door of faith will be opened to them, we would do well to give some attention to its first going out among

the Gentiles. It was not anticipated by even the disciples, although we might have supposed that they would understand that the Gentiles were included, and would have been watching anxiously for the fulfillment of those prophecies by Jewish prophets which declared the gathering out of all nations a people to be the people of God. There was no movement nor effort on the part of the disciples in that direction, nor does there appear to have been any thought or wish for such an event, but on the contrary a decided prejudice against it, and against the subjects of it. The movement came first from the Gentiles themselves, and came in such a way as to procure from a Jewish apostle the recognition that they feared God and worked righteousness. So manifestly was it a display of divine power, and the going forth of the word of the Lord in triumph over Jewish opposition and prejudice, that the apostle is constrained to exclaim, "What was I, that I could withstand God?"

It will hardly be claimed by anybody that the reception of the word by the Gentiles was the result of the foresight or effort of even the apostles. The time was fulfilled, the kingdom of God was at hand, and then indeed did God grant unto the Gentiles repentance unto life. People have been engaged in some efforts for the conversion of the Jews, and have expended immense sums of money for that purpose; but the Jews are Jews yet, and, so far as the efforts of men are concerned, are likely to remain Jews. If they are to be brought in as the Gentiles were, it will begin with them, and develop like the leaven hid in the meal, and the door of faith be opened to them at a time and in a way to show that it was the Lord's doing, and that his set time to favor that people had come. The apostle evidently believed that all Israel would not have been saved until that great Deliverer that came out of Zion should turn away ungodliness from Jacob in a national sense.

I doubt whether it was ever intended that prophecy should be fully understood until the time and the event of its fulfillment. If it is given us to see and know in part, we will see and understand the things that are written as far as we are able, and especially so if there is reason to believe that the time of their fulfillment is at hand. There may be among the brethren those who have more light on the subject than I have; if so, I would be glad to hear from them. The present condition of that race is certainly a literal fulfillment of many of the most remarkable declarations and prophecies of Scripture; and they are evidently preserved as a distinct people, with their national and religious traits intact, for some great and wise purpose, perhaps not yet fully developed.

The above is submitted. In gospel bonds,

E. RITTENHOUSE.

WESTCLIFFE, Colo., July, 1891.

DEAR BRETHREN BEEBE:—During the past year it has been allotted to me to pass through sore trials. Not only have I had to endure the daily buffetings of Satan, the carnal and spiritual warfare, which I believe every child of God experiences, but I think I know the truthfulness of Paul's declaration to Timothy, whom he calls his "son in the faith." "This know also, that in the last days perilous times shall come." Then he gives as the reason, "For men shall be lovers of their own selves, covetous, boasters, proud," &c. In the same chapter he calls them "truce-breakers, false accusers," "despisers of those that are good." "Having a form of godliness, but denying the power thereof: from such turn away." The apostle Paul, in enumerating to his Corinthian brethren the perils which he had passed through, winds up the list of perils allotted to him as being "in perils among false brethren." In his letter to the Galatians he tells them of "false brethren, unawares brought in, who came in privily, to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." "False brethren" are not faithful brethren. Who is he but a faithful brother, if he sees in me an error, and will come to me in the spirit and meekness of the heavenly Master, and tell me of my fault? If I am convinced of my sin, and am possessed of a repenting spirit, I will confess my fault. The faithful brother or sister has the comforting assurance that "thou hast gained thy brother."

I have remained silent for the past year; that is, my name has not appeared in the SIGNS. Not that I have had no desire to try to write a word of encouragement or comfort to the readers of the SIGNS; but, like Paul, I have been "in perils among false brethren." I have frequently taken up my pen to write, but have as often destroyed the letters written, for I felt that I could not write the things I ought to write. I know that I am led by the desires of the "old man" to do and say many things that I ought not; and I fall so far short of the admonition of the apostle, to "crucify the old man with his deeds," that I often fear I know not the Spirit's teachings of the "new man, which after God is created in righteousness and true holiness." There were not only false brethren in the apostle's day, but there were false teachers, false apostles, yea, and false Christs also. Then, dear brethren, it is no marvel if there are false teachers and false brethren found among the saints of God to-day. Paul tells his Corinthian brethren that "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; whose end shall be according to their works." I believe the little band of brethren here in Colorado can testify

that they have seen the fulfillment of this Scripture in their midst. I believe they now fully realize that God alone can bring peace and quietness out of so great confusion as exists among them. Many are the snares of Satan to entrap the unwary saints. The nearer his ministers transform themselves as the ministers of righteousness, the more easily the saints are deceived and led astray. Some dear child of God may think strange of me to assert that I do verily believe it is no marvel if we find one of Satan's ministers among the true worshipers of God, even bearing the name; yes, and set apart by an act of the church as a minister of Jesus Christ. We read of a time when "the sons of God came to present themselves before the Lord, and Satan came also among them." It is no great thing (or marvel) if his ministers also be transformed as the ministers of righteousness. Yes, I believe they may be found to preach a great deal of truth; but their "end shall be according to their works."

In my experience I have learned one thing, and that is that if Satan can annoy me in no other way, or make me believe a falsehood, he will tell me the truth, by whispering in my ear, saying, You are too unworthy to be numbered as one of the Lord's children. You are not fit to belong to the Old Baptists, &c. Such thoughts as these, I sometimes think, are but the insinuations of the evil one; yet I can but feel that it is true, and often am found mourning and lamenting over my unworthiness. Many times I am made to wonder why the Lord permits me to live, often feeling that I am not fit to live nor fit to die. I often inquire, Do any of the dear lambs of Jesus' fold have any such thoughts as these? If they do, they know how to pity and pray for me, who, if an heir of God at all, am less than the least of all saints.

Dear brethren Beebe, I have written the foregoing, being the thoughts that came to me when I began to write. They are submitted to your better judgment, to publish or not. May God enable you to continue to contend for the faith, as you have in days past, and keep you, with all the true followers of the Lamb, from the evil of the world, is my prayer.

J. H. YEOMAN.

WATERLOO, Iowa, June 16, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Believing the church of God is one, and if one member suffers the others suffer with it, or if one member rejoices the others rejoice with it, I thought to inform the brethren, through the medium of our family paper, of a season of rejoicing experienced in our home church on the second Saturday and Sunday in June. Three willing, happy subjects presented themselves to the church, and were gladly received. They were Miss Kate M. Blake and Mr. Edward Shaw and

wife. After services on Sunday we repaired to the water, where they were led into the liquid grave by our pastor, Elder T. Blake. How pleasing, how glorious, to behold the lambs thus gathered into the fold. We love to see it at all times. But when it is our own kindred, how doubtly blessed. Sister Kate is a sister in the flesh to me, and how delightful it was to see her led into the water by her own father. Elder T. Blake and wife are highly favored. Out of seven children five have professed a hope in Christ and joined the Old School Baptist Church. We believe there are still some lambs about the shepherds' tents. May God give them grace and strength to enter by the door, and go out and in and find pasture. It is encouraging to the ministers to see the Lord blessing their work of faith and labor of love in the kingdom, bringing young disciples into the church. He never has nor ever will be left without witnesses; and O may he endow the young members with grace and faith, that they may ever contend earnestly for the faith once delivered unto the saints; that they many be built upon the rock, Christ Jesus, and not on the sandy foundation. May God bless Zion with a time of refreshing. May he lengthen her cords, and strengthen her stakes, and add unto her daily such as shall be saved.

Yours in hope of eternal life.

SARAH A. GARRETT.

SOUTH PITTSBURG, Tenn., June 30, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I write to let you know that I cannot afford to do without your paper. I sometimes think of coming to see you Old Baptists there, and to know you personally. Will you, or some of your preachers, come and see us? We want to see some of you here. If any preacher will come and see us, we will receive them in truth, and not let them come and go at their own charges. We do look after this at all times. I pray that God will put it in the heart of some of you to come and see us in the south; for I know we are the same people, believing God to be all in all, and above and under all things. I hope this letter may have the desired effect.

Your brother in affliction,

A. J. WILLIS.

INQUIRIES AFTER TRUTH.

PINSONFORK, Ky., July 13, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Please give your views in the SIGNS OF THE TIMES on Numbers xxxv. 25. I would love to read your views on this text, or the views of any of the correspondents of the SIGNS who have light on the subject. What are these cities, man-slayer, revenger of blood, death of the high priest, &c., to us spiritually? Please oblige a poor weakling.

W. J. MAY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 5, 1891.

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.

NEGLECTING SALVATION.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"—Heb. ii. 1-4.

In her letter published on page 220, current volume of the SIGNS OF THE TIMES, "a friend to the cause of truth," Phebe J. Faulkner, asks for our views on the third verse of this text. As it would be manifestly distorting the inspired record to detach the verse specified from the connection in which it is placed by inspiration, we have quoted the whole sentence in which the text is included. While those who seek to wrest the Scriptures may find it more suitable to their purpose to take some phrases disjoined from their context, and construe them as if they authorized doctrines contrary to the truth, those who desire to hear the word of the Lord will confess that there is no better rule by which to explain the true intent of any passage than to take it in the connection in which it is written. Certainly there can be no propriety in an application of any text which is in conflict with the inspired record. Even the testimony of men is treated with that amount of fairness in earthly courts. No just judge will allow the words of a witness to be so misconstrued as to make them contradict the testimony which he has given, if there is any construction which can be given them consistent with that testimony. Surely the testimony of Scripture is entitled to as much fairness as the words of a mortal man.

It is important to observe to whom the language of our text is addressed, and then to consider what the admonition signifies. Undoubtedly the text is written by inspiration, and it must therefore be true when correctly understood. But it must not be forgotten that the very truth of God is turned into a lie when it is wrested from its proper application. What is true of the "heirs of salvation" is not true if applied to devils and enemies of truth and righteousness. A careful consideration of the preceding context will show that these heirs are included with the writer of the

epistle, as those who "ought to give the more earnest heed to the things which we have heard." It will not be claimed that this expression can include one who has never heard the things so urgently demanding "earnest heed." Those to whom God hath in these last days spoken by his Son, are admonished to give heed lest at any time they should let slip the words which they have heard. The marginal translation of this expression more forcibly presents the import of this exhortation. The literal meaning is explained "lest at any time we should let them run out as leaking vessels." Every believer in the salvation which is in Christ Jesus, who has had long experience, will readily acknowledge the aptness of this illustration, as expressing the manner in which the things which we have heard often do slip from our observance. The unbelieving world can have no knowledge of the danger against which the saints are here admonished to be guarded. Never having heard the voice of God as spoken by his Son, there could be no propriety in exhorting them to earnest heed of that word. Certainly they could not let slip things which they never had heard. But in the type, as referred to in the preceding chapter, there was solemn importance attached to the obedience of the typical Israel to every word which was spoken by those angels (that is, messengers) by whom God spoke to the natural Israel. Keeping the statutes which God had given them secured every earthly blessing to them; and disregard of that covenant which God had enjoined upon them brought upon them temporal calamities and earthly losses, distresses, and afflictions. Yet their obedience did not bring them under that covenant, nor could the children of Israel by their disobedience deliver themselves from the obligations of that covenant under which they were born. As that natural people had no choice as to their obligation to that legal covenant, so the spiritual Israel are not consulted in the everlasting covenant in which they are chosen of God in Christ Jesus. Indeed, it is clearly absurd to suppose that the subject of electing love could be consulted as to whether he would choose to be born of God. So the record declares of those who received the Word, that "To them gave he power [that is, the right, or privilege] 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. 12, 13. Observe that there was no power given to any to become the sons of God, but to the same ones which were born of God. It is upon this principle that the subjects of divine love are manifested as "heirs of God, and joint-heirs with Christ." Certainly this being born of God cannot be de-

pendent upon any condition to be performed by the one who is thus born. Neither can this birth be abrogated by anything which may occur in the after life of the subject of electing love. These are they whom the inspired writer includes with himself as being under obligation to give the more earnest heed to the things which we have heard.

The reason assigned for this obligation is not the necessity for such earnest heed in order to secure the favor of God. That favor is already manifested toward all who have heard the things referred to. The superior authority of that word which God spoke by his Son, as compared with that word which was spoken by the created angels under the Mosaic dispensation, is presented as emphasizing the importance of obedience to the voice of him who speaks from heaven in the revelation of the righteousness of God in Christ Jesus as the assurance of salvation to every one who has heard his word. Under the law which was given on Sinai, there was no provision for the forgiveness of sins. Every transgression and disobedience received a just recompense of reward. No tears of sorrow could be accepted by that law as atonement for the sin which had been committed. Its awful sentence could be satisfied by nothing but the life of the transgressor. It must be remembered that all the penalties denounced by the Sinai law were temporal and earthly. The people to whom that covenant was given were already under the curse of divine justice when they received it, and that curse consigned them to death. Hence not even perfect obedience to the Sinai law secured to the Israelite any blessing beyond this temporal state. Only temporal curses were denounced against the Israelite who sinned against that law. The inflexible strictness of that word is cited as displaying the serious importance of obedience to that more glorious law which is by the finger of God written in the heart of his people under the gospel dispensation. This is not to make them his children, any more than the obedience of the natural Israelite made him a child of Abraham. The most rebellious of the sons of Korah was only a dead Israelite when the earth swallowed him up. So the most disobedient subject of electing love, while he may indeed be swallowed up of the earth in his temporal experience, can never cease to be a child of God. Nothing can sever the saint from the love of God which is in Christ Jesus. The most inconceivable depths of sin and rebellion against God can never sink them deeper in condemnation than they were known to be when in the love of God they were chosen in Christ before the worlds were made, that they should be holy and without blame before God in love. This is the miracle of miracles, that the love of God secures in Christ per-

fect righteousness and justification for guilty sinners. In themselves they are conscious of the justice of their own condemnation as guilty before God; but the revelation of grace in Christ shows them complete in him, and holy as he is holy. In their victorious Redeemer they are justified freely by his grace, and they can never come into condemnation, since his blood cleanses them from all sin.

To the enmity of the carnal mind there seems no need of giving heed to any words, if the eternal life of the saints is secured in Christ Jesus. This is the discriminating test. Those who are still in nature's night have no love of righteousness; and consequently if they could be satisfied that they were not to gain any reward for their works of righteousness there would be no desire to perform such works. To such as love righteousness sin is itself a burden, and they would be free from its dominion if they could, without consideration of future reward or punishment. Every one who has this principle of holiness in himself is led by the Spirit of God, and is assuredly included among the sons of God. These are the characters included with the writer in our text, in the obligation to give the more earnest heed to the things which we have heard. The object of this heed is not that we may get to heaven at last. It is stated in the text. "Lest at any time we should let them slip." There is certainly such a thing as the saints letting these things slip, or there would have been no occasion for the giving of this admonition. It must also be important that the followers of Christ should not let the things slip in consequence of their failure to give heed to them. Enemies of truth and righteousness may need the terrors of hell to move them to attend to the things which they consider binding upon them; but they who love holiness long to be conformed to the glorious perfection which is in Jesus. To them every attribute of the holy character revealed in the Lord is full of attraction. They need no greater reward than the answer of a good conscience toward God in keeping the statutes of their Lord. To them the approval of Jesus is all the joy of heaven. No rewards of legal obedience could be compared with the infinite joy of obedience to the word of the King in Zion; nor could all the penalties visited upon the rebellious Jew fully represent the fearful suffering of the saint who is visited with the rod of chastisement in his disobedience to the law of the Lord. It is well said by this inspired writer, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."—Heb. x. 30, 31. It is not necessary to frighten the saints with the terrors of hell and everlasting destruction. The hiding of the face of the Lord is sufficient to trouble them. None but those

who are led by the Spirit of God are troubled by this hiding of the face of their Lord. To all others it is more desirable that they should be covered by the rocks and mountains, than that they should see the face of the great Judge of quick and dead.—Rev. vi. 16. Certainly such are not they who can testify that there is fullness of joy in the presence of the Lord, and at his right hand pleasures forevermore. There is no clearer evidence that one is a true child of God than the fact that he is troubled when the face of the Lord is hidden from him. None can be distressed by the hiding of the face of the Lord but they who love him.

The penalty of transgressing the Sinai law was temporal death. This was all that could be inflicted by that law of a carnal commandment. Yet there was no escaping the just recompense of the reward which it visited upon the transgressor. This fact is cited as typical of the infinitely greater importance of the saints giving earnest heed to the voice of him who speaks from heaven. As far as the word spoken by the Lord was superior to the word spoken by created angels, so far does the commandment of the King in Zion exceed the law of Moses in its importance and dignity. To those Hebrew saints to whom this epistle was addressed, the law of God as given from Sinai was clothed with all the solemn weight and authority of which they could conceive. There could be nothing presented to their consideration which could so well impress them with the infinite holiness of the law of Christ, as this contrast of the glory of the legal dispensation with the revelation of the gospel of the grace of God in salvation. Since they were familiar with the inflexible rigor of their old conditional covenant, they had only to consider the higher glory of the word which was spoken by the Son of God to see the enormity of their transgression in sinning against his holy commandment.

(Concluded next week.)

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

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OBITUARY NOTICES.

"HAVE pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."—Job xix. 21. May I have spiritual strength given me while I record the fiery trial that we have been called to pass through. Jesus has promised, "I will not leave you comfortless; I will come to you." I hope I have fully realized this promise, and know that when left to myself I am "as stubble before the wind, and as chaff that the storm carrieth away." The blessed Savior has said that in the world we shall have tribulation, but in him we shall have peace.

Lucy C. Beck, second daughter of Robert F. and Lina W. Beck, died at the family residence in Crawfordsville, Ind., June 16th, 1891, of consumption.

She was well and favorably known in this city, having been born and educated here. She was a graduate of the city High School, and afterward attended the State University in Minneapolis, Minn. She was very fond of books and study, and graduated in the Chautauqua Course. For three years she taught school, and lost her voice while thus employed one year ago last February. At that time she came home with a very sore throat, which was so alarming that we called in a good physician, who treated her throat one month, but it was no better. After consulting two other physicians we were advised to try a change of climate, and so she went to Minneapolis, Minn., one year ago. After spending four months there she was greatly benefited, but came home in September with a hard cough. Our climate seemed to make her throat much worse; and her Minneapolis physicians having advised a change to a higher altitude, she went to Boulder, Colo., in November, and had her throat treated by a specialist in Denver for two months. There she took chills and fever, and a very distressing cough, which made her fail so rapidly that our eldest daughter hastened to her, and brought her home on April 9th. She was very glad to get home, and seemed to improve for awhile, and talked about getting well; but she was wonderfully changed in appearance and disposition. She suffered without a murmuring word, and I felt that she had been with Jesus and learned of him. One day she looked at me so earnestly, and beckoned me to come to her, whispering, "Mother, I am afraid that I am not one of the chosen ones." I told her that the promise was to the weak and fearful, those who feel the need of a Savior. She said, "I do." She asked me to read to her the fifth chapter of Romans, and repeated three verses, commencing, "Tribulation worketh patience; and patience, experience; and experience, hope." She said, "I know now why I have to suffer. I was too proud of my strength. I was so well and strong that I thought I could never be sick." I said, "Jesus suffered, you know; and now you are partaking or fellowshiping his sufferings." She said, "Yes, I want to be patient." The last day she was with us she suffered very much, but was calm, and talked wonderfully, considering her great weakness and failing voice. She asked me to read that again about tribulation, and said, "Mother, I know you are a christian, but only hope I am one." I told her that was all any of us could do. She said, "Couldn't I be baptized right now?" I replied, "You are too weak. Jesus is your Savior." She smiled, and said, "All of Christ. I have so many good friends. I love them all. You tell them for me. I want to go to rest now." Her sweet looks and patient ways make me feel confident that she is resting in Jesus, and why should we mourn for her, we poor, weak, sin-burdened ones, or wish her back in this low ground of sorrow?

"Jerusalem, my happy home,
O how I long for thee!

When will my sorrows have an end?
Thy joys when shall I see?"

"I give unto them eternal life; and they shall never perish."—John x. 28.

"Safe as yon angelic bands,
Safe as Gabriel where he stands,
Safe as if around thy brow
Wreathed the crown of glory now;
And thy feet already trod
The celestial mount of God,
Nothing can my love divide
From the soul for which I died.

"Sooner shall the ocean dread
Languish in her silent bed,
Sooner shall the orb of day
Throw his golden lamp away,
Sooner light and love shall fade
From the worlds Jehovah made,
Than a single child shall be
Missing from my family."

LINA W. BECK.

CRAWFORDSVILLE, Ind., July 21, 1891.

Mrs. Ada Johnson died at her home in Reddie's River, Wilkes Co., N. C., June 27th, 1891, aged 21 years, 6 months and 13 days.

She was the eldest daughter of John S. and Sarah E. Greenwood. She was born Dec. 4th, 1869, in Surry Co., N. C., grew to womanhood, and was much loved by all her friends and relatives. She was greatly beloved by her parents, having always been such a kind, tender and loving child. O how they loved her! She grew up like a tender plant, and blossomed like a rose. She was married to brother John H. Johnson, March 15th, 1888. Ada was the same endearing person to her husband. Brother Johnson loved his beautiful wife so well that his earthly happiness seemed to be entirely wrapped up in her life. They lived together in harmony and love until death severed them. Every joy seemed to be heightened and every care alleviated. Nothing seemed wanting in the earthly happiness of this young couple. Their anticipations were to enjoy the fruit of their labors; but, alas! all is blasted by the blighting hand of death, and the poor husband's joy is turned into sorrow. The loss is inexpressible. Her disease was measles and flux. Her husband had two good physicians with her, but all that they and the kind hands of husband, mother, father and friends could do did not save her. Jesus loved her, and his time to take her home to glory had come, and she must go.

She leaves a husband, a little babe, father, mother, two sisters, and many friends and relatives to mourn her death; but we mourn not as those without hope, for we believe that she is now resting in Jesus. She had never joined any church, but left evidence that she had been with Jesus, and that she is now with him in paradise. She was buried in the State Road grave-yard on June 29th, 1891. The writer was sent for, and met a very large congregation of sorrowing relatives and friends at the grave, and tried to speak words of comfort to the bereaved, pointing them to Jesus, who will wipe away all tears from the eyes of all his people. Ada was an uncompromising advocate of the doctrine of the dear old SIGNS.

WM. R. WELBORN.

STATE ROAD, N. C., July 15, 1891.

Mrs. Rhoda M. Missimer, wife of Howard M. Missimer, of Jersey Shore, Lycoming Co., Pa., and daughter of James Lamison, of Cammal, Pa., died July 12th, 1891, aged 30 years, 3 months and 12 days.

Her disease was pulmonary consumption, from which she suffered very much for two years or more; but grace was given her to bear her up, and she was enabled to trust in the true and living God with christian patience. She gave clear evidence that she was a child of Jehovah, a subject of grace. Several years ago she united with the New School

Baptists, but soon became dissatisfied with them and their doctrine, and was brought to believe the doctrine of salvation by grace, without any creature works or merit, and to trust alone in what Jesus had done for poor, lost, helpless sinners. She was at the home of her parents several weeks before she died (who also are lovers of the truth as it is in Jesus), and they enjoyed some very comfortable seasons in conversation with their daughter in her last days. They have the blessed assurance that she is with Jesus. She was an obedient, lovely child, a faithful and devoted wife and mother, and was loved by all who knew her. But she is gone, leaving her faithful and devoted husband, whose interest was in his dear wife and children naturally; also two little children, aged one and ten years respectively, a father and mother, two sisters and numerous friends; but those of her friends who have a good hope through grace mourn not as those who have no hope, but feel that their loss is her eternal gain. Everything that loving hands could do for her was done. She lived out her days and died. She selected hymns 1228 and 1251, Beebe's Collection, to be sung at her funeral; also the text, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."—Matt. xxiv. 44.

The writer used the text with the ability that God gave, hoping to speak words of comfort to sin-sick souls, who only are the subjects of gospel address. May God give all needed grace to the mourning husband, father, mother, sisters and friends, is the desire of the writer, for Jesus' sake.

D. M. VAIL.

WAVERLY, N. Y.

Charles H. A. Weedon died suddenly of dropsy of the heart on the night of July 2d, 1891, in Roanoke City, Va., aged 49 years.

He was a son of the late Deacon F. A. Weedon, of the Bethlehem Church, in Prince William Co., Va., whom many remember as having partaken of his hospitality when attending the meetings of that church. Charlie was baptized by Elder J. L. Purington, and received into the fellowship of the same church with his father in November, 1873. In December, 1874, he married for his second wife a daughter of J. W. Chapman, deceased, then Deacon of the Quantico Church. She is left, with four children, to mourn for an affectionate husband and father. He had a fainting spell about seven o'clock in the evening, recovered, ate a light supper, and on retiring about ten o'clock said that he had no fear of death, but would like to live to take care of his little children; but that was not the Lord's will. When his wife awoke, about eleven o'clock, he was dead by her side, just as if asleep. We pray that he who controls all things will guide, guard, protect and bless the dear widow and fatherless children. Three children, all grown, are left by a former marriage. "God moves in a mysterious way."

M. CHAPMAN.

MANASSAS, Va., July 27, 1891.

MY dear son, **Attie Monroe**, was drowned May 31st, 1891. He was in his 17th year.

He was the only dependence for support of myself, his three little sisters, his widowed sister with two little babes, and his little brother, seven years of age. Our home seems so desolate, so sad and lonely, since Attie is gone. Four sons, my husband and son-in-law (who died the 23d of last December), are all gone, and no one is left to us to make a living. I often feel to murmur, and say, Why is it so? I look around and see large families of men and boys, and then think of my lonely home and heart, with no one to make me a living; but I desire to be

submissive, and bow to God's most holy will. Of all the troubles that I have been called to pass through, this last seems worse than all the rest. Dear Attie was one of the best boys that ever lived. When his father died he said to me, "Ma, I can make you a living." He worked very hard, having twenty acres of land in cultivation.

Brethren, I want your prayers as I pass under the rod. I remain, as ever, one of the least,

MARY MONROE.

HOT SPRINGS, Ark., July 24, 1891.

ASSOCIATIONAL.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.

JOHN A. MORSE, Clerk.

THE brethren, sisters and friends who wish to attend the Mt. Pleasant Association, to be held with the Salem Church, Harrison Co., Ind., coming by way of Louisville, will have to change cars, taking the Daisy train to New Albany, and transfer at Vincens Street on the street-cars. They will get off at P. N. Curl's store. Those coming from any other direction will find conveyances there on Thursday, which will take them to the Association.

We will be glad to see a goodly number, as it has been a long time since old Salem has had an association. There will be conveyances at New Albany for all who may come. Write to Levi Blunk, Clerk of the Salem Church, New Middletown, Ind.

THE Lebanon Regular Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., to begin on Friday before the third Saturday in August (14th), and to continue three days.

Those coming from the east, over the "Big Four," will stop at Moral, where they will be met. Those coming from the west over the same route, and those coming by way of the "Pan Handle," will come to New Castle, and inquire for Peter Coble. Those from the north will stop at Springport, where they will be met.

We extend an invitation to those of our faith to meet with us.

P. COBLE, Church Clerk.

THE Spoon River Association of Regular Primitive Baptists will be held, if the Lord will, with the Union Church, McDonough Co., Ill., beginning on Friday, September 4th, at 10 o'clock a. m., and continuing three days.

Colchester, on the C. B. & Q. R. R., is the place to stop for all coming by train on Thursday or early on Friday. The exact place to hold the meeting is not yet decided upon. All who love the good old way are invited.

I. N. VANMETER, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the Friendship Church, one-half mile west of the C. B. & Q. R. R. depot in Winchester, Scott Co., Ill., on Saturday before the third Sunday in August, 1891.

GILES REEDER, Clerk.

THE Virginia Corresponding Meeting of Old School or Primitive Baptists will be held, if the Lord will, with the Mill Creek Church, Berkeley Co., W. Va., beginning on Wednesday before the third Sunday in August, 1891. We extend a cordial invitation to all of our faith and order to meet with us.

Those coming by rail will be met at Kearneysville, Jefferson Co., W. Va. There are but four trains that stop at that place, two east and two west. The two going west are due at 8:09 a. m. and 1:07 p. m. Those going east are due at 11:34 a. m. and 5:48 p. m. I am informed that those trains going west do not come by way of Washington, but come up the main stem; so those coming from Washington will have to change at Washington Junction.

W. A. THOMPSON.

THE Des Moines River Association of Primitive Baptists will convene with the Cedar Creek Church on Saturday, August 15th, 1891, and the two succeeding days, about nine miles northeast of Ottumwa Wapello Co., Iowa, at Highland Centre, on the Chicago, Milwaukee & St. Paul R. R.

All that come by way of Ottumwa will start so as to reach Ottumwa by 6 o'clock p. m. on Friday, and there change cars for Highland Centre, on the C., M. & St. P. R. R.

Those that come on the Iowa Central or Burlington & Western R. Rs. will stop at Hedrick, and there will be conveyance from there to Highland Centre (four miles), if they arrive too late for the train on the C., M. & St. P. R. R.

We made an effort to secure reduced rates on the railroads, but failed. A cordial invitation is extended to all our brethren, and ministers especially.

M. W. BYRAM, Clerk.

REMINISCENCES AND LETTERS

OF

MARY PARKER.

Compiled by Silas H. Durand and Bessie Durand.

This book will be ready early in September. It will contain about 300 pages, consisting of reminiscences written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition, and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

The price is one dollar, for which the book will be sent post paid to any address. It will be well for those wishing the book to send orders and money at once. After the expense of publication is paid, any balance there may be will be for the benefit of our afflicted sister, and it will come very timely to her now. A word to the kind friends who wish to render assistance to her will be sufficient. Where a number are to be taken in one locality they might be sent by freight or express to one address, and thus save a little in cost of sending, which will be prepaid to nearest freight or express office. Where this is desired let the name of the express company and office be mentioned. Send all orders and all business communications concerning the book to me. The money must accompany each order.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 12, 1891.

NO. 32.

POETRY.

THE BROKEN HEART.

Out of the silence of the night,
While Earth was wrapt in mist from sight,
Across the Hours' dragging flight
A sound of sobbing came.
Soft slept the flowers in garden bed,
Soft slept the bright-eyed stars o'erhead;
And in her popped lines Sleep led
Man, drugged with honey, tame.
Earth and the skies she soothed to rest,
Rocked in her arms and on her breast;
But there was one she'd not address—
Forgotten and pass'd by!
And well I knew the demon there
That planted footprints of despair;
His name (Sleep's enemy), Dull Care,
I heard his victim's sigh.
"Some one is sad," I said, "to-night.
Would God, would God! I only might
Give consolation and bring light
To heat, with gentle art.
The secret grief and preying woe
God knows alone—I may not know,
So deep their poisonous roots curt, low
About this broken heart."
I could not rest—I left my bed
And strayed where Night her dew-drops
shed,
And on the life of Nature fed
While in her arms she slept;
And ever and anon more clear
The sounds of sorrow smote mine ear—
As I advanced did sound more near
The voice of One who wept.
I knew the sound—that gentle prayer
For his tormentors, borne on air,
But mingled with deep sighs of care;
O! it was dear to me.
Then knew I, felt I by the sign
That all the guilt and cause were mine
Which racked that gentle heart divine
In deep Gethsemane!
LETITIA VIRGINIA DOUGLAS.
PHILADELPHIA, Pa., Sept., 1890.

CORRESPONDENCE.

WHAT IS MAN?

THE matter involved, and the intricate and complex nature of the subject, is such that to attempt anything like a learned, critical or exhaustive elucidation would be mere presumption. I will therefore, in a very superficial and limited way, proceed as I may, or think I have, light, to say something in answer to the inquiry, which is found in the eighth Psalm, and also in the second chapter of Hebrews. In the Psalm it is preceded by the words, "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful

of him? and the son of man, that thou visitest him?" We regard man, as presented in the text, as a representative character, in which is embraced all the race of Adam. Hence there are some certain features or characteristics common to the whole family, some of which I will enumerate. They are all created of God; are all endued with physical and mental powers; are all dependent upon and responsible to their Creator; are all limited as to their state of being or existence on the earth; are all sinners, and in a state of condemnation. But though in the above, and in many other particulars, in the whole race of Adam there is a oneness or agreement, yet each one is possessed of an individual and personal entity, both mental and physical, which distinguishes each from every other individual of the race of man; and thus in the different and various relations of life, the varied methods of thought and modes of action in civil life, they conduce to the material progress, prosperity and happiness of the whole; and thereby, in a declarative way, they manifest the wisdom and power of their great Creator, who has so happily adapted them in their constituent elements and after activities as to promote his own declarative glory and their best good. I understand that in this sense all God's works praise him, and the hosts of heaven worship him.—Psa. cxlv. 10; Neh. ix. 6. I also understand that all the gifts, both physical and mental, possessed by Adam's family, were given them in him; and when the apostle said, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" I understand him to teach in that connection that all the gifts, both natural and spiritual, wherein one differeth from another, were received as a gift of God through Adam. Then to the question, What is man, as regards his state as an innocent man before transgression, or as it is said, while in a state of primeval rectitude? In the first chapter of Genesis it is said, "In the beginning God created the heaven and the earth. And the earth was without form, and void." We understand that though the creation of this material world was complete as to elementary principles, yet until formation in the various modifications of matter took place, it existed in a chaotic state. As it was in the beginning creation took place, time

and creation are coeval. In this creation all the physical elements that entered into the composition of Adam were embraced; for we learn that his Creator formed him of the dust of the ground. And as he formed every beast of the field out of the ground, we see that beast and man, as to their physical or elementary principles, are the same; and as they were both formed or taken from the ground, we suppose that both in their composition contain all the elements contained in the earth; and it is owing to this oneness or close relationship of God's creatures (including man) to mother earth that they derive sustenance from it, in the various modes of being and action, as he opens his hand or providence and satisfies the desire of every living thing. But we learn from the book of Genesis (to which I refer the reader for a full account of God's creation) that before he formed man of the ground, and imparted to him life, and endued him with the physical and mental powers, he provided and beautified the firmament of heaven with such profusion of rich and ornamental furniture that the stars sang together, and the sons of God shouted for joy.—Job xxxviii. 7. He also provided the beasts of the field, the birds of the air, the fishes of the sea, and whatsoever creepeth upon the earth; also, every herb and every tree bearing seed, he gave for man. The house being thus furnished, and made ready for the reception of its guest, it is said by God, "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." "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." And when God had breathed into man's nostrils the breath of life, which pervades and animates the framework that he erected from mother earth, he also imparted to man that immaterial principle; or in other words, he united in one entity, or being, body, soul, or mind, and spirit; and thus man in his structure is a complex being; and so intricate is this union or connection of soul, or mind, and body, that finite minds cannot comprehend nor analyze it. In view of this great mystery, the psalmist says, "I will praise thee; for I am fear-

fully and wonderfully made. Marvelous are thy works; and that my soul knoweth right well."—Psa. cxxxix. 14. And in unison with the psalmist, Watts sings,

"In me thy fearful wonders shine,
And each proclaim thy skill divine;
The breathing lungs, the beating heart,
Were copied with unerring art.

At last, to show my Maker's name,
God stamped his image on my frame;
And in some unknown moment joined
The finished members to the mind."

We find that notwithstanding the union of matter and spirit in this wonder of wonders, the formation of man, that being designed by our Creator to act in concert, they were wisely adapted to that end, and therefore co-operated, and mutually conduce to the preservation of the body. On this Watts descants as follows:

"Our life contains a thousand springs,
And dies if one be gone;
Strange that a harp of thousand strings
Should keep in tune so long.

But 'tis our God supports our frame,
The God who built us first;
Salvation to the almighty name
That raised us from the dust."

As to the image and likeness that Adam bore to his Creator, there are different theories held by professors. Some seem to suppose that he was possessed of purity, holiness, and perfect rectitude of character, in the sense that God is. But as there is no medium between time and eternity, so there is no medium between Creator and creature; so that Adam, being a creature of time, did not possess any of the attributes peculiar to God, who is eternal. Therefore to suppose that Adam possessed such liberty of will and rectitude of character that he was fully qualified to conform to the provisions of a holy law, or that he was endued with perfect liberty of will, and so was, as some say, a free agent, or actor, and could and did act according to the determination of his independent and sovereign will, it would necessarily follow that he possessed the divine perfections of holiness and independence. But as this theory seems very absurd, and will not apply in the solution of the Adamic problem, it must be sought elsewhere. It may be asked, But did not the Lord say that Adam was very good? Yes; and so he said of all his creatures; for he saw all things that he had made, and behold, they were very good; and as the crooked serpent was embraced in this creation (Job xxvi. 15), it is not reasonable to suppose that

moral good is meant. Then we conclude that man, as well as all God's creatures, were good for the places assigned them. Then in the scale of being Adam was a good finite or natural man, and as such was well adapted as a suitable representative and progenitor of his offspring. The image and likeness in which he was made is not the same as that presented by the apostle in Hebrews i. 3, where, in speaking of the Son of God, he says, "Who being the brightness of his [the Father] glory, and the express image of his person." But this he could not be unless he were co-eternal with the Father. And we know that Adam was a creature of time.

Another theory advanced, similar to the first, and also founded on Adam's supposed independence, or liberty of will, is as follows: that Adam was able to stand, but liable to fall. As this last theory prevailed, and became very popular with many Baptists of my acquaintance in Tennessee, though self-contradictory, I will give it a passing notice. Whether the advocates of the tenet meant by the term "liability" some latent or hidden weakness in man, or that he was possessed of perfect liberty of will, and therefore it was uncertain which way his free will would incline him, is uncertain. However, it is claimed he was endued with such faculties or powers as constituted him a suitable subject of government by law, and that his Creator neither willed that he should, nor that he should not, keep the law; that is, his Creator had no will in the case, but stood neutral. If so, he certainly committed the destiny of the world he created to his creature man, who might act this or that way, according as his free and uncontrolled will should incline him. But the two propositions, of ability and liability, upon which the above tenet is founded, as they are antagonistic, cannot stand together; for if Adam was absolutely able to stand, he was not liable to fall; and *vice versa*. If we suppose that this yea and nay system of God's government of the world obtained in the case of man in the beginning, may we not suppose (as God is unchangeable in his laws and methods) that the same lax system continues through all time, and therefore the whole thing, as based upon a peradventure, may terminate disastrously? But to sustain this theory, Eccl. vii. 29 is referred to, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." It is also contained in the same sacred book (Gen. vi. 9), that Noah was a just man, and perfect in his generations; yet Noah planted a vineyard, and drank of the wine, and was drunk, and uncovered, or naked, in his tent. The Lord said that Job was a perfect man, and upright.—Job i. 8. Job said (xl. 4), "Behold, I am vile." And again, he said, "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. 5, 6. And the Lord said to Job, "Who is this that darkeneth counsel by words without knowledge?"—Job xxxviii. 2.

I have introduced, from among many similar cases, those of Noah and Job, in connection with that of Adam, to show that the term upright, as applied to mere creatures, does not mean that they are invested with such qualities or powers that they can pursue one uniform course of conduct, independent of all their surroundings; or in others words, that they were not endued with perfect liberty of will and rectitude of character; for then they would be Gods. And as we judge the tree by the fruit it bears, we see that the fruit borne testifies against them, even our father Adam. But it is supposed by some that this rule, axiom or law did not take effect until after the transgression; that is, that such texts as the following will not apply to Adam. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "Either make the tree good, and his fruit good," &c.—Matt. vii. 18; xii. 33. As it is often demanded by those who differ from me to give Scripture testimony instead of reason for views, I will also demand of such as oppose the doctrine to name one passage of Scripture that can be construed to sustain even in appearance the idea that the rule, axiom or law set forth in the Scriptures quoted above did not apply to Adam in the garden; and show that though he was a good man (that is, possessed perfect rectitude of character), and yet committed a wicked deed or act. It seems supposed by some, and has been so contended, that in an inexplicable way Adam's act in transgression made, or produced, or created sin. If so, he must have possessed creative power. To sustain the idea, the text in 1 John iii. 4 is referred to, "Sin is the transgression of the law." The whole sentence or verse reads thus; "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Now the word "committed" in this text means to do or perform an act. The question then is, Is the performance the cause of the act performed? In other words, if acts are performed by power, are the acts the cause or the effects of the power? But James solves the question thus, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." How aptly and beautifully this illustrates the case of Adam. He first conceives lust, then this lust is put in action, and brings forth sin in a manifest sense; for he brought forth or made manifest that which was in him. But as to the time of this conception I know nothing, only that it was before the act of sinning.

—James i. 15. In perfect accord with James, the apostle Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. So we find that although Adam's surroundings were such that he sinned necessarily, yet it was his and his race's sin, for which God justly holds him and his race guilty and punishable. But this law of universal nature, or the inseparable connection of cause and effect, was set forth and operating before Adam's dust was formed; for the great Creator of heaven and earth said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." "And the earth brought forth grass, and herb yielding seed after his kind." "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth, after his kind." So if this law of cause and effect pervaded universal nature before Adam was formed of the dust of the ground, how dare we say it did not operate in his case, or until after the fall? To suppose that the fall of man was a contingency, or precarious event, as the opposite theory does, is subversive of the dignity and honor of God, is incompatible with his glorious perfections, and at variance with the whole tenor of his inspired word. And as the government and preservation of the world as it is, and as it has been, or is to be, together with the incarnation, crucifixion and glorification of the Son, and the salvation of his bride, were suspended upon the fall of man, therefore I believe that God's government over his creatures is composed of a perfect, well concatenated and predetermined chain of events, embracing the sin and fall of man; the links of which chain, though originating in the counsel of eternity, are unfolding or making manifest that counsel in time. Our great Sovereign then is not only the uncreated Creator of all things, but is also the unmoved mover of the things created.

On reviewing what I have written, though I can detect no material errors as to the sentiments set forth, yet I can see some indications of weakness. I set out to give my views as to man in the different relations he sustains in active life; and having written something of my views as to his standing in the garden, I designed to further write about him in his relation to this lower creation, and also in his relation to his Creator.

Brethren Beebe, I send you this for your inspection and disposal. Your brother, I hope, in gospel bonds,

JAMES WAGNER.

"SHALL the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."—Isaiah xlix. 24, 25.

While reading this portion of this glorious prophecy of Isaiah I. was reminded of the exceeding great and precious promises mentioned by Peter, which are left on record for our learning, that we through patience and comfort of the Scriptures might have hope. While we note the many wills and shalls of Jehovah, we also note the number of questions asked and answered by a "Thus saith the Lord." These profound and sublime questions are followed by a glorious answer, and the answer always giving to the child of God in faith an assurance of great comfort. We are more particularly interested and exercised in the answer to this important interrogation. Here the subject of captivity and captives is brought to view. We are also taught that God's people were often carried into captivity. The devil seems to be the one set forth as one mighty, called in another place the strong man armed, who kept his palace, and his goods were in peace, until the stronger came upon him, dispossessed him of the armor wherein he trusted, and divided the spoil. Here we see Christ brought to view; for Isaiah had said, "He shall divide the spoil with the strong." "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."—Isa. liii. We are also told that the devil captured Adam and Eve in the garden, that we were sold under sin, and that Satan beguiled Eve; and he thus held them and their posterity under his control until the stronger came upon him and dispossessed him of the armor. So we see that Abel was one unto whom Jesus came, claimed him, and by faith enabled him to offer a sacrifice acceptable unto God; and by faith, the gift of God, and Christ's work, Abel was delivered out of the bondage of Satan's captivity, and served God. In the glorious covenant of grace Jesus had contended; and by virtue of the promise to make his soul an offering for sin he could claim his heirs, deliver them from the mighty captivity of Satan, lead them out of that dungeon, make, as David said, a large place, and give them a goodly heritage, to serve him with an offering. The offering of Abel beautifully set forth the life, sufferings and death of Jesus; while Cain, still a captive, could only bring his own production out of the earth, the fruit of his own works. All such captives do the same until this day. All along through the old dispensation was this manifested to the heirs of grace, as Enoch, Elijah, Abraham and Jacob; and time and space forbid the mention of all those captives who had been delivered through the

promise of Christ. In the fullness of the time God sent forth his own Son, made of a woman, made under the law, to redeem them that were under the law. He is the one called the Deliverer, who should come out of Zion, and turn away ungodliness from Jacob. When he came he fulfilled what had been written. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke iv. 18, 19. While under the old dispensation, to the literal Jew, God raised up such men as Moses, David, Gideon, Samson and others, yet they were types of the great Deliverer, who is Jesus, the King of saints, the Lord of lords and King of kings, the Lord strong and mighty, the Lord mighty in battle. He is the King of glory. He came at the appointed time of the Father, and entered upon his work. When he began to be about thirty years of age the contest and struggle began; and after his anointing on the Jordan he went into the wilderness to be tempted of the devil. There in that mountain, out of the sight of his subjects, the mighty contention went on, and he repulsed the arch-enemy of his people, who had his people bound in chains in his service. He hungered forty days, and such a portion is recorded as was needful for us to know; and in every dart and effort of the arch-enemy, Jesus our Captain met him and repulsed him, and finally made him get at his back. Jesus held the front all the way through. He was manifested in the flesh, "that he might destroy the works of the devil." After he came out of the mountain he still met the emissaries of the devil, in the pride of the Jewish people; and the emissaries continually met him with obtuse questions, trying to catch him in his words. These captives, under the control of their father, the devil, continually resisted Jesus in his word; and although he repulsed and drove them back from time to time, yet they would renew the attack, and Jesus in patience would meet them again. Many subjects of grace and heirs of God had been bound by Satan, some eighteen years, and some longer, with diseases; and in other ways Satan held them fast in his chains. The man at Gadara was a subject; and Jesus, the stronger, came upon Satan there, dispossessed him of the armor wherein he trusted, and divided the spoil; but Jesus delivered his own, and he was clothed and in his right mind, and sat at the feet of Jesus. Thus the contention went on, and was finally consummated, or ended at Calvary. In the lonely garden of Gethsemane, when in his sorrow, he prayed and said, "Father, if it be possible, let this cup pass from me: but if it pass not except I drink it,

thy will be done." O that lonely night of sorrow, when nothing was heard in the stillness of the night but the groans of the Son of God in prayer in the garden, until the tramp of the band of thieves came with a torch, and he was betrayed with a kiss. He was delivered into the hands of sinners, was led away to the judgment hall, judged without law, and condemned contrary to the law. Then he was mocked, scourged, spit upon, the cruel crown of thorns placed upon his blessed head, and he made to bear his cross to the place of a skull, the rugged hill Golgotha. Overcome with grief, sorrow and suffering, Simon is made to bear the cross. The mob, the emissaries of Satan, cry out, "Crucify him! crucify him!" He is nailed to the cross, the cross is erected, and he is suspended between heaven and earth. He is looked upon, the passers by seeing the wonderful spectacle; and it is also said, "And sitting down, they watched him there." He suffers and bleeds, and in a certain hour he cries out, "Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" The vail of the temple was rent from the top to the bottom, the sun refused to shine, the earth did quake, the rocks rent, the graves were opened, and many bodies of the saints which slept arose.—Matthew xxvii. Here was contention, as Paul refers to, in comfort to the saints, "Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your mind." Here Apollyon met him at this mount Calvary, the battle-field where the mighty Conqueror triumphed in death, and overcame the power of darkness. Samson, who typified Jesus, went down into Gaza at night, and carried the huge gates up to the mountain-tops, so that he left Gaza defenseless; and Jesus, in the night of death, descended into hell, destroyed him that had the power of death, and delivered them who all their lifetime were subject to bondage (captivity).

The contention ceased; and, as Jesus published after his resurrection, "Ought not Christ to have suffered these things, and to enter into his glory?" Thus it behooved him to suffer, and to die, and to rise again the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Yes, he has contended, he has succeeded, and bound Satan with a chain; and now we gloriously publish the news of salvation by Christ. He is conqueror; he has overcome and triumphed. He is the victor; he has loosed all the seals. He was in every way equal, having obeyed the law, and offered himself as a sacrifice; and being accepted, and having strength over the powers of darkness, he has opened the prison doors, and proclaims freedom to the once bound prisoners of hope. What glorious news to publish on the

mountain-tops, in the land of Israel! How beautiful are the feet of them that publish peace, saying, Thy God reigneth. Jesus is our King. David and Paul and Isaiah all had the same vision. David said, "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."—Psalm xxiv. 7, 8. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxiii. 1. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"—Eph. iv. 8-10. He delivered captives at the time of his death. The thief on the cross he delivered even in the agony of death. He is now exalted a King and a Prince, and bestows gifts upon men, the gift to still bear the glorious news that "I will contend with him that contendeth with thee, and I will save thy children." We not only know that he has performed the work, but we know also that he saves his seed; and this salvation is now made manifest. How many trophies of his victory were here on the earth—Mary Magdalene, Paul, Nathaniel, the thief on the cross; Paul lastly testifying, "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." Ye heralds of the cross, publish ye the word of our God, tell of his kingdom, and talk of his power; for there is none like him, that can deliver out of the prison of bondage and of death, out of the jaws of lions, and out of the fiery furnace. Poor, way-worn pilgrims, rejoice; for no place that you can be thrown into is too hard for Jesus. He can deliver you; for there shall be deliverance in mount Zion and Jerusalem, as the Lord hath said. God bless Zion, and build the walls of Jerusalem; and may his children see in Jesus that glorious light and perfection which shine in his face. "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."

Yours in hope,

W. LIVELY.

OPELIKA, Ala., July 2, 1891.

PRATT MINES, Ala., July, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel too poor in spirit and wisdom to speak or write to the household of faith, but the impression is such at times that I cannot be neutral and have the answer of a good conscience; and I do hope there

is fervent charity enough among the people whom I esteem above all others to bear with my infirmities, and to make every allowance that they possibly can for the weakness of the flesh. Every true saint, I believe, desires to be holy as our Head is holy; and they desire to bear all the fruits of the Spirit, and avoid all the works of the flesh, especially in all their religious deliberations. The flesh is so often prompted by the carnal spirit that it is hard to subdue it and keep it in subjection. There is a thorn in the flesh of every saint, and they are often buffeted. The great king of all the children of pride would like to reign supremely over all the children of God. Some poet has said that

"Satan trembles when he sees
The feeblest saint upon his knees."

Whether such is true or not, he does not forget any of his devices; and he is ever ready to assault the strong as well as the weak in prayer, and persuade them that their hopes are a delusion, and their prayers are all vanity. He has never quit walking to and fro and up and down in the earth, seeking whom he may devour by leading them into or after the works of the flesh. He desired to have full control of Peter, to sift him as wheat; but Jesus prayed the Father for him. He desires to sift every one of the little ones, but that same Jesus ever lives to make intercession for all saints, according to the will of God; and all can say, with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

But I took up my pen to refer to Elder Whatley's letter and your reply in the SIGNS of May 20th. It seems to me that such is another instance in which it is manifest that all sound Baptists believe so nearly the same thing that there is but little room for debate. The seeming difference is more in the name than real belief. What one denominates sovereignty, another preaches the same thing and calls it predestination; but when their discourses are laid side by side very little difference can be detected. I believe the truth is what we ought to read after, and not lay so much stress upon words and phrases. Some brethren do not like the phrase, "Predestination of all things," and draw the inference that those who use the phrase believe that God is the author of sin, and of all the base crimes and horrible tragedies perpetrated in the land; but I know of no one in all this country that believes such. We are not responsible for inferences, but for real belief. Paul believed and taught that the saints were all "predestinated according to the purpose of him [God] who worketh all things after the counsel of his own will."—Eph. i. 11. Suppose we draw the inference from this that Paul believed and taught that God was the author of sin, and was working wicked men and devils into all manner of base crimes and horrid tragedies, and working them into

chain-gangs, and on to the gallows. I think we should badly misrepresent him. Paul has never said that God is the author of sin. He says that "Wherefore as by one man sin entered into the world."—Rom. v. 11. He also says, "But sin, taking occasion by the commandment, wrought [worked] in me all manner of concupiscence."—Romans vii. 8. He also shows to us that all the wickedness of the world, spiritual and natural, are the works of the flesh, and are not the works of God.—Gal. iv. 19-21. I have seen a few who seemed to be more interested about this wickedness than they were about righteousness. If they will refer to Sam Jones, and others of his kind, they can get better information than I can give, for I can solve but very little of the "mystery of iniquity." I am very glad to know that God rules over all, and that the very gates of hell are circumscribed by his eternal decrees, like the great ocean, inclosed with bars and doors; and he has said, "Hitherto shalt thou come, but no farther."

The seeming carnal spirit and thrust that Elder Whatley detects in some communications in the SIGNS must appear in what has been written, pointing directly to those parties that call this sovereignty by so many bad names, and try to create divisions by setting up a protest of non-fellowship. It is bad enough for a carnal spirit to appear anywhere in our religious deliberations; but if it must crop out it is better to appear in a private communication than in the stand, when we meet for the solemn worship of God. Only last week I received a letter from one living more than a hundred miles away, stating that an Elder proclaimed in the stand, only a short time since, that this predestination is "a damnable heresy, and those that preach it are liars." I know that such must have sounded harsh in the ears of those who sat under the sound, who believed the doctrine; and some had preached it. One Elder is said to have been so heart-broken that he shed tears like a child; and if there were any of the little ones sitting by that were struggling for courage to go at the close of the meeting and try to tell of his or her little hope, they must have gone away sorrowful and defeated, and may stay around the fold a long time, waiting for peace to come. Such Elders surely do not think of the weak, and they surely have not read what Christ said to the disciples, Matthew v. 22. Brother Walton, of Tennessee, has in his letter in the SIGNS given a little specimen of what these kind of Elders lead off into. His testimony is corroborated in a private letter to me from another brother in the same state; and there are two of this kind in this country, who went out from us, and are now making appointments at school-houses and meeting-houses. After they divine, they call for mourners. While they were with us

we were often made to mourn on account of their harsh sayings and abrupt manners; and now it seems they want to get other people mourning. When a man pretends to divine, and then calls for mourners, it is a very good evidence that he knows he has not preached the gospel, and has told something bad in its stead. Every one that has read the Bible closely has seen that the gospel is good news and glad tidings, which comforts mourners and makes them glad; as it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. lii. 7. All true ministers will go with this report, and it brings comfort to the weary; but these mourner-makers say, "If you do not, God will not." Such, if believed by them that have done all they can, will add to their sorrow. God's people have mourning enough to do without having their souls vexed and their pockets scraped by Isaiah's greedy dogs, who can never have enough. Those who are calling for mourners, and crying, "Give, give," are the horse leech's daughters.

But I will close for the present. The grace of our Lord Jesus be with you all.

P. J. POWELL.

POMEROY, Wash., Jan. 26, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send you a letter from brother F. M. Wisdom, my wife's brother, which we would like you to give a place in the SIGNS, if you think it worth anything. He is a precious brother, and there are a number of Baptists here who know him. Yours in love,

GEORGE P. GAMMON.

FAIRBURG, Mo., Dec. 24, 1890.

W. P. GAMMON AND FAMILY:—As I have not heard from you in some time, I will send you one of the Minutes of our association. We had a grove meeting. There were present preachers from Arkansas and Missouri, about twenty in all, and all preached the same thing, salvation by grace, and not of works, lest any man should boast. Neither was any money collected to pay preachers to convert souls to Christ, as we believe he needs no help. He needed no help at the Red Sea; he needed no help to raise Lazarus from the dead; he needed no help to cause Paul to cry out and inquire what the Lord would have him to do. Jesus said his own arm brought salvation. There was none to help when we cried out, "It is finished." But it looks like the world believe the arm of the Lord is shortened, that he cannot save. They preach that the sinner must exercise faith. But that will not do, for the apostle says that Jesus is the author and finisher of our faith. Faith is a fruit of the Spirit; not the Spirit the fruit of

faith. Make the tree good, and its fruit will be good. But the world's system is, Bear some good fruit, and the tree will be made good, because of bearing good fruit. The Savior says, "A corrupt tree cannot bring forth good fruit." The quickening and life-giving power is in God. No man has the right to say to him, Why or what doest thou? Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life;" not will have life if he will believe. That would be putting the effect for the cause, and the cause for the effect. On the day of Pentecost the people cried out because they were pricked in the heart. They did not cry out in order to be pricked in the heart. Out of the abundance of the heart men speak; and man naturally is corrupt. None seek after God until made alive by the Spirit. Then it is the child of God says,

"Teach me, O Lord, to know thy will,
And grant supplies of grace,
That I may thy commands fulfill,
Exactly in their place."

Yes, when the Lord has given us a desire to follow him, we should not draw back, but should prove our faith by our works.

Dear sister, you requested me to write my experience and send it to you. I promised you I would, if I should ever feel like doing so. I cannot say that I now feel like writing. I was reading in the SIGNS OF THE TIMES where some brother had taken for his subject, "Is there not a cause?" If I am a child of God, surely there is a cause why it is so. I dare not claim that I am the cause of it, for I am too great a sinner to claim any good of myself. I thought when I first joined the church that I would do some good things; but I find that in me, that is, in my flesh, there dwells no good thing. At the age of twenty years I was married. Before that time I had some serious thoughts about sinning, and after I was married I got into trouble as to my future life. I had thought that a poor man could not live a christian life as he ought; but I thought when I should get enough of this world's goods to do me, then I would seek religion, live a christian life, and cause God to save me. I thought that was what the Bible taught, and it was what I believed. But alas! before I got ready to commence the work the Lord, as I trust, showed me what a sinner I was. The time for my good works was come, and I thought if I were in certain places I might implore God to have mercy on me. Yet I was afraid to ask God to have mercy on me, for I felt I was the worst of all sinners, and that God would not save a sinner. But all this time my desire was that God would save me, although I could not see how he could, as I had committed so much sin. I thought the day of grace had passed with me, for I had heard preachers tell of men who had sinned away the day of grace. All

this I kept to myself for two years, when an Old Baptist preacher came into the neighborhood. I believed him to be a christian, and he was such an humble man that I thought he would talk to me. I went to hear him preach, and after preaching I asked him to go home with me. He told me that he could not do so, as he was so tired of riding so far. The thought struck me that he did not want to stay all night with such a sinner as I was. This added to my pain. I thought I would go home and sleep the night away, and on Monday would go and tell brother Columbus about my troubles, for I could not rest day nor night. I went to my bed, but could not sleep. I got up and walked about, and tried to get my mind on something else. Some tell us not to resist the Spirit of God. I believe all would resist, if they could, this trouble. I believe it is the Spirit that shows us what sinners we are. I went back to my bed, but felt no better. Sleep had fled. I thought my wife and family would hear me crying and begging for mercy, so I got up and left the house, not knowing where I would go. When I came to myself I was nearly to my barn, and was trying to praise God in the highest. I was trying to sing,

"I'm not ashamed to own my Lord,
Nor to defend his cause." &c.

I felt like I wanted to spend the remainder of my days in serving him. My only trouble was that I could not praise him as I wanted to. Then I wanted to discharge my duty, but was afraid I had not experienced the change that a christian experiences; and that is the great trouble with me yet. But I went to the church, told them of my travels, was received, and also baptized. I then thought I would see no more trouble; but I find that was a mistake. All that I can say for myself is, I am a poor sinner. Yet I desire to live in the house of the Lord, and to be at the feet of Jesus and my brethren, whom I hope I love.

Dear sister, you may dispose of this as you think best.

F. M. WISDOM.

PRINCETON, Neb., Feb. 4, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Many of the readers of the SIGNS OF THE TIMES have no other medium through which they can hear the truth. To such the paper is a rich treasure. I know this by experience; for I was separated from my dear brethren about ten years, and was too poor to take the SIGNS. I was in this country eight years without seeing an Old, Predestinarian Baptist. In the year 1884 I subscribed for the paper, and have not missed a number since; nor do I think I will, so long as I am able to pay for it. It was a source of great comfort to us in our lonely hours. We were alone here, in a strange land, surrounded by a host of different kinds of religionists, differing in their manners and forms,

but all agreed upon the power and ability of man to save himself by obedience to the law; that Jesus had done all he could do, and if sinners would accept of the terms offered they could all be saved; that salvation depended on conditions, and was left to the sinner's choice, to accept or reject. Poor, blind guides; the blind leading the blind; teaching for doctrine the commandments of men; worshipping they know not what.

Thus, dear brethren, you will see there was no comfort there for a poor, helpless creature, whose only hope was in a finished salvation, wrought out by our blessed Savior, who took our sins upon himself, and put them away by the sacrifice of himself. He had in times past made us rejoice in him as our Savior, having taken us up out of the mire and clay, and placed our feet upon a rock, and established our goings, and put a new song in our mouths, even praise to his holy name. As I said, we were in a strange land, where there was none to speak a word of comfort to us. I felt lonely and cast down. In the lonely hours of the night these precious and beautiful verses came into my mind,

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

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

O the joy and comfort that was manifested to poor, unworthy me! That night will ever be fresh in my memory. I felt satisfied that the time was not far off when we would be blessed with the privilege of meeting with the saints of the Most High, to worship God under our own vine and fig tree, according to the dictates of our own conscience; to worship the only true and living God, who hath loved us with an everlasting love, and with loving-kindness hath drawn us; who hath made us sit together in heavenly places in Christ Jesus, who is the author and finisher of our faith. In less than two years we were blessed with the privilege of meeting with a few of God's humble poor, who had come up out of great tribulation, and whose praise was of God, and not of men. A little church has been organized, and once more we have the privilege of meeting with the church of the living God, and hearing the gospel preached in its purity by Elders J. H. Ring and P. McKay, for which I desire to thank, praise and adore his matchless name, and for all the blessings he has bestowed upon me, a poor, unworthy worm of the dust.

I have made this letter too long, and have not written what I desired when I began it. I hope the brethren will continue their subscriptions to the SIGNS, and send you all your just dues, and enable you to continue the paper weekly.

Your unworthy brother in hope,
JOSEPH BRUCE.

LEBANON, Ohio, June 28, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I inclose a letter written to my dear mother after her departure. It was very comforting to me in my sad bereavement, and I think it would be read with interest by others. Do with it as you think best.

In christian love,
MATTIE S. BOWEN.

MERRIFIELD, Va., May 24, 1891.

DEAR SISTER:—Although we are strangers in the flesh, I feel that we are not so in things pertaining to the kingdom of Christ. It seems my mind has been drawn to you ever since I read your first letter in the SIGNS. Perhaps one reason is that Amanda is my own name. It is seldom I see the name in print. Bowen also is a name connected with my family. When I read your letter I felt as if I had received a letter from a dear and distant friend. Another reason of your relationship is the blessed hope you have in Christ, and of things pertaining to the heavenly kingdom. O how my heart went out after you when I saw in your letter that you had not been able to get to meeting for more than a year. What would you think if I should tell you that I have not been able to get to meeting for five years? But the time lost to you, no doubt, is of more value than my time has been; for I often feel that my presence would be nothing worth among the Lord's dear people. When I look at my poor depraved nature, and consider how disobedient and unthankful I have been through all those years of affliction, and often find myself murmuring, not willing to bow beneath the rod of the just and holy God, who is the Giver of every good and perfect gift, and knoweth all my trials and sufferings far better than I can make them known to him, I am made to cry out in the bitterness of my soul, "Lord, what am I?" There is no good in me. But glory be to his blessed name, there are times when in his tender mercy he draws me to himself, and I am made to rejoice in his love, and in the blessed hope of eternal life. Then I am enabled to look away from all my afflictions and sorrows, and from all earthly ties, and with joy unspeakable look to that blessed mansion which the Lord has in reserve for his people.

Dear sister, I take the liberty to write to you, because I have long felt a desire to correspond with some of the dear saints, and to tell them some of my feelings, and to receive in return a relation of their feelings also. I feel sure that a letter from you would be a feast to my soul, and would cheer me in my sad and lonely hours. Though I cannot see to write very well now, yet I hope you will be able to read this letter, as my desire has been so great to talk to you. I have been a member of the Primitive or

Old School Baptist Church about ten years, and have had but little opportunity of attending the meetings in all these years. There are but few Baptists in my neighborhood. I do not meet with any of them very often. At times O how I long for that blessed privilege; yet it is denied me, and I feel sure it is all right. The good Lord knows what is best for me, and when he has fully tried me I hope, as did Job, that I shall come forth as gold, and be numbered among that innumerable host which no man can number, which come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

I would like to write more, but my strength fails me. I have been all day writing what I have written. Dear sister, remember me at the throne of grace, and pray that the Lord will enable me to look away from self, and to put all my trust in him, who is able to save to the uttermost. May the Lord bless your afflictions, my dear sister, to your eternal happiness, and give you the blessed assurance of a bright immortality beyond this vale of tears, is the prayer of the unworthy writer,

CATHARINE A. OMEARA.

ATLANTA, Ga., April 12, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have had it on my mind of late to pen you a few lines, although I have not the pen of a ready writer. I am of a stammering tongue, and many times fail to find words to convey my ideas; but I do know that all my sufficiency is of the Lord. I feel that your paper contends for the truth, as I hope it has been revealed unto me; and if this poor scribble meets with your approbation, I want to add my testimony through its columns to the people of God scattered all over this land. I believe God has a separate and distinct people in every land, kindred and tongue under the sun, whether I am one of them or not. If I am not one of them, why cannot I go on and enjoy myself in the things I once delighted in? But I cannot. The things I once loved, now I hate; and the things I once abhorred, I now delight in. I have a mind now to read my Bible, and I love to meet with the people of God and hear them tell of their troubles and trials. It gives me some comfort to know there is a people traveling the same road with me, and serving the same God I am trying to serve. For two long and dreary years my sins were heaped up before melike mountains. At God's own and appointed time he awakened me to my lost and ruined condition, and I saw the inbred corruption of my own heart. Every mean thing I had ever done rose up like a mountain. O how miserable I was! I sought about to do good, but with every effort I made I got worse. At God's own and appointed time he removed

that mountain which was overshadowing me and hiding everything else from my view. A light shone around me, and everything seemed to be praising God. Then and there I could ascribe all glory and honor to God, who fills immensity and dwells in eternity. By him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, principalities or powers. All things were created by him and for him. There is nothing new nor old with the God of Israel. He saw the end from the beginning; and not only did he see it, but declared it, saying, "My counsel shall stand, and I will do all my pleasure." Then, dear saints of the Most High, when you are tempest-tossed, when in the sea of trouble, take courage; for not one of you shall ever perish or be lost.

"Jesus blood has bought them,
Dear they cost."

It is needful to pass through these fires, to singe all the combustible matter out of us, and to make us know our place. God has placed us in the body as it hath pleased him; so let us be quiet, and content to know that God is God, and that he will work everything after the counsel of his own will. Sometimes I can, in meditating upon God's precious promises, see the green pastures he made David to lie down in. I will now ask to be remembered in the prayers of God's dear children. If saved at all, I am a sinner saved by grace.

T. M. WRIGHT.

WINSBORO, Wood Co., Texas.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Beloved for the truth's sake, and for your faithful and steadfast continuance in publishing the same, fearless of what men may say or do. As I want to do to all others as I would have them do unto me, I will try to enable you to move my date forward one year at least. For that purpose I will inclose you a Money Order for two dollars, which you will apply, and continue my paper to the same office. I have been a subscriber and reader of the SIGNS ever since the year 1842. I also have both volumes of the book of Editorials of the SIGNS OF THE TIMES; and when I compare the doctrinal sentiments of both paper and book with the infallible standard of truth and righteousness, I have not yet, after forty-nine years of reading, found any just cause or good reason why I should quit taking the paper, or give it and its editors some bad name, and call them by it, as some have done, who profess to love the truth. But when they are called to trial in the supreme court of high heaven, with its twelve inspired and infallible judges, they fail to sustain and prove their many grievous charges which they have affirmed. We find them in company with their ancient brethren, as recorded in the eighth chapter of John, where the conscience of the accusers

convicted them, and drove them out of court, condemned of charges they could not or did not prove. The accused was left alone in the presence of the Judge of quick and dead, uncondemned. So I believe the SIGNS OF THE TIMES doctrinally stands fully sustained by that august body of men whom the great Judge appointed to adjudicate the government of his kingdom, both in doctrine and practice, and from whose decision no appeal is to be taken. As a cheap and convenient medium of correspondence among the children of the kingdom, the SIGNS, in my judgment, stands equal to any. Therefore I expect to be a humble subscriber as long as I live, and the paper continues its faithful and unwavering course.

Well, brother William, I will say in the close, I esteem all the precepts of the Lord concerning all things to be right, and I hate every false way.

Yours to serve,

R. T. WEBB.

SOUTHWICK, Idaho, Dec. 28, 1890.

DEAR BRETHREN BEEBE:—It does seem that I cannot do without the SIGNS OF THE TIMES, it comes so richly laden with gospel truth, especially such precious letters as those of brethren A. B. Francis, W. Lively, W. J. Purington, F. A. Chick, and others, and also the editorials. It falls to the hungry soul like the manna did to the children of Israel. I am here in a strange land. I located in this country something over a year ago. When I left the east I left good and precious brethren. At that time I did not know whether I ever would meet such brethren in this strange land. It has pleased the Lord to let me find the same people here, and to sit with them in church-fellowship, and to hear the same gospel bell. It is all by grace, and not by works that we can do. There are but few of us here, but the Lord will take care of his people. The little church organized is about twenty-five miles from my place. The regular meeting days are the first Sunday and Saturday before in each month. Elder Turnage is the pastor. How glad I would be for some of the eastern ministers to visit our country, especially Elder J. Beeman. I think if they would come and see our country some of them would locate with us.

Brethren Beebe, if it is not asking too much, please give your views on 2 Peter ii. 4. I remain your unworthy brother,

C. B. CARTER.

INQUIRIES AFTER TRUTH.

PINSONFORK, Ky., July 20, 1891.

DEAR BRETHREN BEEBE:—I hope brother W. J. May will give his views through the SIGNS OF THE TIMES on Isaiah vii. 25, as I am very much concerned about his views on this text.

R. T. HACKNEY.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 12, 1891.

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.

NEGLECTING SALVATION.

(Concluded from last number.)

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"—Heb. ii. 1-4.

"How shall we escape, if we neglect so great salvation?" Having already shown that this word "we" includes none but those who are called "heirs of salvation," it is certain that none others can neglect that salvation. And by including himself with those to whom he writes, the inspired servant of God shows that there is a sense in which the subjects of grace may be guilty of the neglect specified. It is worthy of the serious consideration of every believer in Jesus, whether we have to confess that in our conduct we have brought this condemnation upon ourselves. In determining this point it will be necessary to understand first, What is meant by this "great salvation?" And then, How may the saints "neglect" that salvation? Also, it is essential to have a correct understanding of what it is from which we are to escape.

The "great salvation" does not refer to the salvation of the chosen people of God from their sins. Since this salvation is finished by the perfect work of our triumphant Savior, and in that work he trod the winepress alone, and of the people there was none with him, there could be no such thing as their neglecting that salvation in the manner which is represented by the opposers of the doctrine of salvation by grace. The dead Lazarus could not neglect to obey the word of Jesus, by which he was brought forth from the grave. The raging Saul could not neglect the voice by which he was arrested in his mission of persecution. No created power can neglect to obey the omnipotent voice of that God who "spake, and it was done; he commanded, and it stood fast."—Psalm xxxiii. 9. It is not of this salvation, therefore, that this admonition speaks. The admonition can refer to no other salvation but that which is spoken of by Paul in that affectionate exhortation which is addressed to obedient saints. "Where-

fore, 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. The salvation which is wrought out by the obedient saint is enjoyed in the present answer of a good conscience toward God. By this the follower of Christ is saved from the conscious guilt of sinning against the commandment of the Lord. To one who loves the Lord, there is no salvation greater than this. They who are led by the Spirit of God are sealed with the special and peculiar mark of hunger and thirst after righteousness. Whoever it is in whom this mark is found, there can be no question that such a character is born of God. The blessing of our Lord already rests upon all such. Yet so long as they remain in the body of this death they are called to a perpetual war against the law of sin which is still in their members. When they are so far overcome as to yield their members servants to sin, they do neglect that great salvation which is provided for them in the path of obedience to the precepts of their Lord. When any saint thus neglects the law of the Spirit of life in Christ Jesus, he must assuredly eat the fruit of his evil deeds. Under such a visitation of the chastening rod, it is vain for the negligent one to remember that the Lord is gracious, and that there is forgiveness with him; the very knowledge of the infinite mercy and love of God adds ingratitude to his rebellion. He does not suffer so much from apprehension of future punishment as from present consciousness of all the torments of hell within his own soul. From this severe chastisement there is no possibility of escape for us "if we neglect so great salvation." As he that despised Moses' law died without mercy under two or three witnesses, so the severer death of conscious sin against our dear Savior must be endured by every one of the saints who walks after the flesh to the neglect of so great salvation as is provided for them in the pathway of obedience to the precepts and example of our Lord. The saints are called indeed unto liberty, but that liberty is freedom to walk in newness of life, and not license to continue in sin. David sings of this perfect law of liberty, saying, "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. No other law is like this; for the reward of keeping all other statutes follows after the service rendered. Only as this law of the Lord is in the heart of the subject of it can its observance be itself this "great reward."

It must be observed that the Israelite who despised Moses' law did not thereby lose his relationship to Abraham. Although the law demanded his life, it left him when slain still an Israelite, although justly dead. In the type, reason can apprehend the impossibility of forfeiting that kindred which is developed by natural birth. Neither is it possible that one who is born as an "heir of salvation" should forfeit that life relationship to God by any action or transgression which he might commit after he has been manifested by birth of the Spirit. This truth is declared by our Lord himself. He 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 man pluck them out of my hand."—John x. 27, 28. In their present experience, they do indeed suffer death and the pains of hell when they live after the flesh. But their eternal life is not thereby lost, for it is hid with Christ in God. Their sins are not against the law of sin and death; for they are delivered from that law by the perfect obedience of their Redeemer. They are now under law to their Surety, who has delivered them from the dominion of death by the sacrifice of himself. They can never more come into condemnation under the curse of that law from which they are ransomed. Having been made free from that law by the Son, they are free indeed.—John viii. 36. Thus the subjects of divine grace are made free from sin in their deliverance from the curse, but not free to continue in sin. In the new covenant there is no death, because it is the ministration of life. But there is provision for the visitation of the transgressions of the children of this covenant with the rod of sore chastisement. They are in constant need of salvation from this rod under whose fearful visitation they are often made to cry bitterly. The certainty of the penalty under the typical dispensation is presented as indicating the impossibility of escape under this law of the spiritual kingdom of our Lord. But the gracious Father never takes the life of his children. They may indeed endure that dreadful "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" but when they are tried they shall come forth as gold. There is nothing hidden from the eyes of the Judge who tries the secret thoughts of every saint. Not only for every evil deed and idle word must there be account rendered to this awful tribunal; the very thoughts of the heart of the

people of God are tried by the infinite purity of divine perfection. Nor are they left to revel in sin through their earthly existence, and then called to account in eternity. They are continually judged before the Lord, and receive the things done in the body, each "according to that he hath done, whether it be good or bad."—2 Cor. v. 10. There is little evidence that God deals with any one as with a son, if he can live in disregard of the commandments of the Lord, and escape the rod of divine condemnation. Such neglect of the "great salvation" experienced in obedience, is as sure to be visited with the appointed severe chastening, as was the transgression of that word which was spoken by angels under the typical dispensation, whose disobedience brought temporal death upon the natural Israelite. Truly is this answer of a good conscience toward God in obedience a "great salvation" to those who know the joy of the approval of our Lord. They know by bitter experience the impossibility of escaping the rod in the neglect of so great salvation.

"Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." This specification forbids the application of this text to the salvation which is revealed in Jesus as the end of the law for righteousness to every one that believes. Not even the inspired apostles were qualified to confirm the life-giving word of our Lord. That word is spirit and it is life. It can no more need confirmation than the lightning and the tempest can need the aid of created power in accomplishing the work for which they are appointed of God. In the revelation of his gospel kingdom, our Lord did commission his inspired apostles to confirm unto his disciples all things which he had commanded them. That they might lack no qualification to enable them to fulfill this glorious work he gave them the Holy Ghost to bring to their remembrance all things. They could no more fail to fulfill the work which was thus given them to do, than the design of God in the material creation could be defeated. Hence, the saints in all times and places since the establishment of the church in her visible organization, have recognized the inspired record of the law of Christ in the New Testament as the perfect rule of faith and practice, by which they are governed under all circumstances. Failure to obey this perfect rule is always neglect of that great salvation which is provided for the obedient saint. The importance of the things thus written for the instruction of the saints is manifest in the very fact that the Lord was pleased to ordain this provision for their guidance. The confirmation of these things unto us by them that heard him, can add nothing to the authority by which they are spoken by the Lord. Their confirmation only gives assurance of

the divine authority of the instruction given for the salvation of his children from the snares of temptation which beset them in the world. Disregard of these inspired directions is especially appointed for our present errors and transgressions which is especially appointed for our preservation. While in the flesh with his saints, our Lord began to speak to them this "great salvation." But after his triumph over death and sin, his apostles were endued with power from on high, by which they were fully qualified to confirm by divine endorsement all the testimony of that great salvation which had begun to be spoken by the Lord.

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." The infinite wisdom of God is manifested in the wonderful adaptation of his provision of grace for the comfort and assurance of his afflicted and poor people. The signs and wonders by which he was pleased to bear witness to his chosen apostles, were doubtless needful for the assurance of those servants and their brethren who were then in the world; but such evidences would not have been sufficient for the confirmation of those who in subsequent ages should be in need of evidence upon which to rest their hope in the salvation of God. If the saints now had no surer testimony than the record of the wonderful evidences witnessed by those who were personally present with the apostles, they could not be competent witnesses of the truth. But God has given the Holy Ghost as the ever present witness in the heart of every subject of his grace, whereby they are qualified to bear testimony to his truth. No miracle recorded in the word of truth can exceed the miracle of divine grace which is displayed in the personal experience of every conscious sinner who is made to hope in the infinite grace of God as it is revealed in Jesus Christ. By this gift of the Holy Ghost every one who has received it is made a competent witness of the fact that "Our God is the God of salvation." Finding that same truth revealed in the inspired words of the Scriptures, they are witnesses of the inspiration of that testimony. The faith of the saints of God is the assurance of the truth of the Scriptures. Therefore they do not merely believe the testimony therein written because it is there recorded, but they know that the Scriptures are true, because of the abiding testimony of their own experience. So it is written, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 10, 11. This is the foundation on which rests the confidence of those who believe

in Jesus. They have "great salvation" from the assaults of unbelief and from the accusations of Satan in the assurance of this accomplished salvation; and in neglecting this assurance it may well be asked, "How shall we escape" the delusions and distress which result to the unbelieving and negligent heirs of salvation?

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if nay of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

OBITUARY NOTICES.

DIED—June 1st, 1891, after suffering about six years with rheumatism, **Ira Pilchard**, son of brother Rixum Pilchard, of Worcester Co., Md., aged about 28 years.

He was taken about six years ago, and gradually lost the use of his limbs, one after another, until he became helpless, not able to use a single limb, nor even his jaws. His mother had to put everything he ate into his mouth. He could use his tongue, and that was all. His parents were compelled to take him home with them, with one child, and let his wife and two other children go to her parents. It was the most trying case I ever witnessed. For a long time when he was moved it seemed like knives sticking in him; but toward the last he could be moved without much pain. It was a great trial to his parents, to his mother in particular, and they had our deepest sympathies. During all that long and tedious time he was never heard to murmur. He seemed to endure all as seeing him who is invisible. He told his mother just before he died that he would soon be at rest. We have reason to be thankful for the assurance that he is better off.

As I was away at the time there were no funeral services, which will take place hereafter. May the Lord heal the affliction, and enable the dear parents, with all, to say, The Lord is good, after all. He leaves a father, mother, three children, two brothers and one sister to mourn.

T. M. POULSON.

NEW CHURCH, Va.

Jane Mellot was born Oct. 27th, 1813, and died June 5th, 1891, aged 77 years, 7 months and 8 days.

Mrs. Mellot's maiden name was Kline, and she was born in Fulton Co., Pa. There she married Elijah Mellot, their marriage being solemnized by Elder Star, March 3d, 1843. Eight children blessed their union, five sons and three daughters. In 1850 they moved to Ashland Co., Ohio, and in 1855 to Hancock Co., Ohio, where she died.

Although she was not a member with us, we feel satisfied that she left this vain world for an eternal resting place in heaven. She felt her unworthiness, and for several years was not able to attend the meetings of the saints. She loved to hear others talk on the subject of religion, and remarked to the writer at one time that nothing but regeneration could fi-

one to know the truth and enter heaven. She loved to read the SIGNS OF THE TIMES. Her two daughters, who are members of the Old School Baptist Church, say they have often heard her speak of walking four miles to the Sidling Hill Old School Baptist Church.

The writer spoke at her funeral to the sorrowing husband and children, together with sympathizing friends, from 1 Cor. xiii.; after which she was gently laid to rest in the cemetery near Van Buren.

GEORGE A. BRETZ.

Elder J. B. Rowland died July 2d, 1891. He was born in Kentucky, March 12th, 1807, and joined the Primitive Baptist Church in that state when quite young. He moved to Morgan Co., Ky., where he married Julia Ann Hoskens, and they lived together many years. After her death he married Sarah Hull, who survives him. They moved to Hancock Co., Ill., where he commenced to preach, and then came to Iowa and joined the Round Prairie Church of Predestinarian Baptists, where he was ordained about the year 1856 or 1857. After his first wife's death he moved to Henry Co., Iowa, where he spent his last days.

Elder Rowland has been beloved by all the brethren, sisters and friends; and I can say that there has another father in Israel fallen. His disease was inflammation of the bladder, and it is said that he suffered much. He was the oldest son of Elder M. B. Rowland. He has fought the good fight, and is gone home to rest, in that world where sorrow, sickness, pain and death are felt and feared no more.

J. J. ROWLAND.

ASSOCIATIONAL.

If it is the Lord's will, the Maine Old School Baptist Association will be held this year with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday, September 11th, and continuing three days.

Those coming by rail will be met at the station at Bowdoinham on Thursday, September 10th, on the arrival of the Accommodation train in the afternoon. All are cordially invited, and we hope our ministering brethren will not forget us; and a great number of Elder J. N. Badger's friends would like to see him at the meeting.

H. CAMPBELL.

THE Roxbury Old School or Primitive Baptist Association will be held this year with the Old School Baptist Church of Olive & Hurley, about twelve miles from Kingston, N. Y., on Wednesday and Thursday, September 2d and 3d.

Those coming from the east will please stop at Olive Branch, and those from the west at Shokan or Brown's Station, Ulster & Delaware R. R., where they will be met by friends on Tuesday, September 1st. We shall expect Elders Purington, Vail, Bogardt, Beebe and Jenkins; and as many others as feel it in their hearts to come will receive a hearty welcome.

A. BOGART, Church Clerk.

THE Trinity River Association of Regular Primitive Baptists will convene on Saturday before the second Sunday in September, 1891, with the church at Shiloh, one mile north of Corinth, on the Dallas & Wichita R. R., in Denton Co., Texas.

All Regular Primitive Baptists are invited to come and see us, and join with us in the worship of the great God and our Savior Jesus Christ.

J. S. COLLINS, Mod.

THE Licking Association of Particular Baptists will convene, providence permitting, with the church at Bald Eagle, Bath Co., Ky., which now holds her meetings at Mt. Sterling, Montgomery Co., Ky., commencing on Friday before

the second Saturday in September, and continuing Saturday and Sunday following.

Those coming from the east will come over the C. & O. R. R. to Huntington, Va., and there change cars for Mt. Sterling, over the N. N. & M. V. R. R. Those coming by Cincinnati will take the K. C. R. R. for Winchester, Ky., and there change cars for Mt. Sterling, where all will be met and cared for.

A cordial invitation is extended to our faith and order, together with our friends. May the Lord put it into the hearts of his servants to come and preach Jesus to us.

Done by order of the church.

J. W. RATLIFF, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.

JOHN A. MORSE, Clerk.

THE Lebanon Regular Old School Baptist Association will be held with the Lebanon Church, Henry Co., Ind., to begin on Friday before the third Saturday in August (14th), and to continue three days.

Those coming from the east, over the "Big Four," will stop at Moral, where they will be met. Those coming from the west over the same route, and those coming by way of the "Pan Handle," will come to New Castle, and inquire for Peter Coble. Those from the north will stop at Springport, where they will be met.

We extend an invitation to those of our faith to meet with us.

P. COBLE, Church Clerk.

THE brethren, sisters and friends who wish to attend the Mt. Pleasant Association, to be held with the Salem Church, Harrison Co., Ind., coming by way of Louisville, will have to change cars, taking the Daisy train to New Albany, and transfer at Vincens Street on the street-cars. They will get off at P. N. Curl's store. Those coming from any other direction will find conveyances there on Thursday, which will take them to the Association.

We will be glad to see a goodly number, as it has been a long time since old Salem has had an association. There will be conveyances at New Albany for all who may come. Write to Levi Blunk, Clerk of the Salem Church, New Middletown, Ind.

THE Spoon River Association of Regular Primitive Baptists will be held, if the Lord will, with the Union Church, McDonough Co., Ill., beginning on Friday, September 4th, at 10 o'clock a. m., and continuing three days.

Colchester, on the C., B. & Q. R. R., is the place to stop for all coming by train on Thursday or early on Friday. The exact place to hold the meeting is not yet decided upon. All who love the good old way are invited.

I. N. VANMETER, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the Friendship Church, one-half mile west of the C., B. & Q. R. R. depot in Winchester, Scott Co., Ill., on Saturday before the third Sunday in August, 1891.

GILES REEDER, Clerk.

THE Virginia Corresponding Meeting of Old School or Primitive Baptists will be held, if the Lord will, with the Mill Creek Church, Berkeley Co., W. Va., beginning on Wednesday before the third Sunday in August, 1891. We extend a cordial invitation to all of our faith and order to meet with us.

Those coming by rail will be met at Kearneysville, Jefferson Co., W. Va. There are but four trains that stop at that place, two east and two west. The two going west are due at 8:09 a. m. and 1:07 p. m. Those going east are due at 11:34 a. m. and 5:48 p. m. I am informed that those trains going west do not come by way of Washington, but come up the main stem; so those coming from Washington will have to change at Washington Junction.

W. A. THOMPSON.

THE Des Moines River Association of Primitive Baptists will convene with the Cedar Creek Church on Saturday, August 15th, 1891, and the two succeeding days, about nine miles northeast of Ottumwa Wapello Co., Iowa, at Highland Centre, on the Chicago, Milwaukee & St. Paul R. R.

All that come by way of Ottumwa will start so as to reach Ottumwa by 6 o'clock p. m. on Friday, and there change cars for Highland Centre, on the C., M. & St. P. R. R.

Those that come on the Iowa Central or Burlington & Western R. Rs. will stop at Hedrick, and there will be conveyance from there to Highland Centre (four miles), if they arrive too late for the train on the C., M. & St. P. R. R.

We made an effort to secure reduced rates on the railroads, but failed. A cordial invitation is extended to all our brethren, and ministers especially.

M. W. BYRAM, Clerk.

REMINISCENCES AND LETTERS OF MARY PARKER.

Compiled by Silas H. Durand and Bessie Durand.

This book will be ready early in September. It will contain about 300 pages, consisting of reminiscences written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition, and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

The price is one dollar, for which the book will be sent post paid to any address. It will be well for those wishing the book to send orders and money at once. After the expense of publication is paid, any balance there may be will be for the benefit of our afflicted sister, and it will come very timely to her now. A word to the kind friends who wish to render assistance to her will be sufficient. Where a number are to be taken in one locality they might be sent by freight or express to one address, and thus save a little in cost of sending, which will be prepaid to nearest freight or express office. Where this is desired let the name of the express company and office be mentioned. Send all orders and all business communications concerning the book to me. The money must accompany each order.

SILAS H. DURAND.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

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NO. 33.

CORRESPONDENCE.

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John xiv. 27.

While at the Baltimore Association this spring a dear sister, who wishes her name withheld, desired that I should write some reflections for the SIGNS upon the above words. To-day I feel somewhat like trying to comply with her request.

As all Bible readers know, these words of the blessed Lord were among the last spoken to his followers before his betrayal into the hands of sinners, that they might unwittingly work out the will of God in putting him to the shameful death of the cross. In this discourse the Master plainly set before them the purpose of God toward them in the dark and dreadful scenes that were about to follow. The Son of man went indeed as God had appointed for him, as he himself explicitly declared. He must needs be betrayed; otherwise no son of Adam could be saved, and neither the Son nor the Father could be glorified in the work of redemption. But though God had appointed that he must be betrayed, yet he said, "Woe unto that man by whom he is betrayed." Judas must indeed betray the Lord, for this was the decree of God; but yet he did it out of the wickedness of his heart, and therefore stood condemned before God and men. Now Jesus tells his disciples beforehand of all this, and speaks to them many comforting words for the dark hours that were to follow. So blind were they that when they should see Jesus crucified they would not know that thus was the will of God being fulfilled, and the redemption of their own souls being completed; and so also we are so blind to-day that we do not see at the time when we are undergoing any trial that it is of necessity a blessing in the hand of God, designed to work out some good for us. Jesus once said, "What I do thou knowest not now, but thou shalt know hereafter." Of the greater part of our lives the same words are still true. We know not what the trial means when it comes, but we shall know hereafter.

Among other comforting things which Jesus speaks he promises his disciples the Holy Ghost, the Comforter, the Spirit of truth, which he says should testify of him, and should bring all things to their remembrance whatsoever he had said unto them.

The Holy Spirit brings these things to our remembrance at the right time; and when he takes of the things of Jesus and shows them unto us it is always effectual. We may sit down by the sick, the afflicted, the sin-burdened, the tempted, and quote to them many Scriptures that seem to us appropriate, and calculated to do the good that seems to us to be needed; but this is not bringing to their remembrance these things as the Holy Spirit does. We may speak in vain, and, seeing that it is so, we may go away humbled and abased; but after all we may have said, perhaps to that same sufferer there comes a word of light, and ere we have left the sound of his voice he is filled with help and hope and rejoicing. This is the work of the Holy Spirit, and in it God is glorified.

We go to the sorely troubled ones, and we tell them that God will appear for their help and deliverance. This is true; but it is not yet true to them, and so their mourning continues. We may go farther, and tell them, Your sorrow and trial, your burden and affliction, are all of God, who means all for your good and his glory. This is all true; but until the Holy Spirit takes this truth and shows it to them they will still be troubled. But when they do see, really and truly see all this, how is their soul made to rejoice, and how in spirit do they magnify the Savior. God and the devil are not in undecided conflict, disputing for a victory not yet gained by either. Disease, sorrow, affliction, death, are not sent by the devil. If they are, God forbid that any man should ever say, when afflicted, "Thy will, not mine, be done." No; if my sickness be not of God, if my pains and sorrows be not measured out by his hand, if my death and its hour be not his appointment, I do well to murmur, and rebel, and repine, and refuse to be reconciled, seeing that they come not from the all-wise and good God, but from evil, and therefore are evil. O that in all afflictions and sorrows and darkness we might be still and silent, as was David, "because the Lord hath done it." This was the one consolation of Job in all his afflictions. It was, again and again he said, the Lord who had done it. His language was, "The Lord [not Sabeans nor Chaldeans nor the devil] gave, and the Lord hath taken away." "He [God] performeth the thing which he hath appointed for me." "Shall a man receive good at

the hand of the Lord, and shall he not also receive evil" at the hand of the Lord? Evil here means sickness, loss and trial. My brethren who are passing under the rod, let me say to you that your pain and sickness and sorrow are not of the evil one, but are in the cup which your heavenly Father presses to your lips. In this be comforted, then, since God your Father loves you too well to hurt you. May God give us faith to not question why he deals thus with us any farther than he shows us why, but to still say, "It is the Lord; let him do what seemeth him good." What seems good to God is most surely good.

But why speak so much of sorrow and affliction? some one may ask. I answer, Because all this wonderful discourse of the dear Redeemer was spoken to the disciples in the very shadow of the dreadful cross. They were even now on the borders of the "power of darkness;" and the one ray of light to them as they passed under its shadow would be that their Lord was going as it had been appointed for him, that he ought to suffer these things and thus enter into his glory, and that for this very cause he had come to this hour. God had so willed it to be, would silence every murmur, comfort their hearts, and make them patient to endure. I do not forget the victory and joy when God should show them the light and power of the resurrection to follow, but a future victory could not comfort them now; but to just feel in their souls the truth that God reigned right now, that they were no more being led by the power of Satan now than when comfort should again be theirs, that God their Father had brought them into this darkness for good, and that after they had suffered awhile they should be established, strengthened, settled, would give them quietness and patience and rest. Thus they would even now experience the victory of that faith which overcomes the world. Thus through seeing the invisible things, their affliction would even now work out for them a far more exceeding and eternal weight of glory. It is God who kindles the furnace, and then sits there to purify them, as gold and silver are purified by the refiner's fire; and each one when faith reigns can say, Though I cannot see him, yet he knoweth the way that I take; and when he hath tried me I shall come forth as gold.

Jesus summed up the whole meaning and purport of this long discourse

as given in the gospel of John, in the opening words of the discourse, "Let not your heart be troubled: ye believe in God, believe also in me," &c. Again, farther on in the text, he said, "Let not your heart be troubled, neither let it be afraid." One form of this comfort is found in the words of the text, "Peace I leave with you, my peace I give unto you." Let us for a few moments consider this word "peace." I have found the word "peace" about one hundred times in the Scriptures of the Old and New Testaments. More than eighty of those times it relates, I think, to the same thing as is meant in this text. It is called "the peace of God." Jesus is called the "Son of peace." The gospel is called "the gospel of peace." The expression is used, "Peace with God." It is said to be "through our Lord Jesus Christ." God is said to be the author of it. It is based upon confidence in God and trust in our Lord Jesus Christ. Jesus said, "These things have I spoken unto you, that in me ye might have peace." It is given to the believer, that neither sin nor sorrow should drive him into despair.

Two things are calculated to rob the soul of peace, viz., a view of our own depravity, and daily trials and afflictions, which make our journey here below so difficult and thorny. We need comfort with reference to both these things. The only way in which our hearts can be kept from trouble and fear is by feeling the peace of God there; and this perfect peace is only realized where the heart is stayed on God. Sin troubles us, and makes us afraid; and the daily sorrows of this mortal life have the same tendency. In both cases the only remedy is that the mind be stayed on God, and that our trust be there. Here alone is peace; and this trust and peace, Jesus declares in the text, is his gift unto his disciples.

First, let me speak concerning this peace which gives us rest as sinners. Sin is the chief curse, the greatest trouble to a child of God. Daily and hourly experience teaches us what a soul enemy sin is. It wars against the soul. It comes in between us and God. It shuts us out from communion with him. Looking at sin, the soul trembles and is afraid. As no sin can be in heaven, so no soul that is sinful can dwell there. Sin is a leprosy which shuts one away from the camp of Israel, and from the tabernacle of God. Where it is found and felt there can be no rest nor enjoyment. Sin is to the soul

darkness and not light, death and not life. Sin causes restlessness, unhappiness and woe; and it is like a boiling ocean, which cannot rest, but is continually casting up mire and dirt. Sin holds the soul in slavery. Its bondage is cruel, its wages is death, and the soul that feels its power can know no peace nor rest; and yet such a soul desires peace. Where shall it be found? The heart is at war with truth and holiness and God. It is awakened to find itself forsaken, restless and forlorn. The whole soul and mind and heart, the whole life and spirit, are out of joint. Alienated from God by wicked works, it is without hope and without God in the world. How many who may read these imperfect expressions will recall out of their own early experience the sorrow and strife and shame which they felt before God and before angels and men. Such a soul wants peace, and strives for it; but such strife is always in vain. Peace, the peace of God, is not gained by striving; and yet the soul must and will work for peace. It can learn its lesson in no other way. We must learn how vain it is to seek for peace with God by methods of our own. Before true peace can be realized we must not only give over striving, but we must have striven so long that we have no strength left to strive. Then like a little child in its mother's arms, helpless and trusting, we shall rest and find peace.

A minister once visited a man in his cell, condemned soon to die for murder. The minister said, "You have but a short time to live; you must soon appear before your Judge; therefore it behooves you to set about making your peace with God." To this the criminal replied, "There never was but one man made peace with God, the man Christ Jesus." This was truth—solid and everlasting truth. This will do to live and die by. I do not know how nor why the criminal said these words; but I do know that they contain Bible truth, and that he was wiser than the minister who visited him. Now to guilty souls Jesus says, Be not troubled, because I leave peace with you; my peace I give unto you. It is not that Jesus brings peace to God, or reconciles God to man; but he gives peace to man, and man is reconciled to God. He sheds abroad in our hearts the spirit of reconciliation. We give up our way of being saved, and become reconciled to God's way of salvation. We cease from works and flee to divine grace; and to give up creature confidence for confidence in God is the greatest reconciliation that I know anything about. But there is peace upon no other ground.

This peace is felt in the heart when we have a view of the full and perfect atonement completed for us on Calvary. There we see Jesus, who himself was holy, harmless, undefiled, and separate from sinners, bearing our sins and yielding up his

life, that we might live forever; and this atonement was full and complete, for "by one offering he hath perfected forever them that are sanctified." There we see the last of our sins, and of the judgment of God against sin in us; for there God cast them all behind his back, and declared that he would remember them no more forever. When it is given to the soul to see this full and free salvation in Jesus, and that all his transgressions are covered and blotted out, then springs up peace which cannot be expressed, and which flows on as quietly and as irresistibly as a river. Is there peace between the Father and the Son? Is Jesus in all his work of obedience and suffering, by which we are redeemed and saved, pleasing to God? Then his peace he gives unto us. We are one with him in it all. We are in this, as in all heavenly things, joint heirs with Christ. This peace fills the head, and all the members share its abundance; and wherever the Son of peace abides there is peace indeed. Nothing, not even sin, can disturb this peace; and we can be disturbed only when in our fleshly weakness we forget Jesus, who is our peace. In him "justice and mercy are met together; righteousness and peace have kissed each other." In him all things in heaven and earth are reconciled, and nothing is any more at war with the sinner's salvation; yea, all things work together for good to them who love God, to them who are the called according to his purpose.

Thus far I have spoken of peace to the sinful. I desire now to say something about peace for the sorrowful; and in this also we must not go away from Jesus. Here also he leaves to us, yea, gives us, all the peace we know. We see, as we read the word, how the will of God was wrought out in him. In him we find more than anywhere else the man of sorrows and the man acquainted with grief; and we also learn that he learned obedience by the things which he suffered. All his sorrow wrought out life and glory for him. What peace was there in him to keep him mild and calm and patient and uncomplaining in all his troubled and sorrowful ministry! This peace of God, which he emphatically calls "my peace," made him to be silent before his enemies, and stilled every emotion of anger within. He looked down beneath all the tumultuous passions of men, all the rage of rulers against himself, all the boasted claims of human power, all the charges upon the surface in the sight of men, and underneath he saw only his Father, God. God's will was being done. All things were only going steadfastly on to the fulfillment of the purpose of God; and so when Pilate boasted of his power, unruffled and with majestic calmness he replied, "Thou couldst have no power at all against me, except it were given thee from above." What was all the rage of men to him? A greater truth had possession of his

soul. God's will was being done. He was swallowed up in this. What were Pilate and Caiaphas to him, who gazed upon his Father and their Master? He saw God, and he could see nothing else; and so in the storm he had peace. Now he said, "My peace I give unto you." When we have Jesus, and his peace reigns, we also see God in all things. Stephen the martyr saw God and Jesus at his right hand, and what to him then were the railings and curses and stones hurled against him? Paul could be still sure that all that happened to him should fall out to the furtherance of the gospel. Joseph would not rail against his brethren; for what they had intended for evil, God had meant for good. Of late I have talked with some who have had years of trial, sorrow, loss, sickness and labor with anxiety, and they have said to me each one, "I cannot murmur, for all is of God." God teaches his people this; not as a theory gathered from reasoning about texts of Scripture, but as a real personal truth taught by experience. If we learn these things at all we must all learn them in this way; and so Jesus gives us peace in sorrow as well as from the burden of sin. It is not proud and silent submission to an evil that we cannot avoid and cannot overcome; but it is a reconciliation to a will more wise and a purpose more full of blessing than any human will or purpose can be that gives peace in affliction.

Now, last, let us notice for a moment the words, "Not as the world giveth, give I unto you." Here is a contrast complete and entire between the manner of the Savior's giving and the way in which the world bestows its favors. Let us for a moment draw out the contrast. Jesus gives to the unworthy, weak, poor and helpless. The world gives to those it deems worthy, to the strong, the rich, and those who can help themselves. The world gives enviously and grudgingly; Jesus gives gladly and freely. The world gives, and then often takes away again; but what Jesus bestows never can be removed again. The peace which the world gives is but a hollow mockery, but the peace of Jesus is real and substantial. The gifts of the world perish with the using, but the gift of God is eternal. The world gives what it does not prize; but Jesus gives himself, and all fullness of blessing contained in himself. The peace which the world gives does not endure, because it is not based upon the principles of truth, equity and righteousness; but the peace which Jesus gives has for its foundation the full satisfaction which he has rendered to the divine law, so that justice and holiness themselves are engaged to maintain this peace. Therefore it must abide forever; and Jesus himself is our peace.

I leave these reflections with the dear sister at whose request they were written, and with the readers of the SIGNS. May God bless them

to some troubled child of God, if it be his will.

I remain your brother in hope,
F. A. CHICK.
REISTERSTOWN, Md., Aug. 2, 1891.

"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."—Psa. xxiii. 1, 2.

This language of David is a part of the experience of all the saints. When they are in the exercise of precious and abiding faith they are enabled with joy to cry out, "The Lord is my Shepherd; I shall not want." How wonderful and how replete with meaning is that language, "The Lord is my Shepherd." In that great and wonderful name centers all the hope of the redeemed, whether they look to earthly things, or to things holy, heavenly and divine. The great and wonderful character of him whom David calls the Lord presents to the saints a subject of infinite and profound interest for their meditation. In that name is concentrated all that is truly great and glorious; yea, it reaches far beyond the power of human thought. When we, while clad in mortality, attempt to look into that which is infinite, we are made to say, "Such knowledge is too wonderful for me: it is high: I cannot attain unto it." But the Lord has revealed himself unto the saints as their Redeemer; for he is made unto them redemption. He works in them to will and to do of his own good pleasure. By that work they are enabled to fondly hope and trust that he is their righteousness, and with the prophet to claim him as "the Lord our righteousness." When they by faith are enabled to claim him as their redemption and their righteousness, their most sincere prayers are for greater wisdom, for greater knowledge of him as the Lord their righteousness. Then they cry out with Thomas, "My Lord and my God." When he thus reveals himself to them, then they are made to rejoice in the great and wonderful truth that he hath all power in heaven and earth; that he by that power hath conquered death and the grave, and hath brought in everlasting righteousness to his redeemed. What wondrous power is centered in that name. "The Lord is my Shepherd." When you, dear saint, are enabled to claim him as your Lord, in your meditations you are lifted far above the vanities of a sin-cursed world, and are made to rejoice that in the Lord, in whom you trust, dwells all power, all wisdom, that he is everywhere, yea, that he is with you in your hours of sorrow, gloom and mourning, as well as when you are enabled to rejoice in his goodness and mercy, manifested in his wondrous redemption, which he secured to you by his suffering, death, resurrection and glorious exaltation as your Mediator. Yea, and you rejoice to know that he changes not, and that he hath

loved you with an everlasting love, and with loving-kindness hath drawn you to him, and enabled you to rejoice in him as the Lord your righteousness; that righteousness which was wrought out by him and secured to you in his glorious immutability and unchanging love; that love which caused him to lay aside the glory he had with the Father before the world was, and become a partaker of flesh and blood, that he in that flesh and blood might have somewhat to offer for the redemption of his children, who are partakers of flesh and blood, and thereby redeem them from the curse of the law, from the sting of death and the victory of the grave, and elevate them to the exalted position of heirs of God and joint heirs with him, to all the ineffable glories of the inheritance of the saints in light. But justice and judgment are the habitation of his throne; and justice being one of his glorious attributes, he met its demands on Calvary, and by one offering forever perfected all them that are sanctified, or set apart. They were sanctified by God the Father, preserved in Jesus Christ, and called. Yes, in the riches of his grace he calls them from nature's night into the glorious light, life and liberty of the gospel. He calls them by name, and leads them out, and goes before them, and they follow him; for they know his voice. David said, "He leadeth me beside the still waters." You, dear saint, are led day by day beside the still waters of life everlasting and unchanging love; and when you hunger and thirst after righteousness you are filled; filled with the love of God, and love for all his dear people. When thus filled you cry out, "The Lord is my Shepherd; I shall not want." Then having a faint and glimmering view of his great and wondrous character, you desire more and more to enter into the full fruition of that glorious hope, which is the anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the Forerunner is for us entered, even Jesus, made a High Priest forever, after the order of Melchisedec. The Lord, who is our Shepherd, in his eternal priesthood entered into that within the vail for his people, and for them he had somewhat to offer. Under the law the high priest entered once a year into the holy of holies to make an offering for his own sins and the sins of the people; but he did not enter that holy place without blood. Without the shedding of blood there is no remission of sins. And the offerings made by those high priests did not make the comers thereunto perfect; but the offering made by our great High Priest did forever perfect them that are sanctified. Then he was not only a Shepherd to lead his sheep, but he was also a Priest to make an offering for them, an offering which was accepted

from on high. Therefore there are no more offerings and sacrifices for sin. Of him the apostle speaks on this wise, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Then he who upholds all things by the word of his power is also the great High Priest, who by himself purged our sins, and sat down, because the great offering was then made, which was typified by the offerings made under the law, and there could be no more offerings for sins. And he who made that one offering is the same of whom David speaks, saying, "The Lord is my Shepherd; I shall not want." Then, dear saint, what a wondrous and glorious Shepherd you have to lead you out of the dark and gloomy prison-house of the law, and to lead you into green pastures. By the law is the knowledge of sin. When the eyes of your understanding were opened, and you were enabled to read, "By the deeds of the law there shall no flesh be justified in his sight," it was then you craved a righteousness that exceeded the righteousness of the scribes and Pharisees. But when the gospel presented to you the righteousness of Jesus, you were made to lie down in green pastures, and by his blood you had overcome all enemies. If the Son make you free, you shall be free indeed. And you were given to eat of the hidden manna, which is the glorious gospel of the Son of God, that great Shepherd of the sheep. Then you lie down in green pastures, and feed upon that heavenly manna. No longer are you toiling under the law. No longer are you held captive in its dark prison-house. But now, basking in the sunlight of him who has risen with healing in his wings, you can say, "The Lord is my Shepherd; I shall not want." "Shall not want" is in the future. And the period will come when you, dear little one, will not want; but that will not be till you are disrobed of mortality. While here below you are still wanting. Day by day you want to be more and more like Jesus. As the days, weeks and years go by you want to be more and more conformed to the image of your glorious Lord; you want to be farther removed from that monster, sin; and you want that your spiritual vision may grow brighter as the days pass by; and you want to view more clearly the beauties and glories that shine forth in the great plan of salvation through your dear Redeemer. But when that day shall dawn upon you in which you shall be disrobed of mortality, you shall see Jesus as he is, and hear him proclaiming, "I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death." O yes, he can and will unlock the

tomb, and despoil the grave of its victory, and death of its sting. When he came forth proclaiming to an astonished world, "Mine own arm hath brought salvation unto me," he secured the full and everlasting triumph of all the redeemed hosts over death and the grave. Then it is because of his wondrous work that you can say, "I shall not want."

But in the third verse of this psalm David says, "He restoreth my soul; he leadeth me in paths of righteousness for his name's sake." The psalmist said, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." He had drank deeply of that fountain of salvation; but when he used these words he was no doubt in gloom and despondency, and greatly desired another draft from that fountain of living waters; yea, he then hungered and thirsted after righteousness. But to you, dear little one, your Lord hath said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The psalmist mourned the absence of his Lord; and you often, amidst the cares and sorrows of earth, are made to conclude that his mercies are clean gone forever. But God in infinite wisdom hath created the night, as well as the day. In nature both are necessary; so also in grace. Moses could not always stand on God's height and view the landscape over; nor can you always stand on God's eternal mount of redeeming love and gaze with enraptured vision upon the verdant fields and flowery plains in that land of promise where your loved ones, your kindred in Christ, now dwell. You cannot always hear the voice of the turtle in our land, nor the sweet notes of the little birds chanting in heavenly music the praises of him who hath adorned that land with all that is needful for you while journeying toward your future and eternal home. Your Lord says to you, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." But he divideth the light from the darkness. Reconciliation to all the wonderful ways of our God is one of the most exalted characteristics of his saints; and to be reconciled to these hours of darkness and gloom should be our chief desire while on our earthly pilgrimage, knowing that God in infinite wisdom hath created both light and darkness for his saints, and that he doeth all things well. Yet how sweet and precious is that hour of prayer when the saint cries out, "Restore unto me the joy of thy salvation." But O what joy pervades his whole being when he receives the answer to that prayer, and is enabled to say, "He restoreth my soul." It is then that the saint realizes he is led in the paths of righteousness, and that, too, for his name's sake. It is all done by him. He leadeth the blind in a way they

know not, and in paths they have not known. But that blindness recedes when the great luminary of the gospel day shines in the hearts of the dear little ones, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. It is then they give unto the Lord the glory due unto his name, and cry out, "The Lord is my Shepherd; I shall not want." It is then they are made to realize that while here below they are walking through the valley of the shadow of death. But O how precious the assurance is, "I will fear no evil; for thou art with me." The saint, although he is passing through scenes of sorrow, pain and mourning, while in this land of the shadow of death, yet has the promise of his Lord, which calms his sorrow, soothes that pain, and dispels the clouds of mourning, and with joy he exclaims, "I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me." Faith and hope are given to him, and with these to uphold him in his journey he presses toward the mark for the prize of the high calling of God in Christ Jesus. Thus journeying onward and upward he, like Abraham, is seeking a city which hath foundations, whose builder and maker is God. The foundations of that city are the unchanging attributes of him of whom David speaks, saying, "The Lord is my Shepherd; I shall not want." But faith and hope are not all that is secured to the saints while walking through this valley of the shadow of death. In this psalm David uses language that applies to all the saints; yea, his experience here given is the experience of all the redeemed and regenerated sons and daughters of the Lord Almighty. He says, "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." David's Lord prepared for him, and for all the saints, the glorious gospel feast. While his sojourn on earth was during the law dispensation, yet all things under that dispensation prefigured the coming of Christ, his suffering, and setting up of the gospel dispensation. Then looking through the types and shadows of the law, and the wonderful things recorded by the prophets, he says, "Shew me thy ways, O Lord; teach me thy paths; lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day." Jesus is the author and finisher of our salvation; and David in prophetic vision beheld him as the salvation of his people; and thus beholding him, he saw him in his great and wondrous character as the Redeemer of his people. When that table was prepared before him, it was all over covered with the glories that shine forth in the face of Jesus. His humiliation and death, his triumphant resurrection, and his glorious exaltation at

the right hand of the Majesty on high; all, all for the redemption and glorification of his people, were the things spread before him on that table; and it was in the presence of his enemies. The gospel has ever been preached in the presence of the enemies of truth, and will ever be so preached. "For the carnal mind is enmity against God." But those enemies never partake of the sweet and precious luxuries spread upon that table. Paul said to the church, "I determined not to know anything among you save Jesus Christ and him crucified." But Jesus has ever been to those enemies as a root out of dry ground, without form or comeliness; but to the saints he is the chiefest among ten thousand, and altogether lovely. Of him they most sweetly sing,

"To Christ the Lord let every tongue
Its noblest tribute bring;
When he's the subject of the song,
Who can refuse to sing?"

Survey the beauties of his face,
And o'er his glories dwell;
Think of the wonders of his grace,
And all his triumphs tell."

But David said, "Thou anointest my head with oil; my cup runneth over." When David was anointed with oil by Samuel it was only a consecration, a setting apart of one who was to reign over Israel as king; but the anointing mentioned in this psalm has no reference to his having been anointed as king. But the high priests under the law were anointed with oil before they could make an offering in the temple service. They were set apart and consecrated to that work by being anointed with oil. David, as well as all the saints in every age of the world, are anointed with the oil of divine grace, and it is thus they are made kings and priests unto God. John says, in the first chapter of Revelation, "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 the throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. To him be glory and dominion forever and ever. Amen." In this solemn language John declares that the saints are washed in the blood of Jesus, and made kings and priests unto God; priests to offer an offering in righteousness. That offering is a broken heart and a contrite spirit; a heart broken by the law, and healed by divine grace. The Sun of righteousness arose with healing in his wings, and he heals all the wounds that sin hath made; for he washes them in his own blood. Then they are consecrated and made priests unto God, and the cup of their rejoicing runneth over, and they cry out, "We will rejoice in thy salvation,

and in the name of our God we will set up our banners." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Here in the experience of the saints is presented the full consummation of the work of our dear Redeemer. He has purchased them, and washed them in his own blood, and hath consecrated them to his service by the anointing of divine grace, and prepared them to dwell in the house of the Lord forever; and to his name be all the glory.

H. COX.

GHENT, Ky., July 14, 1891.

NEW HOLLAND, Ohio, July, 1891.

DEAR KINDRED IN CHRIST:—I have lately passed through a season of great darkness and doubt, when I was brought into deep waters, where there was no standing, where all the bitter waves of sorrow and darkness overflowed me. For two weeks the dropsical effusion dripped so copiously from my limbs, which, though it took away my strength, so eased my difficult respiration, and the intensity of my bodily suffering, that I was so easily deceived as to indulge largely in the hope that I was going to get much better, and that possibly the great Physician would heal my poor body, as well as he has, I humbly trust, healed the leprous sickness of my soul. I was continually blessing and praising God for his goodness in thus giving me a little respite from such excruciating pain. I felt within my entire being such a sweet degree of that blessed fullness that filleth all in all, that I seemed almost satisfied with the heavenly food and drink my precious Savior was pleased to hand out to me, and for a time my prayers were more the giving of thanks, the rendering of blessing and honor and praise to God, than a supplication for the supplying of felt needs. I had no hunger, no thirst, for living water and living bread; for Jesus was my portion; and in every avenue of my soul there came delicious droppings from the Fountain of living waters. I was sailing for a time upon an unruffled sea. I was being carried upon "flowery beds of ease." And it seemed no thought disturbed me that I must again go down into the deep waters, that I must come into deep mire where there is no standing, in order to walk in the footsteps of the "man of sorrows;" that I must have tribulation, in order to fulfill the dear Master's saying, that "in the world ye shall have tribulation." This happy season was about the time the associations were being held by our dear ones in the east, and in spirit I was permitted to hold sweet communion and fellowship with the saints, and to join them in their happy, solemn assembly, and to be with them "in the Spirit on the Lord's day." Especially did I feel a strange, sweet, indescribable nearness and drawing to-

ward the dear saints at the association at Warwick, N. Y., in the afternoon of the third day. It was when I had entered my closet, to hold communion with the great I Am, and to supplicate at his great throne. O the joy, the sweetness, of that hour, the lifting up of the soul, the attuning of all one's powers, to sing the song of redeeming love, that new, sweet song, which the Lord puts into the mouth of every heaven-born soul, and which none but his chosen people can ever learn or sing. At such an hour how sweetly one is made to feel, "How good and how pleasant it is for brethren to dwell together in unity." It matters not if we are separated by space, or that rivers, mountains and oceans lie between us; for this holy, precious love which flows to us from him is both omnipotent and omnipresent, who filleth all space. And the Spirit goeth where it listeth (or pleaseth); and where two or three are gathered together in his name, he is in the midst of them. O to feel ourselves gathered up like a helpless babe into the everlasting arms; when the holy balm of Gilead is being applied to our sin-sick soul, healing all our diseases, binding up our wounds, and healing all our bruises and putrefying sores; to be permitted to stand, like Moses, upon the mount, viewing the glories and beauties of the fair land beyond; then to suddenly find one's self precipitated into the dark gulf of despair; to go down the dizzy height of unbelief and fear; to find all ones pleasant places laid waste; to describe it beggars all one's powers of description. I had felt such a nearness to Jesus, dear Jesus, Lover of my soul. Now Lover and Friend were put far from me. I looked for human sympathy, human affection, creature comfort and help. That also seemed denied. Sick nigh unto death, fifteen long hours in a hard chill, alone in my darkened room, as no one could stay and witness my excruciating agony; how sick grew my heart as I felt "my teeth being broken with gravel-stones," while he who had always been a "present help" in all my woe and trouble, seemed nowhere to be found. Only a little while ago it had been so delightful to "pray without ceasing, and in everything give thanks." Now no utterance escaped my parched lips, for the heavens above me were as brass. How earnestly I had implored and begged that my affliction might be lightened; and for a little time I thought my prayer was being answered. I do not think I stopped to say, "Thy will be done;" nor that I remembered it is through much tribulation we go up to the shining shore; nor that we are to follow Jesus through evil as well as good report. I now see it was just my will; not the God-given spirit and power of faith originated the desire, and which suffereth long, and is not easily puffed up. But now that my will was not indulged,

Satan told me that Jesus did not love me; that if he did, he would not allow me so to suffer; that if he did love me he would take me to himself, and grant me the promised, much longed for rest. Like my mother Eve, I listened to Satan's lies, rather than to the blessed, eternal truth of the mighty God, which, as in her case, resulted in my shame and disgrace, and my temporal downfall. While I sat upon my narrow couch of pain, writhing under the justly deserved lash, I saw a gentleman alight from a handsome carriage in front of my window, and carefully secure his pretty, high-spirited steed to a post under the spreading branches of a tree. I noticed how very careful he was in making all the trappings secure, then how gently and kindly he stroked the long chestnut main before leaving. But how very restive did this poor dumb animal become, now leaping, then again rushing back and forth, vainly striving to loose its bands and free itself from its galling fastenings. As I watched it in the solitude of the deserted house (as the family were all at church), it occurred to me that the dumb animal sustained very much the same relationship to its kind, thoughtful master that I do to my divine Master, who is "very pitiful, and of tender mercy." It is quite evident that this handsome horse is of untold value to its master; and if he had not thus secured it within the confines of those trappings, what mischief might it not do, both to itself and its master? But ere long the master came, and with his own kind, wise hand loosed it, that he might cause it to lie down in green pastures, beside cooling streams, where no harm could come to it. Just so the divine hand leads us in a way we know not, and in paths we have not known. He tries us as gold is tried, and refines us as silver is refined; for "in the world ye shall have tribulation;" but in Jesus we have peace. Blessed be his holy name. In the midst of the fiery furnace his shining presence will ever stand, immovable as the eternal rock. He will be the Shepherd of his sheep. His own dear hand will lead us out of the fiery trial, and out of the lions' den. It will cause us to lie down in green pastures, to sit beside the cooling, still waters; and when we reach the dark valley, his rod and his staff shall comfort us. Rest! O sweet, undisturbed rest shall be ours some day, where there is no sickness, no sorrow nor crying, and where the tender hand of the dear Master and Shepherd shall wipe all tears away. What he does now, it doth not yet appear. One will say, I cannot see why this one and that one is so tried, is so poor, or so afflicted, or so laden with care. Neither can you nor I see why the good and great apostles had to suffer so many things. Think of what Jesus said to Paul. Was it that he should have

great worldly prosperity or ease? Was it that his great learning had fitted him for some place of high national honor? Ah no; but that he would show him what great things he should suffer for his sake; and it may be revealed to him that he should be beheaded for his sake. When the dear, innocent and great disciple, John the Baptist, was thrust into prison, just to gratify the vain ambition and wicked spite of a woman, as licentious as she was beautiful, when he lay there in prison, methinks, feeling just as every child of God does at times, when Jesus withdraws the light of his divine countenance, and he sent to Jesus, saying, "Art thou the Christ? or look we for another?" he, too must have been in great doubt and darkness, filled with wonder as to why one "very pitiful and tender" would thus suffer things so to be. But we do know that the foundation of God standeth sure; that he knoweth them that are his; that the lame are made to walk, the blind to see, and that unto the poor the gospel is preached. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." Is not this sufficient to cause us to endure chastisement, or stripes, or imprisonment, to "be still," in the midst of all the fiery trials, and know, though we wade through much tribulation, at the end of the thorn-crowned way there is a sinless, a stainless and thornless crown, and the end everlasting life, a never-ending joy and peace, a perfect, sinless immortality, bearing the image and likeness of Jesus? This, my dear and much loved kindred, we have reason to believe awaits every tried and doubting heaven-born soul, in that blessed land of immortal glory, upon whose shining borders, clothed in spotless white, now tread the sinless feet of those who were once toiling, like we, up to the shining courts, through much tribulation. Truly, in the world we shall have tribulation; but in Jesus, in his home above, blessed, blessed, never-ending peace.

I send most fervent love to all the dear ones in the Lord everywhere. O! I cannot tell you how, upon my bed of pain, my heart's best affections and desires go out to each one, and all, and especially to those whose patience and forbearance cause many, both east and west, and a few in the south, to send me many messages of love, and kindly help me to bear my heavy, weary burden of life. O! you cannot know the gratitude I feel, both to you and to him who giveth you bowels of compassion. How greatly I suffer I shall not attempt to tell; yet I at times have also abundant consolation. Pray for me, one and all. May the rich blessings of God ever rest and abide with us all.

Very unworthily, the least of all,
MARY PARKER.

LEBANON, Ohio, Jan. 1, 1891.

DEAR KINDRED IN CHRIST:— Often while reading the many comforting letters in our dear family paper I feel a desire to write something of what I hope the dear Lord has done for me; but when I take a view of self, I feel unworthy to write or speak of his holy name. But looking unto Jesus, the author and finisher of our faith, and trusting that he will guide me, I will make the attempt.

When I was fourteen years of age I was staying with a Baptist lady, who was often speaking of her blessed Lord, and what he had done for her. One day she exclaimed, "O what a blessed thing it is to have religion!" I asked myself the question, "Have I religion?" I thought I had not; but I thought that by reading the Bible and praying often I could obtain the forgiveness of my sins. So I read the Bible, and tried to pray often, and thought I was getting along well. But I grew very weary of trying to keep my religion, for it would not keep me. Yet I thought I must not give up, for the words rang in my ears, "Life is uncertain; death is sure." So with the fear of death, and its awful penalty to the unpardoned sinner, I struggled on; and, just when I thought myself secure, I lost my religion. Thanks be to God that I did. For the first time in my life I saw myself a ruined, helpless sinner. It was then I tried to beg for mercy. I felt my condemnation just, but could not keep from praying. I would watch the sun at evening as long as I could see it, thinking I might never again behold it. I would stay awake as long as I could, fearing if I slept I would awake in torment. When the morning dawned I would try to thank the dear Lord for sparing my life another day. My burden of sin and guilt seemed heavier every day. One morning I thought I could live no longer, and with every breath I begged for mercy. I was standing with my face toward the east. The sun was just rising. I felt like I was awaiting my just sentence. In a moment my burden was gone, and I felt very light and happy. I walked toward the door, singing and praising God. It seemed to me that everything was praising him. I wanted to tell what a dear Savior I had found; but the tempter whispered, "You are deceived;" and so I thought I might be, and tried to get my burden back again. Though I have often to mourn over my unworthiness, I have never felt that burden as I then did; and sometimes, I hope, I am enabled by the grace of God to rejoice in God as my Savior. O that I could praise him more, and walk more worthy of his love. His mercy and loving-kindness have been great to unworthy me.

The SIGNS OF THE TIMES is a dear paper to me. For two long years I searched its pages to see if

there was one like me. I could hardly believe I had a christian experience. Yet I felt a love for God's people I had never felt before, and theirs was the only company I wanted to be in. For nearly three years I lived like a wanderer. I wanted to be baptized, but did not want to deceive the church. Nowhere else could my weary soul find rest. Some time before I united with the church it was impressed on my mind that some great affliction would be sent upon me if I disobeyed. On the first Saturday in August, 1878, I offered myself to the church, and to my surprise they received me, and I was baptized on the following day. The day was calm and beautiful, and I felt a peaceful rest. O how my heart fills with gratitude when I think of that dear old minister, Elder E. Stephens, of Kentucky, and the brethren and sisters of Bethel Church, how they took me by the hand and welcomed me home; yes, a happy home to the weary child. I then thought my troubles were over; but I have had many dark hours since then, and still realize that in my flesh there dwells no good thing. For a short time I have been enjoying a season of peace. How precious are such seasons! The dear Savior says, "In the world ye shall have tribulation;" but in him we have peace. O the riches of his grace! How kind and condescending to let such an unworthy creature as I am sit at his blessed feet and learn of him, who is meek and lowly in heart. O that he may ever keep me humble! What a sure foundation the christian's hope is based upon! Jesus left nothing for helpless creatures to do. But the question with me is, Am I his? If I am, it is not because I am worthy, but because it seemed good in his sight. Dear editors, please pardon me for writing so much. If you see anything in this worth reading, it is at your disposal, and all will be right with the unworthy writer.

With christian love to all who love our Lord and Savior, I remain your little sister in hope, if one at all. Remember me at the throne of grace.

MATTIE S. BOWEN.

MR. KEENE—DEAR FRIEND:— Will you be surprised to hear from this would-be correspondent once more? I have not forgotten you even for a day since our last meeting at the Delaware River Association, almost a year ago, and have longed many times to write to you; but it seemed to me that all the promptings to write were of the flesh, and that love of the truth, or love of you for the truth's sake, was not my motive. I felt that I could not write of any of those things which are so dear to the King's children with any assurance of the truth, as of something which I have really known and experienced. On the other hand, if I told you what seemed so bitterly

true, that I knew nothing whatever of spiritual things, or had no spirit of love, or did not hunger and thirst after righteousness, and only wrote because I wanted you to think well of me, you would not have believed me; so there was nothing left for me but silence. I cannot claim now such a high motive for writing as that the love of Christ constraineth me; yet I feel, as Elder Bundy expresses it, a little easier in my mind. At least I can tell you that I have you still in remembrance, and I trust I esteem you very highly for the truth's sake. I have read with much interest your communications in the SIGNS during the last two or three months. Your letter to Elder Beebe, in which you speak of the death of your little son, was especially touching and beautiful, and did me a world of good. I had begun to think that I was utterly without feeling, and that other people's sorrows and joys could not even interest me; but when I read that letter my heart went out in love and sympathy to you, and I found that I could both rejoice and weep. It filled me with a strange joy to read of your perfect resignation to the will of the Most High, and your sweet assurance that an infinite love, most tenderly compassionate, had prepared the cup for you to drink. How precious to find in Jesus a hiding-place from the wind and a covert from the storm, and to realize that underneath are his everlasting arms. How I wish that that calm, sweet, unwavering faith were mine—a faith "that will not tremble on the brink of any earthly woe;" for "earthly woe" is mine. The months that have passed since last we met have been full of trouble and sorrow. Much of the time I have experienced no realizing sense of help, comfort nor peace, but instead have said,

"The pain is so bitter, the burden so great to bear,
It seems to me as if nothing will lighten
this load of care."

I can only wonder at the goodness and mercy of God in bearing with me in all my weakness and rebellion; for although I have never questioned his justice in dealing with me as he has seen fit, and have known that his strokes were fewer than my crimes and lighter than my guilt, yet much of the time I have not felt even a faint "perhaps in love, and not in anger, all God's chastenings have come." What a curious mixture I am. I wonder whether in all the world there is another being like me, or so full of unbelief and sin; so full that there is not room for anything else, unless it is light to make manifest. I have been going back in thought to-day over my life during the past year. Much of it I can no more read and understand than I can look into and read the future. It seems to me, however, that I have learned one lesson—a lesson which I will probably have to learn many more times while I stay here; it is that God's ways and thoughts are

not mine. In looking back I smile at my ignorance in thinking they were. Only by experience bitter and painful have I learned how his transcend mine. One year ago I remember saying, "I want to find Christ my all in all, to be kept in the dust at his feet, to be led by him, and to feel his chastening hand." I thought I felt all this. Yes, I did want to find Christ my all; and yet when earthly joys, hopes and comforts were denied me, that I might set my affection on things above, I rebelled and repined; and found the dust, which I had spoken of so highly, very disagreeable and humbling to my pride. I wanted to be led; but I see now that I had marked out all the path for my feet, and it was in Eden bowers and "beside the still waters." When it proved to be in darkness and over troubled seas, I judged that I was not being led, but had been left to wander alone. I wanted to be chastened, because I knew that if I were without chastisement I could not be numbered among the children; but I never dreamed that it would come to me in a way that I would feel as keenly as if my earthly father inflicted punishment. I wanted to direct the rod, just where, when and how to fall. In short, I wanted to be made good and humble, and kept so, in some nice, easy way that would not hurt my pride.

I am wondering whether this letter will perfectly disgust you. I do not feel in the least like sending it, but I have not time to write another, and probably it would sound no better if I did make the attempt; so this will have to be sent. I remember the last time I saw you that you promised to "consider the source" of all letters that you receive from me. Please do so upon receipt of this. Please remember me in love to Elder Beebe, and tell him that I have not forgotten his little talk on fellowship, nor the half-promise I made of writing to him. I hardly dare ask it, but will you write to me again some time? I know I am unworthy of even a thought from you; but I do not plead worthiness, only desire.

With love, I remain your friend,
E.

ROCHESTER, N. Y., June 4, 1891.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Please change the address of my SIGNS from 200 Fitzhugh St., Rochester, N. Y., to Dansville, N. Y., as I am about to return there.

This gives me the opportunity to express my cordial approval of the faithful adherence of the SIGNS to the scriptural doctrine of God's sovereignty and absolute predestination of all things and events. I am momentarily surprised and grieved when I read of Old School Baptists denying what Paul, and so many, indeed all, of the inspired writers, have so plainly declared all through the Old and New Testaments. How any child of God can review his own christian experience without seeing the absolute control and directing

power of God in the exercises of his mind, I can only account for on the principle that we can know nothing of him only as he opens our eyes and understanding to receive whatever he designs us to see and know. If we have any right conception of the attributes of the Deity it is and must be by revelation; for "no man by searching can find out God." "I will put my law in their inward parts, and write it in their hearts," &c. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord," &c.—See Jere. xxxi. 33, 34. All the doubts and darkness and disbelief through which we wade and flounder in our christian experience may be considered as step-stones, placed there by our Savior to lead us up the narrow way to a revelation of the glorious excellencies of infinite wisdom and holiness. In God's own good time we shall all know just as much of his goodness and mercy, his wisdom and power, as he designs we shall know; and if we can "stand still, and see the salvation of the Lord," we shall be able to sing the song of deliverance with joy and rejoicing in our hearts. My sluggish mind has never been able to wrestle with the question of God's absolute predestination of all things, from the fact that it has always seemed so plainly consistent with the idea of his absolute sovereignty as the great First Cause.

I like the spirit of brother J. S. Collins' communication in the SIGNS for June 3d, and commend it to the attention of all who participate in the discussion of this soul-strengthening subject. It is food to the hungry, strength to the weak, encouragement to the faltering, and assurance to the doubting. It is also an inexhaustible fountain of hope and comfort to those in search of wisdom.

Please excuse me if I have trespassed on your patience. With christian love and fellowship, yours,
P. WEST.

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 19, 1891.

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 OLD COVENANT AND THE NEW.

"BEHOLD, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 8-12.

In compliance with a request from "One who seeks the truth exclusively," we desire to submit for his consideration, and the judgment of our readers, such views as we have on the subject embraced in the text above quoted. He wishes to know especially, "What days are here referred to?" The subject has been so fully treated by gifted writers in the past volumes of the SIGNS OF THE TIMES, that we can have little hope of presenting any new light to those who have read those articles. It is not possible, however, that the truth of the words of inspiration should be exhausted by all the discussion which can be devoted to them. The name of Jesus is still as full of sweetness as when the angel came to announce it to Joseph. The grace of God that bringeth salvation is not less glorious than when it led Abel to offer that lamb which typified the Lamb of God, which taketh away the sin of the world. So every declaration of the truth of God in Christ is always new and comforting to those who are so poor and needy as to know that they have nothing to commend them to the favor of God.

It is important to observe that the inspired writer of this epistle cites the declaration of our text as having been recorded in the prophecy of Jeremiah xxxi. 31-34. Even those Jews who were trusting in the law of Moses for acceptance with God, professed to regard the predictions written in this prophecy as of divine authority. To the believing Jews or Hebrews, there was strong consolation in finding their faith confirmed and sustained by the word of the Lord as written more than six hundred years before they received the revelation of it in their own experience. It was the word of the Lord

as written by Jeremiah, and it is the word of the Lord as referred to in our text. There can be no mistake in the application of this prophecy, since the same Spirit which moved Jeremiah to write is the teacher by whom the inspired writer of this epistle was guided. Jeremiah prophesied under that legal dispensation which was established in the Sinai covenant. During all the ages while that heaven and earth remained, there could be no manifestation of the glorious liberty of the gospel day. But throughout that ministration of weary bondage there was continual promise of the day of gospel rest, of which all the legal sabbatic days and years were but faint shadows. Before that true sabbath of the gospel day could be revealed, it was needful that all the working days under the law should be fulfilled. This was declared in the typical law. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God." There is no entering into gospel rest until the whole work of the law is fulfilled. Therefore every declaration of salvation from sin was in the form of a promise to be accomplished in that day which should be revealed after all those days of legal slavery were ended. For so exacting was that law that no flesh could be justified by its works. Each day and every moment brought a perpetual obligation of duty, so that there was no possibility of the comers thereunto attaining to righteousness by obedience to the holy requirements of that law.

The very emphatic language in which the Spirit moved the prophet to record this prophecy, in itself implies that it is the announcement of something which could never have been discovered by the efforts of finite intelligence. It is no mere consummation of events resulting from natural causes. The same power by which the light was commanded to shine out of darkness must be manifested in the fulfillment of that which is announced in this word of the Lord. Therefore the wonderful display of divine power and grace is worthy of the special attention of all those to whom this prophecy is addressed. There is no possibility that the promise of the Lord can be fulfilled until all the days of legal bondage shall be ended. Our Lord himself, when serving under the just demands of the law, said to his disciples, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18. When he had fulfilled to the uttermost every demand of divine justice as embodied in the spirituality of the law of God, he did not leave his people under con-

demnation; but by the sacrifice of himself, for the sins of all the members of his body, he paid the whole debt which was due to infinite justice on the part of every one of those for whom he gave himself a ransom. There is no salvation for any sinner at the expense of divine justice. But there was no provision in the law by which it could give life. This is true of all laws which require service to be rendered as the condition of their approval. By no such law could any sinner ever be justified. The law of the Spirit of life in Christ Jesus works in every one who is led by that Spirit the desire to fulfill all righteousness, not merely for the sake of gaining a reward in future glory, nor from the fear of punishment. This desire after righteousness is the fruit of the Spirit of Christ, and it is in those who are sealed with it the unmistakable assurance that they are in possession of that eternal life which Jesus gives to his sheep, who hear his voice and follow him.

So long as the saints were held under the dominion of that old covenant of legal conditions, there was no discrimination between the Jew who knew nothing of the salvation of God, and the Israelite indeed, whose faith rested in the hope of that Savior who was to come. All were alike held under perpetual bondage to render service to the letter of the law as given by Moses. Although they saw and rejoiced in the day of their Redeemer, they were still held under tutors and governors, and differed nothing from servants in their relation to the ritual of Judaism. To the carnal Jew there was no need of a new covenant; he was not troubled on account of his failure to obey the holy law of God; and he was rich in imaginary righteousness of his own by the works of that law. Knowing nothing of the law but its mere letter, he was alive in his own merit; but to that quickened sinner who sees that the commandment is exceeding broad, requiring truth in the inward parts, every word of that holy law is full of condemnation and despair. In the promise of a new covenant these living Israelites could rejoice and be glad. As the faith of Jesus Christ was revealed in Abel, and by it he "offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts," so that faith still moves every saint to fly from the thunder of legal requirements, to rest in the perfect righteousness which is revealed in Jesus Christ. This justification is not by the destruction of the law, for that law is holy, and the commandment holy, and just, and good. Herein is displayed the miraculous power of God, that infinite justice is satisfied, and yet justly condemned sinners are justified freely by divine grace, and the guilty are made holy and without blame before God in love. In the fulfill-

ment of the promise recorded in our text, it was needful that the incomprehensible mystery should be revealed in the manifestation of God in the flesh. The infinite perfection of the divine law could never be satisfied by any service which sinners could render. Thus the law was weak through the flesh, and could not make the comers thereunto perfect. Neither was it the purpose of God in giving the law to Israel that it should ever be fulfilled by any obedience which they could work out for themselves. "It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19. By it was the knowledge of sin. As the rule of the mechanic is not designed to change the surface to which it is applied, but to expose the defects which are there, so the law but makes manifest the just condemnation of every one who continueth not in all things which are written in the book of the law to do them. That covenant was the ministration of death; but after it should be taken out of the way by its complete fulfillment, the grace of God would give to the chosen Israel a new and infinitely better covenant. There was no uncertainty in regard to the coming of the days when the Lord would make this new covenant with the house of Israel and with the house of Judah. It was positively determined, so that the Lord spoke of the days as already coming, although it was more than six hundred years before the actual fulfillment of the declaration.

There is no intimation in the record of inspired testimony that the Lord ever proposed to make a covenant with Israel, or any other created beings, on the condition that they should accept the proposition submitted by him. The old covenant was given to the nation of Israel without consulting them in reference to any of its provisions or requirements; nor had they any opportunity to choose whether they would accept or reject that covenant. The Lord God himself made the covenant, and he gave it to the nation whom he chose. So, in the new covenant, it is not merely a proposition of the Lord that he will save his people from their sin if it meets their approbation. He not only declares the positive certainty of the salvation of his people from their sins, but it is his work also to make them willing subjects of his grace. There would have been no hope of salvation for any sinner in an offer of deliverance conditioned upon the acceptance of the proposal by the lost one. So desperate is the case of the sinners whom our Redeemer came into the world to save, that their heart is full of corruption, their mind is enmity itself against God, not subject to the law of God, neither indeed can be. No power short of the omnipotence of God could be competent to save such wretched sinners from their sins. In their salvation the power

of God makes them willing to suffer affliction with the people of God, and they esteem the reproach of Christ greater riches than the treasures which are prized in the house of bondage in Egypt. As God unconditionally gave the covenant of Sinai to the typical Israel, and they had no part in making that covenant, so his everlasting covenant of grace is unconditionally given to his people whom he did foreknow and predestinate to be conformed to the image of his Son. Not only is every provision of the new covenant fixed by the unchangeable decree of the immutable God, but the very instant is determined when this wonderful grace shall be made manifest in the calling of each chosen vessel of mercy from darkness and death into the light and life of the glorious gospel of the grace of God. The eternal counsel of the will of God left nothing dependent upon chance in this important matter. Before the material worlds were brought into existence, God chose his people in Christ Jesus, that they should be holy and without blame before him in love. For the manifestation of that infinite grace all the creatures of God were made. This includes not only material and visible things, but things which are not comprehended by created minds. The whole record, as written in Genesis, of the creation and preservation of the earth, is but the testimony of Jesus. In all the history of the family of Abraham, the substance is Christ. To him give all the prophets witness. In every event which transpires in time the mystery of godliness is hidden from reason, while it is revealed to the faith of the children of God. For this revelation the saints are dependent entirely upon that Comforter who takes of the things of Jesus and shows to them personally all that he will manifest to them. By this revelation alone can the saints receive the testimony of Jesus, in which they are made to rest in the confidence of faith. This rest is the true sabbath day, in which they are not to labor for the fulfillment of the law. Christ Jesus is the end of the law for righteousness unto every one who by him does believe. That old legal covenant is now taken out of the way, and they are redeemed from its weary bondage. Thus they are by the word of the Lord translated out of the darkness and death of that old covenant, into the light and liberty of the sons of God. In this day which the Lord has made, they rejoice and are glad in the justifying righteousness of Jesus, by which they are made holy and without blame before God in love.

(Concluded next week.)

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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

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ASSOCIATIONAL.

THE Greenville Old School Predestinarian Baptist Association will convene with the Sugar Creek Church, on brother Ford's farm, near Rushmore, Putnam Co., Ohio, on Friday, Saturday and Sunday, September 4th, 5th and 6th, 1891.

Those coming from the east, north and south will come to Columbus Grove, Putnam Co., Ohio, on Thursday before the first Sunday in September, and there change cars and take the P. A. & W. R. R. to Rimer and Rushmore. Brethren and friends will be cared for at both places. Those coming from the west will come to Delphos, on the Cloverleaf R. R. or the P. F. W. & C. R. W. R. R., and there will be conveyances to take them near the association.

C. G. MILLER.

THE Concord Association of Regular Baptists will meet, the Lord willing, with the church called Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on the Jacksonville Southeastern R. R. and the Springfield & Jerseyville R. R., commencing at 10 o'clock a. m. on Saturday before the second Sunday in September, 1891.

Those coming from the north, on the Springfield & Jerseyville R. R., or from the northwest, on the Jacksonville Southeastern R. R., will get off at Waverly. Those coming from the south, on the Springfield & Jerseyville R. R., will get off at Rohrer Station, within one mile and a half of the meeting-house. Conveyance will be at the depot.

J. R. SPIRES.

THE Sandy Creek Predestinarian Baptist Association will meet on Friday before the second Sunday in September, 1891, near Elmwood, on the Peoria & Galesburgh Branch of the C., B. & Q. R. R. Those coming by the Santa Fe R. R. will change cars at Monica. Brethren and sisters of our faith and order, and all lovers of the truth, are invited to attend.

JOHN DOWNEY, Clerk.

If it is the Lord's will, the Maine Old School Baptist Association will be held this year with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday, September 11th, and continuing three days.

Those coming by rail will be met at the station at Bowdoinham on Thursday, September 10th, on the arrival of the Accommodation train in the afternoon. All are cordially invited, and we hope our ministering brethren will not forget us; and a great number of Elder J. N. Badger's friends would like to see him at the meeting.

H. CAMPBELL.

THE Roxbury Old School or Primitive Baptist Association will be held this year with the Old School Baptist Church of Olive & Hurley, about twelve miles from Kingston, N. Y., on Wednesday and Thursday, September 2d and 3d.

Those coming from the east will please stop at Olive Branch, and those from the west at Shokan or Brown's Station, Ulster & Delaware R. R., where they will be met by friends on Tuesday, September 1st. We shall expect Elders Purington, Vail, Bogardus, Beebe and Jenkins; and as many others as feel it in their hearts to come will receive a hearty welcome.

A. BOGART, Church Clerk.

THE Trinity River Association of Regular Primitive Baptists will convene on Saturday before the second Sunday in September, 1891, with the church at Shiloh, one mile north of Corinth, on the Dallas & Wichita R. R., in Denton Co., Texas.

All Regular Primitive Baptists are invited to come and see us, and join with us in the worship of the great God and our Savior Jesus Christ.

J. S. COLLINS, Mod.

THE Licking Association of Particular Baptists will convene, providence permitting, with the church at Bald Eagle, Bath Co., Ky., which now holds her meetings at Mt. Sterling, Montgomery Co., Ky., commencing on Friday before the second Saturday in September, and continuing Saturday and Sunday following.

Those coming from the east will come over the C. & O. R. R. to Huntington, Va., and there change cars for Mt. Sterling, over the N. N. & M. V. R. R. Those coming by Cincinnati will take the K. C. R. R. for Winchester, Ky., and there change cars for Mt. Sterling, where all will be met and cared for.

A cordial invitation is extended to our faith and order, together with our friends. May the Lord put it into the hearts of his servants to come and preach Jesus to us.

Done by order of the church.

J. W. RATLIFF, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.

JOHN A. MORSE, Clerk.

THE brethren, sisters and friends who wish to attend the Mt. Pleasant Association, to be held with the Salem Church, Harrison Co., Ind., coming by way of Louisville, will have to change cars, taking the Daisy train to New Albany, and transfer at Vincens Street on the street-cars. They will get off at P. N. Curl's store. Those coming from any other

direction will find conveyances there on Thursday, which will take them to the Association.

We will be glad to see a goodly number, as it has been a long time since old Salem has had an association. There will be conveyances at New Albany for all who may come. Write to Levi Blunk, Clerk of the Salem Church, New Middletown, Ind.

THE Spoon River Association of Regular Primitive Baptists will be held, if the Lord will, with the Union Church, McDonough Co., Ill., beginning on Friday, September 4th, at 10 o'clock a. m., and continuing three days.

Colchester, on the C. B. & Q. R. R., is the place to stop for all coming by train on Thursday or early on Friday. The exact place to hold the meeting is not yet decided upon. All who love the good old way are invited.

I. N. VANMETER, Clerk.

THE Morgan Association of Regular Baptists will meet, the Lord willing, with the Friendship Church, one-half mile west of the C. B. & Q. R. R. depot in Winchester, Scott Co., Ill., on Saturday before the third Sunday in August, 1891.

GILES REEDER, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, a two days meeting will be held in the new meeting-house of the church at Cammal, Lycoming Co., Pa., September 19th and 20th, 1891. The meeting-house is about one hundred rods from Cammal station, on the Pine Creek R. R. All come who can. Trains leave Williamsport for Cammal at 7:30 a. m. and 1:10 and 4:45 p. m. Trains leave Corning for Cammal at 7:30 and 10:30 a. m. and 12:45 p. m.

D. M. VAIL.

REMINISCENCES AND LETTERS

OF

MARY PARKER.

Compiled by Silas H. Durand and Bessie Durand.

This book will be ready early in September. It will contain about 300 pages, consisting of reminiscences written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition, and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

The price is one dollar, for which the book will be sent post paid to any address. It will be well for those wishing the book to send orders and money at once. After the expense of publication is paid, any balance there may be will be for the benefit of our afflicted sister, and it will come very timely to her now. A word to the kind friends who wish to render assistance to her will be sufficient. Where a number are to be taken in one locality they might be sent by freight or express to one address, and thus save a little in cost of sending, which will be prepaid to nearest freight or express office. Where this is desired let the name of the express company and office be mentioned. Send all orders and all business communications concerning the book to me. The money must accompany each order.

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OPELIKA, Ala., June 21, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Again I feel an impression to write with the ability which the Lord may give, and I trust for the comfort and confirmation of some humble heir of grace; for it is for this cause and to this end that I often feel a desire to write. I would express my views upon that hated doctrine, predestination, which seems to stir up rebellion in the human mind; but when mentioned and preached it has quite a different effect upon the humble children of God. Just as Job's three pretended friends withstood it in Job's day, so is it withstood now. They seemed to preach some truth to Job; but Job was able by revelation and affliction to understand the distinction in the sound of their Arminian horn. We know that Job was right in his premises, and also in his conclusions. Job learned the doctrine from God, and was assured that it was the true doctrine; and notwithstanding all the arguments of Eliphaz, Zophar and Bildad, they failed to drive him from his position. There he stood, and firmly maintained the doctrine of the absolute and eternal purpose of God in evil as well as in good. Job could look through it all and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." "Shall we receive good at the hand of God, and shall we not receive evil?" While the devil afflicted Job, yet Job ascribed it to God, and said the Lord did it; but there are some who preach, and seem to love to preach, in such a way as to give the devil a great deal of credit. A brother truly said of Arminianism that the devil was the life of the concern, and if the devil were dead Arminianism would dry up on the stalk; that the devil was the broad-axe which the Arminians used to get up their timber for their house; which witness seems to be true in a large degree. We know that Job had but little to say about him; but some will say, Wherein did Job ever teach or leave evidence that he believed the doctrine of God's predestination of all things? "To the law and to the testimony;" and in this we feel satisfied that we find evidence in this wonderful book of wisdom which God has handed down to us, that we may know what was believed and held by his children and servants in the ages past. There is no difference between the faith of

Abraham, Job, Isaiah, Daniel, Jeremiah, Solomon and David; for they all had the one faith, of which Paul writes to the Gentile church at Ephesus: "One Lord, one faith, one baptism." The glorious unity of God's children is clearly seen and traced all through the sacred record which God has given us; and in this we will quote from each one, and from the apostles, and see what they all believed about it, for in the multitude of counselors there is safety. We shall first bring out Job as a witness in the case, and see what he says upon this subject, as to his faith in God, and God's power, authority, sovereignty and predestination. In this testimony we discover that Job undergoes the same scorn and scoff of those who hold the doctrine of God. "And Job answered and said, No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? [The things spoken by Zophar in the eleventh chapter.] I am as one mocked of his neighbor, who calleth upon God, and he answereth him: the just upright man is laughed to scorn. He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease. The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly. But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind. * * * With him is strength and wisdom: the deceived and the deceiver are his."—Job xii. 1-16. I wish to join the balance of Job's testimony to this as a witness: "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him."—Job xxiii. 13, 14. "He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"—Job

xxvi. 12-14. Hear Isaiah's joint testimony: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. xxvii. 1. God speaks himself to Job: "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn?" Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine." "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. 1, 2, 11, 33, 34. Jesus also told the Jews that they were of their father the devil, and his lusts they would do. What a wonderful creature is leviathan! and whose is he? Does not the testimony of the word of God point him out, and show whose he is, and who made him, and who can approach him, and control him, and bind him with a chain, and say, Thus far shalt thou go, and no farther? Could he do more to Job? Was he not bound? Is it not the same to-day, that the wicked is the sword of God, and God will not use his sword in vain? He maketh the wrath of man to praise him, and the remainder he restrains. Isaiah will further testify in the case, using God's own words, asserting God's sovereignty and supremacy over evil as well as good, and setting forth the purposes of God in the same; being also a joint witness with Paul, the apostle to the Gentiles. "That they may know from the rising of the sun, and from the west, that there is none besides me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?"—Isa. xlv. 6, 7, 9, 10. The universal purpose of God is also held forth by the same prophet; but we will now show the joint testimony on the same point. In the opening of this chapter Paul says that the Holy Ghost bore him witness to what he was recording as the

everlasting truth of God. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" &c.—Rom. ix. 11-22. Any one can see that Paul and Isaiah believed and preached the same thing, and that they are agreed as witnesses in this case. I have read the comments of a man, called a Primitive Baptist preacher, on Esau and Jacob; and he said that the evil doings of Esau were the cause of his rejection, when the Scriptures plainly teach that they were not. All the children of God, when really instructed in the things of the kingdom, prefer the light of the revelation of the Spirit of our God, which is the unerring light that we should all seek and desire. The next witness is Abraham. God showed him that his seed should go down and dwell in a strange land, and should be evil entreated; and Abraham believed God, and it was accounted unto him for righteousness. He believed the evil as well as the good, and God had told him so; and God 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.—Gen. xv. 13, 14. Here Pharaoh was also embraced, and it was told Abram what he would do; and Paul said that God raised up Pharaoh for that same purpose. See the evil entreated prophecy, and the belief by Abraham of the facts in the case. Upon what principle can we understand this, only upon the principle that God orders and directs all things, and without him nothing can be done? He is God, and besides him there is none else.

Since we have seen the joint testimony of patriarchs, prophets and apostles, and God's own declaration itself, shall we still go on, bringing to bear line upon line and precept upon precept? or shall we say here that if the witness of men is great, the witness of God is greater?

We will now hear the witness of Solomon. He said that the Lord made all things for himself; yea, even the wicked for the day of evil.—Prov. xvi. 4. It is not questionable that Solomon did not speak advisedly with his lips, for he said that the preacher chose acceptable words to convey his true ideas. He meant what he said, and said what he meant, and agreed with others. David said that the thoughts of God's heart stand to all generations; and Isaiah said that as God thought, so it came to pass. So they also agreed in that. Solomon said also that God commanded the north wind to awake, and the south wind to blow upon his garden. David said also that God brought forth the hoarfrost and the wind out of his treasures; and he asked the question as to who could stand before his cold. All these are but so many references to nature, to teach the deeper lesson of the spiritual things of God's kingdom. Peter and Jude join their testimony, and agree that evil as well as good is predestinated of God. "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption."—2 Peter ii. 12. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God in lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."—Jude 4, 10. "A stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed."—1 Peter ii. 8.

With all this testimony what shall we say to these things? If God be for us, who can be against us? For what God does and says, that shall stand and abide forever. We are

not called to vindicate God nor his word, for it is already vindicated; nor do we feel, amid all the delusions in this delusive age, to talk deceitfully for God, or try to shield him from what he says himself concerning what he has said and done; but, with the poet, we would say,

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.

"Life, death and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.

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

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

"In thy fair book of life and grace
O may I find my name
Recorded in some humble place,
Beneath my Lord, the Lamb!"

Again, the poet says,

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy,
And know that he is God alone;
He can create, and he destroy.

"His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to his fold again.

"We are his people, we his care,
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to thy name!"

I know there are many of the children of God who do not see it as I do; but is not God's testimony final? From that can there be any appeal? Has God done wrong to thus record it in his word? I believe it, because I find it there. As a good old brother told some brethren who were discussing the matter among themselves, "Brethren, if you can't believe it, you will be certain never to refute it;" for it cannot be refuted. Notwithstanding all that we have heard about a refutation of it, it is only an idle tale, and time will prove the fallacy of all such pretensions. If it were so, how sad and sorrowful would Zion be; for it is said, "If the foundations be destroyed, what can the righteous do?" I would here take occasion to say, dear brethren, that I have no such fears about it. Since I believed it I have not feared that men, angels nor devils could even shake it in the least degree. I would say here that if I believed that predestination were not true, I would at once be convinced that there were no such thing as truth. In all that I have written I hope I do feel an interest and a love for many precious brethren who do not view it as I do, nor would I say one word of harm or evil against them as brethren; but those who make rebellious and wicked assertions about the doctrine, I cannot feel the same toward them that I do toward those who seem to be desirous about the matter, and are willing to weigh the testimony upon the subject.

Brethren Beebe, do as you think best with this. I hope I have written in the fear of God. Yours in hope,
W. LIVELY.

JUNE, 1891.

ELDER SILAS H. DURAND—DEAR BROTHER:—I feel that I would like to speak of some of the exercises of mind that I have had for some months past, both of sorrow and joy. I had been walking in darkness and gloom for months, and cried often in my sorrow and anguish of soul, "Hath God forgotten to be gracious? Is his mercy clean gone forever?" Like Jonah, I felt that I was "cast out of his sight." "The waters compassed me about, even to the soul." The passage was often in my mind, "The Lord's hand is not shortened, that he cannot save; neither his ear heavy, that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Yet all my cry was unto him. I felt to say, as Job did, "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me." "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Yet still all my cry was to him, for I knew there was help in no other; and the prayer was continually going forth, "Lord, help me." "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." I had no wish to hide one thought from him. Not that I did not see the sinfulness of my own heart, and feel the plague of sin, but I wanted the great Physician to understand all my case; and I believed he did. I felt much of my time that I had never known anything of the way of life and salvation. I received no comfort in reading the Scriptures. I read the words, but they had no meaning for me. I thought surely there never could be a child of God so vile and unworthy as I felt myself to be; that I was nothing but a hypocrite, and that it was my duty to the church to tell them so, and to withdraw before they excluded me. But I could not bear the thought of that, for I loved them, and there was my home, if I had any. Though I shrank from parting with them, still I felt that they were deceived in me. I tried to tell them, one day in conference, how I felt about it, when one of the brethren smilingly said, "I think we will have to give her the right hand of fellowship." That made me feel still worse, for I thought they did not understand me, and

that in some way I had said something that had misled them. For several years I have been in this darkness, with only an occasional gleam of hope for a short time, when I would think that surely I would never doubt again. I suppose Peter felt no doubts when he said, "Thou art the Christ, the Son of the living God." But when the Savior said unto him, "Blessed art thou, Simon Bar-jona," he also said unto him, "And I say also unto thee, that thou art Peter." The dear Lord knows us better than we know ourselves. He knows that Peter is still Peter. The Canaanite has always dwelt in the land, and he is very troublesome. At times he almost overcomes. At such times I think, Surely no child of God can have such vain and sinful thoughts and feelings as I do. I strive in my own strength to do different; but, alas! to my sorrow I have learned that "when I would do good, evil is present with me." Though to will is present with me, I find it impossible to do any good thing; and I have been shown very forcibly the plague of my own heart. It has been an abiding source of trouble to me that I could not keep all the decalogue; and I could not repeat the prayer which Jesus taught his disciples. I could not ask, "Forgive us our trespasses, as we forgive those who trespass against us." It seemed as if that would be calling down a malediction on my head; for although I wanted to love those who despitefully used and persecuted me, I felt afraid that I did not feel as I ought toward them, and I thought unless I did I could have no part nor lot with the dear children of God. I felt at times like this: I do not know that I can say I love God, love the Savior, or love any of his people (but I was sure that I did not love myself). I do not think I know what real, genuine christian love is. I think I am deceived, and have deceived the church. The prayer of the publican was ever in my heart, "God, be merciful to me, a sinner." To-day that prayer in substance is the only one that I know anything about; for Jesus came not to call the righteous, but sinners, to repentance. If I am not a sinner he will not call me. He said, "I am not sent but unto the lost sheep of the house of Israel." I do feel so glad that is left on record; for if he had only called the good, the righteous, how could there be the least reason for me to hope? I never in our little conferences could tell the brethren anything, only how vile, how sinful and unworthy I was, until I thought they must be tired hearing it; but I could say nothing else, for "out of the abundance of the heart the mouth speaketh." Bunyan's description of "Mr. Fearing" fits me wonderfully well; and if it fits me at the last, so that I am like him, as he took leave of "Greatheart," that will be enough. I will here refer you to hymn 894, Beebe's Collection. It expresses my feelings in a few words, better than

I can if I write pages. For some weeks past I have been enjoying (if I am not deceived) the smiles of the dear Redeemer, and feeling that the everlasting arms are underneath me; and O how sweet is the rest and peace, after the long season of darkness. I had ceased to think that I should ever be lifted out of this "Slough of Despond;" but in an unexpected moment the Lord, whom I had been seeking, came suddenly to his temple. I was trying to answer a letter from a dear sister in Christ who had been walking in darkness for a long time, but who was then rejoicing in the restoration of the joys of God's salvation; and her letter was one long pean of praise and thanksgiving. I felt that I could say nothing that she would appreciate, as she was so happy in her restored peace; and I felt almost envious. I did not wish to trouble her with my dark and gloomy complaints, but of what else could I write? I could only talk of what was in my heart. I had been reading the SIGNS for March 4th, and it laid on the table before me. I stopped writing, because it seemed irksome. I took up the paper again and began rereading the editorial, and I must think that it was under the guidance of a higher power than my own mind. It seemed that it was a message direct to me, it was so blessed to the opening anew of the eyes of my understanding; and if I am not greatly deceived, the dear Lord showed me then and there that he was my complete Savior, that he had kept all the commandments for me, that I was free, and that "whom the Son maketh free is free indeed." But it did not leave any desire to use my liberty as an occasion to the flesh. It softened and humbled me, and I felt a still greater desire to walk worthy of the vocation wherewith I hope I have been called. I thought I had been shown this before; but if John the Baptist needed to be told again, much more such a poor worm as I. O! such a sweet peace flowed into my soul, the tempest was hushed, and I had no fears, no doubts. Nothing troubled me for a time. I do not know that anything could have troubled me then. The world, with all its allurements and vanities, was as nothing; but I find that the Canaanite is still in the land. It seemed to me then that I would never doubt again; but it was not long before the tempter came with the suggestion that all this happiness and peace was imaginary, the fruit of my own mind, &c. But thanks be to God, who giveth us the victory through our Lord and Savior Jesus Christ. I could not believe the tempter's insinuations then; yet I dare not believe that I am forever rid of his company. I can only pray, "Lord, help me."

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah, leave me not alone,
Still support and comfort me.
All my trust on thee is stayed,
All my help from thee I bring;

Cover my defenseless head
With the shadow of thy wing."
Sometimes I have felt that it was dishonoring the One who 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," to harbor so many doubts; but, on the other hand, it seems like presumption to say, "I know that my Redeemer liveth." I know that if this earthly house of my tabernacle were dissolved I have a building of God, a house not made with hands, eternal in the heavens. Yet there have been a few very precious seasons when I have been lifted so out of self that, like Thomas, I could say, "My Lord and my God;" but they are of rare occurrence. Thus I live, between hope and doubt.

These have been some of the exercises of my mind for months, and I might say for years. I do not know that there is any one like me. If this is christian experience, then I have such experience; but if it is not, then I have none, and it is a duty of any of the children of God to try to undeceive me. I find myself speculating sometimes on the "hereafter," and trying to imagine something of how it will all be, and thinking that I would not be reconciled if things are thus and so; and right there I invariably pause, with the blessed thought, "I shall be satisfied, when I awake, with thy likeness." Faith says this, not I. There has been a great fear that I might not be reconciled to meet the "king of terrors" when he comes. O! does any child of our God have these feelings? But since I have been enjoying his smiles again that has not harassed me so much. I long sometimes for the gift to express myself to some of the dear children of God; but I am such an ignorant, stammering one that I can never say what I most wish to. I wish to compare notes, and see if any one else has the feelings that I have. It seems so incomprehensible to me that one so unworthy of any mercy can be one of the chosen people of our God. Sometimes I can almost grasp this blessed assurance, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then comes the thought, Can it be so? Lord, why was I a guest? If it is so, it is because "Christ Jesus came into the world to save sinners, of whom I am chief." "Herein is love; not that we loved God, but that he loved us." In conclusion I would say that the language of my heart when I came to the church was, ever has been, and is now,

"People of the living God,
I have sought the world around;
Paths of sin and sorrow trod,
Peace and comfort nowhere found.
Now to you my spirit turns,
Turns a fugitive unblest;

Brethren, where your altar burns,
O receive me into rest.

"Every idol I resign,
Earth can fill my soul no more;
Your Redeemer shall be mine,
Mine the God whom you adore."

ABBIE G. CLARK.

GHEAT, Ky., July 31, 1891.

OUR Lord said to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 19, 20.

Important questions suggest themselves to the minds of inquiring saints when they read this solemn charge, given to those disciples. He says, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father," &c. This inquiry suggests itself, Did he teach that they should baptize all of the nations to which they should preach the gospel? Evidently they had no right to baptize unbelievers, unless that command required them to baptize all the people of those nations, Jews and Gentiles. Surely our Lord did not require his disciples to baptize unbelieving Jews or idolatrous Gentiles. Paul and Silas said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shall be saved, and thy house." "And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." No other legitimate construction can be put on that language, than that all the household of the jailor believed, and therefore were proper subjects for baptism. Our Lord also said to his disciples, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."—Mark xvi. 16. Then, evidently, none but believers in the Lord Jesus Christ were entitled to that ordinance. Then, surely, when the Greek church baptizes infants, by immersion, and Pedo Baptists by sprinkling, they are not complying with the command, "Observe all things whatsoever I have commanded you." They are observing that which he has not commanded them.

When a witness is sworn in a court of justice, he is sworn to tell the truth, the whole truth, and nothing but the truth. If he varies from that oath, he is guilty of perjury. Certainly the true minister of the gospel is placed on a higher plane than a mere witness in court. He has taken on himself the solemn obligation to observe all things whatsoever his Lord has commanded him. Nothing more, nothing less. If he baptizes unbelievers, either unconscious infants or adult unbelievers, he violates that great com-

mand, and places himself far below a witness who fails to tell all he knows about the case in which he is testifying. He falls far below such a witness, because he claims to have received his authority to baptize from the King of saints; and whenever he in any wise violates that authority, he invokes the curses of high heaven upon himself. Still further, suppose a minister is actively engaged in receiving into what he calls the church those who give no evidence of their having been born again, no evidence that they are true believers in the Lord Jesus Christ, and he goes down into the water and baptizes them, is he not guilty of having baptized unbelievers? and does he not stand on the same plane, side by side, with those who baptize unconscious infants? But just here let me remark that there is a high responsibility resting upon the church. If a church receives for baptism those who do not give evidence that they know him whom to know is life eternal, is not such a church placing itself in the same condition of those who administer that solemn ordinance to unbelievers? We call that a solemn ordinance. Surely it is such. It is a figure of the burial and resurrection our Lord. That burial and that resurrection lies at the foundation of the hope of all the saints. The apostles says, "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins." If Christ is not risen, then that ordinance is meaningless. But the same apostle says, in holy triumph, "But now is Christ risen from the dead, and become the first fruits of them that slept." When the ordinance of baptism is administered, by immersion, the church has before it a figure of the burial and resurrection of Christ, and declares, in the language of the apostle, "But now is Christ risen from the dead, and become the first fruits of them that slept." Then how solemn that ordinance. It carries the minds of the saints back to Joseph's new tomb, and to that glorious morning when the angel of the Lord, whose countenance was like lightning, and whose raiment was white like snow, said to the women, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." Ah, dear little ones, when you in fond memory go back to the day of your espousals, to the day when you put on Christ in baptism, it is then that a holy solemnity overshadows you; for you in faith have declared the burial and resurrection of your Lord; and you fondly hope and trust that your feet have been placed upon a rock, even Christ Jesus, and that you have a new song put in your mouth, even praise unto our God.

But our Lord had risen from the darkness of that tomb, a mighty conqueror. He now, because of that great conquest, declares, "All power is given unto me in heaven and in earth." He had declared, "I have power to lay it [his life] down, and power to take it again. This commandment have I received of my Father." Upon that glorious morning that power was fully manifested; for he had risen from the tomb. Because of the exercise of that great and wonderful power, by which was secured a full consummation of all things needful for the redemption of all his chosen seed, and their final glorification beyond the power of sin and death, he says to his disciples, "Go ye, therefore, and teach all nations." No longer were the oracles of God to remain alone with the natural descendants of Abraham; but the time had come when the glorious gospel was to spread far and wide. The time had come when the voice of the turtle, that bird of peace, was heard in our land; yes, the time of the singing of the birds had come, and from every valley and every hill top the sweet notes of the heavenly choristers were heard. They sing with the Spirit, and with the understanding also. They do not attempt to worship God by machinery, as is attempted in these days. The burden of their songs is all of grace, free grace. Wherever the redeemed are now, or have been, since the glorious Sun of righteousness arose with healing in his wings, that sweet music has and will be heard, and will continue till time shall be no more. Their glorious Lord creates in them a clean heart, and renews in them a right spirit, and thus they are fitted by divine grace to sing with the Spirit, and the understanding also. Their ministers go forth, proclaiming the everlasting gospel, and with the apostle declare, "I determined not to know anything among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." With that great apostle, Jesus was the Alpha and the Omega. He declared, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He had been educated at the feet of Gamaliel. That education fitted him for the place of a vile persecutor, instead of a true minister of the gospel. Hence he counted that knowledge, which he had acquired in that earthly school, loss for the excellency of the knowledge of Christ Jesus. The knowledge of his Lord had been given him from on high. He said, "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit." Then the knowledge of his Lord was the gift of the Spirit; not the result of the teach-

ings of Gamaliel. He had as much power to impart spiritual knowledge to Saul of Tarsus, as our modern D. D.'s have to impart that same knowledge to the carnal minds of men in these degenerate days.

But our Lord said to his disciples, "Lo, I am with you alway, even unto the end of the world. Amen." That great and wonderful promise was given to those who were called to the great work of preaching the everlasting gospel; to those who had been prepared by the Spirit to teach all nations, both Jews and Gentiles, whatsoever Jesus had commanded them. He, in infinite wisdom and divine grace, gave them a book of remembrance. The prophet says, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." They serve him by teaching all things whatsoever he has commanded them. They do not claim to be making sheep, but they feed the flock of God, which is among them, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind. But their Lord has furnished them with all things needful to feed that flock. He has furnished them a book of remembrance, which contains all that is necessary to nourish and build them up; for it presents Jesus in all his glorious fullness. That book was written before him, for them that feared the Lord, and that thought upon his name. These great and marvelous provisions of grace are secured to them, and to all the flock over the which the Holy Ghost hath made them overseers; and they feed that flock with what is found in that book, and they grow in grace, and in the knowledge of the truth, as it is in the Lord Jesus Christ. It is in that way they eat the flesh of the Son of man, and drink his blood; and he says, "Who so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." He suffered in the flesh, and shed his blood for them, and they become partakers of his sufferings. They become partakers of his sufferings while they are in the flesh; and he is in them, and they in him. Then, spiritually, they eat of his flesh, and drink of his blood, and grow into his image; not in the image of the first Adam, for they have by inheritance his image and his nature, which secures to them pain, disease and death; but in Jesus' image they have secured to them all things needful to fit them for the life that now is, and also the life which is to come, with all its seraphic glories.

But Jesus says, "Lo, I am with you alway." There is but one way,

and Jesus is that way. The prophet says, "And a highway shall be there, and a way, and it shall be called The way of holiness. The unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein." The prophet speaks of a highway and a way; but it is but one way. That way is Jesus, in his two fold character, as God and man: the man Christ Jesus, who took flesh and blood, because his children, his people, had partaken of that flesh and that blood; and having partaken of that flesh and that blood, he had somewhat to offer, and thereby became the way of holiness to them; for by that one offering he forever perfected them. He redeemed them from all iniquity. To them he is the way, the truth and the life. They are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them. They being created in him, he is always with them. He being with them, in them, above and around them, they are kept by his power, preserved by his grace, and fitted for the place in his church to which he has called them. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time, the end of the world; in that day when he comes to make up his jewels, and call his ransomed home, to dwell with him in the paradise of God forever; and to his name be all the glory.

H. COX.

CRAMER, Ill., July, 1891.

DEAR BRETHREN BEEBE:—I send you the inclosed letter from brother Haynes. Do with it as in your judgment you think will be best.

Your brother in fellowship,

E. D. VARNES.

OAK HILL, Ill., July 5, 1891.

E. D. VARNES—DEAR BROTHER:—Your very welcome letter of the 28th came to hand last night; and as I am at home alone I will try in my poor way to answer it, though I may not finish to-day.

You spoke of the pleasure and comfort you had in reading my letter in the SIGNS, and also my last to you. Now, my dear brother, let me say to you, Give God the glory; for I know, and I think you do also, yes, I am sure you do, that neither of us can say nor write anything to the comfort or edification of the other, or of any of the dear Lord's little ones, only so far as we are enabled to do so by the direction of the Spirit, which was promised, and which alone leads into truth. I want you to remember, too, that I am only a poor, sinful, imperfect man, and that human nature is very easily puffed up. I do think it is a comfort and pleasure to me to comfort and edify God's people, when he enables me to do so, but I want him to have all the honor and all the glory; and I want them to remember

that this priceless treasure of gospel truth is committed to earthen vessels, that the excellency of the power may be of God, and not of us. When I try to write or talk, and forget to ask God from my heart to guide my pen or tongue, I know that my effort will be a failure, unless God omnipotent, who is able to and does bring good out of evil, and to cause the most filthy birds in the world to feed his famished ones, overrules it to the good of his own chosen ones.

You say you feel like saying to me to write often to the SIGNS. In answer to that I will say, my brother, that it seems to me that my name has appeared in its columns quite often enough for one volume; and that, in consideration of the number of its contributors, I have occupied already more than my share of its space (if indeed I have a share in it), and would rather give place to such brethren as are mighty through God with the pen. Again, it is possible that what the good Spirit enables me to set forth of the truth may not be for the whole household of faith, nor yet for any of them, except the one I may feel a desire to write to; and hence I am very glad that you did not send my last letter to the SIGNS for publication. If you saw but a few objectionable phrases in it I am agreeably disappointed. I feel thankful to God that he led you so richly to contemplate and comprehend the words of the Spirit as penned by Job, and that so far as I understand you I can fully indorse what you say, though Job's writings have never by the Spirit been applied to my experience so richly and fully as it seems they have to yours. David has been my favorite among the Old Testament writers, more especially in an experimental sense, for it does seem that he was enabled by the Holy Ghost to set forth every phase of the christian experience from beginning to end; from the depths of degradation and despair, when made to cry out, "My God, my God, why hast thou forsaken me?" to the time when by the manifest presence of Jesus, revealed to them as their Savior personally, they are delivered from the bondage of guilt, placed upon the mount of ecstatic joy, and cry out, "Bless the Lord, O my soul: and all that is within me, bless his holy name." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." He hath taken me up out of an horrible pit and miry clay, set my feet upon a rock, established my goings, and put a new song in my mouth, even praise to the living God. He hath brought me out, and set me in a broad place, where there is freedom. Then David looks upon Jerusalem, and prefers it to his chief joy; and upon the tents of Judah, and exclaims, in ecstasy of joy, "How amiable are thy tabernacles, O Lord of hosts." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." David had tried

both, or how could he have drawn the contrast?

But time and space will not admit of my following David in all his experience. I have only spoken of him as he represents the poor sinner in the depths of despair, to his shouts of victory through Christ, when as an exultant and triumphant songster he was calling upon all things to praise God, "for his mercy endureth forever." But, alas! David had to represent another phase of christian experience, which I trust but few of God's people have to realize to the depths as did he. I mean—what shall I call it? backsliding experience? It may be that would not be a misnomer; you will know. He so far forgot God that he sinned against him (and him only); for he was so far exalted in power that there was none other he could sin against. What was the result? He was cut off, separated from, and dead to communion with his God; but in all this degradation, and this soul-devouring anguish, he still manifested the evidence of life, for hear him confess, "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." "O God, thou knowest my foolishness, and my sins are not hid from thee." But here is the real root of his grief, "Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel." "Restore unto me the joy of thy salvation." The idolatries, the fornications, the temptations, wherewith they tempted Christ, and the murmurings of the Israelites in the wilderness, all happened unto them for ensamples unto us; and they are written for our admonition, upon whom the ends of the world are come. So far as they were concerned it did "happen" unto them, for they had no forethought nor purpose in the matter; but in so far as we are concerned it did not happen, for God had a purpose in the matter. They were examples to us. "Wherefore let him that thinketh he standeth, take heed lest he fall."

As I said before, I trust that David's backsliding experience, and consequent horror and anguish of soul, only represent the experience of a few of God's dear children, just what in the wisdom and purpose of God were sufficient for a warning, ensamples to the rest. I do not wish to lose sight of the purpose of God in all things. David could not, for he said, "Rejoice not over me, O thou mine enemy; for when I fall I shall arise."

Now, my dear brother, the flesh is weak, but the spirit is willing; and the flesh is weary, for this makes twenty pages that I have written to-day. If what I have written is at all edifying, give God all the praise. Amen. Yours truly,

F.

SOUTHAMPTON, Pa., Aug. 5, 1891.

DEAR BROTHERS BEEBE:—There have been many letters from sister Attie Curtis to me and others that I believe would be read with edification and comfort by our brethren, they speak so clearly of her gracious exercises, telling of the darkness, coldness and affliction under which she so long suffered, and of her wonderful deliverance from that death state by the good hand of the Lord. I know that it is always encouraging and comforting to the saints to hear or read from others expressions of their own feelings, whether of trouble or joy; and even in their times of greatest darkness they love to hear the song of "praise unto our God" from one into whose mouth the Lord has put it. He certainly has put that new song, which none but the redeemed can ever learn to sing, into the mouth of our dear sister, one of whose letters I now send for publication in the SIGNS.

I am not now enjoying that liberty and comfort in spiritual things which are so manifestly hers. I remember such seasons, when the favor of the Lord, and his gracious and loving presence, were so manifest to me that my "mouth was filled with laughter, and my tongue with singing;" but for a long time my soul has been much in darkness, and under heavy troubles, and I have had to cry, "O that I were as in months past!" Yet I none the less "rejoice with those that do rejoice." Indeed it seems to be my chief comfort to hear poor sinners tell what the Lord has done for their souls, and speak of his goodness and glory. I know, whether I am a child of God or not, that no song truly interests me but the song of redeeming grace and dying love.

Yours in hope of eternal life,
SILAS H. DURAND.

BATH, Maine, July 13, 1891.

ELDER S. H. DURAND—MY DEAR BROTHER:—I was very glad to receive a few lines from you, and to hear that you attended the associations, for I feel confident that many of the brethren were comforted and edified while listening to the words which the Lord gave you to speak. I think you would have seen another happy face if I could have been present with them. Saturday I was permitted to go to conference again, and tell them some more of the dealings of the Lord with me. It was good news that I had to tell them—news that made my tongue confess, "Salvation is of the Lord." It is joyful to be able to tell that the joy of his salvation has been restored unto me. The cause of all the joy and peace that have been mine since the association is that Jesus finished the work which the Father gave him to do. I know there is no other way for me to be saved, and I rejoice that it is so; for when the praise is put into my heart I do certainly praise God with my whole heart. How wonderful it seems to me that one so

unworthy, so sinful, should have such a sweet experience of giving all the praise to God. I cannot give the least particle to myself, nor to those I love so well and esteem so highly in the truth. It has been a long time since I have enjoyed two conferences as I have those of June and July. I had a quiet time all last week, and when I left home Saturday morning I felt that I should not talk as many times as I did last month. I was feeling depressed as the cars neared the station at Brunswick, when I caught sight of dear sister Noble coming to the depot, and what a change in my feelings! I went to meet her just as quick as I could get out of the car. Sister Minott met us at Bowdoinham, and we went up to her house; and I enjoyed the forenoon, as she let me help her do the work. Elder Campbell came, and he seemed to be gaining in health. It is evident that the Lord has revived his heart, and the preaching Sunday was very clear and firm. I do feel that my brethren have shown much gentleness, kindness and forbearance toward me at the last two meetings, while I have felt that I had so much to tell them of the wonderful works of the Lord. I have been feeling that it is all right if I cannot speak or write just as I would like of the thoughts and feelings that have been in my heart. It is spoken and written just as the Lord enables me to; and if any are made glad or comforted I know the Lord does it, not I. I was made very glad to receive a letter from sister Mary to-day; and as I have the money ready to send for twenty books, and money for her photographs, I think I will send it to you, and if you wish to use it you can do so. I will leave it with you to send the books just as you please. It will be better to direct them to Mr. Isaac Curtis, and they will let him know as soon as the package comes, for he is down the street once or twice every day, unless sick or out of town.

JULY 22.—I intended to have finished this letter long ago, but have been having trouble with my throat. I managed to get a cold while I was away, and I find it not as pleasant as one in cold weather. I had just such an attack after the June meeting. I think it must be to let me know that I am still in the body. I have had two such rich spiritual feasts in meeting with the brethren face to face, talking of Jesus, and declaring what great things the Lord has done for me, that I might forget that I am still heir to the pains and infirmities of the flesh. My brethren could not help smiling to hear me ask Elder Campbell if there was time for me to speak again, after I had spoken three times; but somehow the last time relieved my mind the most. I know that I must repeat the same things many times in my letters, and in conversation with the saints; and I have been made to notice that David repeated his complaints and his praises. Paul de-

clared more than once that we are saved by grace. Dear brother, when it comes into my heart with such sweetness I must repeat the power of God in delivering me out of darkness, coldness and distress. It is truly a new song every time, even praise unto God. I can compare my feelings most of the time since this great deliverance only to a little child holding its parent's hand, walking, talking, laughing, with no thought of time, distance nor danger, completely satisfied in being with its parent. There has been such a trust in God, such a felt sense of his presence and protecting care. I have walked close with God, and had a rare, sweet happiness that cannot be told. He has been the health of my countenance. How I would like to hear you preach from those words of David, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." I think David said this twice, and the third time he would "praise him for the help of his countenance."

I shall have to close my letter, or I shall have another sheet before I know it. I do not know when to stop writing, any more than I do talking. Have I not about tired you out with letters? Are you still willing for me to keep on writing to you? You need not fear to say no, for I really believe I should laugh, and say that you are one of the wisest men I know. My parents send love to all. Mine is all through the letter. You may pay the expressage or freight, and I will pay you; or you may send the package and we will pay when it comes. I hope when you have a rainy day that you will have time to say a few words to me with your pen. Do you think of coming to the meetings in September? Love and fellowship for you and yours. I hope your health is improving.

Your sister in hope,

ATTIE A. CURTIS.

OZARK, Ala., July 31, 1891.

BELOVED BROTHERS IN CHRIST:—I have just returned home from a tour in Texas and Arkansas. I found my dear little family well, for which I feel thankful to my dear Savior. I feel glad that I have been favored to visit Texas and form the acquaintance of many dear saints, among whom was Elder R. T. Webb, who is old, but earnestly contends for the faith, and is highly esteemed among the true, old-fashioned Baptists as an able defender of the gospel of Christ. I had the pleasure of meeting our dear brother, Elder H. B. Jones, whom I dearly love and highly esteem for the truth's sake. I was with him several days, and found him to be an able expounder of the doctrine of Christ. I felt that he was a true yoke-fellow indeed, as we agreed so well on all doctrinal points. I also met Elders J. E.

Carter, Jonas Sikes, J. A. Paine, W. B. Sikes, J. G. Webb and others, of Texas, and Elders Westall, Branon, Hull, Grist, McKinney, Williams and Hendrickson, of Arkansas, whose company I enjoyed very much. There seemed to be a good feeling existing among the dear brethren in Arkansas, and those who have been separated I think will soon be together. I met Elder S. F. Cayce, of Martin, Tennessee, in Arkansas. He is a wonderful preacher, and as firm in doctrine as any I ever met. He is a dear brother, and is much esteemed by all who know him. I regret that some few in Texas have declared nonfellowship for those holding to unlimited predestination; but I am glad to see the meek spirit that the brethren holding to unlimited predestination manifest. They do not want division, and desire peace, thinking there is more of a misunderstanding in words than in sentiment, if they understood each other. Some accuse our brethren of preaching that if a man steals a horse God coerces or influences the act; which none of us believe. Man is influenced by an evil spirit, and carries out the desires of his heart in committing sin; yet the bounds of the devil are set, and he cannot surpass the bounds which God has determined. God is before all things, and makes the wicked acts of men subservient to his will. I am glad that God is a Sovereign over all worlds, beings and events. Even the shaking of the leaf goes according as God directs, for the leaf, air and all are the Lord's; and he holds the winds in his fist, and they can only blow where he directs. His ways are as high above our ways as the heavens are above the earth; yet man is endeavoring to fix limits to God and to his holy attributes. Let us obey the Lord, "Be still, and know that I am God." Whatever God does is right. O that we could bow in humble submission to the Lord, and go forth as a loving band of brethren and sisters, bearing with the weakness of those who do not see as we do on these points. Let us examine ourselves first, and see whether we can fellowship ourselves, before we draw lines for others. May the Lord bless us all, bring peace out of confusion, and work out our afflictions to our good and to his glory. I do hope that the dear brethren will not let these misunderstandings be a test of fellowship; for all true Baptists believe that God created all things, visible and invisible, thrones, dominions, principalities, powers; that all things were created by him, and for him; that he is before all things, and by him all things consist. For his pleasure they are and were created. Then why should we dispute over these things? May the Lord enable us to see eye to eye, and to speak the same things.

Yours in hope,

LEE HANCKS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 26, 1891.

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 OLD COVENANT AND THE NEW.

(Concluded from last number.)

"BEHOLD, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 8-12.

For the encouragement and comfort of the saints it is very important that they should observe the distinction between the two covenants. Under the heavy bondage of the legal covenant they can never find any rest. The gospel of the grace of God reveals the perfect rest of "righteousness without works." This never could be revealed under the dominion of the old legal covenant; for that law was weak through the flesh. There was no possibility that any sinner should ever attain to justification by the works of that law. It could only demonstrate the justice of the condemnation which passed upon all men for that all have sinned. No provision for the justifying of a sinner was found in that covenant. It knew nothing of repentance or mercy. Therefore it is declared that in our text the Lord was finding fault with the provisions of that old covenant even in the promise of a new covenant which he would make with the house of Israel and with the house of Judah. In the inspired description of the peculiar character of this new covenant, it will be seen that there is an entirely different principle revealed from that which was written in the old covenant. Instead of those hard injunctions written in tables of stone, which manifested the hopelessness of the case of every sinner, in this new covenant the Lord himself says, "I will put my laws into their mind, and write them in their hearts." Thus all the conditions contained in this covenant are fulfilled by the Lord by whom the covenant is made. Nothing is left contingent upon the will or works of those to whom the Lord has given this new covenant. Since the Lord

has put his laws into their mind, and written them in their hearts, it is their most earnest desire to obey every direction given in those holy precepts. Those who are led by this principle not only desire to work the righteousness of obedience to the commandments of the Lord, but they hate their own life also because of the evil which they feel in their own hearts. These are they who do indeed "hunger and thirst after righteousness." Poor, afflicted and helpless as they feel themselves, they are already rich in the blessing of Jesus which rests upon them. To their natural reason it seems that their sense of sinfulness is conclusive evidence that the love of righteousness does not dwell in them; but when by faith they are enabled to see the salvation of God, that very consciousness of sin testifies their love of righteousness, and they find in their utter weakness and destitution the unmistakable seal of the Spirit whereby they are made by the finger of God as being saved from their sins by the blood of Jesus Christ.

The saints cannot afford to forget that this new covenant differs from the old covenant in the certainty of the accomplishment of all the precious promises which are spoken by the grace of God as revealed in this word of his salvation. If there had been the least condition to be fulfilled by the sinner in order to secure the blessings contained in this new covenant, then there could have been no hope for any of the children of men. None are more conscious than the subjects of the grace of God that they are the very chief of sinners. They know of a certainty that there is no hope for them but in the unmerited favor of God, which is called by inspiration the grace of God that bringeth salvation. That grace must be felt as being sufficient for the salvation of the chief of sinners, or it could not bring deliverance to one who knows the justice of his own condemnation. The pride and selfish confidence of the carnal mind can never be reconciled to the salvation of God which is without regard to the merit or righteousness of the subject of grace; but ever seeks some goodness in self as the condition upon which the favor of God is secured. It is not possible that the carnal mind should be satisfied with that salvation which is entirely of grace. Yet it is in this very particular that the Lord defines the difference between the new covenant promised in our text, and the one which he makes old in that he saith "A new covenant." By the conditions of the old covenant there was favor promised to the obedient subject of that law which was given by Moses; but condemnation fell upon the disobedient. In the case of that law of a carnal commandment, it was necessary that the parents should teach their children all the words of that law. Also, the whole congregation of Israel must

be continually taught the precepts which were enjoined upon them. In this new covenant the Lord himself promises that he will put his laws into their mind, and write them in their hearts. This is an entirely different covenant from the old one. No conditions are imposed as entitling the subjects of this grace to receive the blessing of God. All the circumstances and conditions involved are included in the promise of God himself as here recorded. As he will be merciful to their unrighteousness, and their sins and their iniquities he will remember no more, he will thus manifest himself as their God, and he pledges his own truth that they shall be his people. No such amazing grace as this was ever conceived of by created intelligence. God is himself both the glorious standard of perfection to his chosen people, and their righteousness in fulfillment of all the principles contained in that infinitely holy test. His own omnipotence secures their conformity to himself; and he works in them both to will and to do of his good pleasure. That they shall be his people is no more dependent upon their will and works, than is the promise which he speaks, "I will be their God." The power and unchanging truth of God alike secure both the wonderful blessings here promised. The natural mind cannot comprehend the mystery of this divine assurance. It is known to the saints alone by the revelation of the Spirit through faith. Whenever they seek to comprehend it by their natural mind, they are sure to be shut up in darkness; and then they are ready to doubt the reality of all they have ever known by experience of the grace of God in their own salvation. If they were left to their own keeping, in such times they would indeed be hopelessly lost; but they are securely kept by the power of God, who says, "They shall be to me a people."

Only as taught by the Spirit of truth can the saints understand that it is impossible to communicate the knowledge of the Lord to any even of the living children of his grace. It seems consistent with reason to suppose that when this knowledge is given to one saint he might communicate it to another who did not at that time see clearly. But the truth declared in our text is attested in the experience of every one who has tried to comfort a mourning brother by calling his attention to the goodness and mercy of God. He may be able to satisfy the reason of the tried one, so that he will confess that it is all true, that the Lord is the refuge of his saints; but he can never enable the bewildered one to know the Lord as his present help and deliverance. The Lord alone is able to teach this truth to the children of Zion. When they are taught of him they are made to glory in tribulation, and count it all joy when they fall into divers temptations. Their darkness

is bright with the light of the Sun of Righteousness; and heavenly joy shines in their severest afflictions. In this way they are all taught of the Lord, and thus they know him, from the least of them even unto the greatest of them. This is just the reverse of the way earthly knowledge flows. In natural teaching, the least learn from the greatest. But in this divine school there is no scholar so far advanced as to be qualified to teach others to know the Lord. The Master himself teaches each individual disciple, and he has not delegated this work to any created being. Thus there is none of his children who can be ignorant of him, since he leads each of them into all truth by his own hand, and the angel of his presence saves them. The Lord has not delegated the teaching of his little children to the most gifted preacher, nor even to his inspired apostles. They are all taught of the Lord, and no created being is entrusted with this important work. So the Lord assures his chosen Zion, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liv. 13. This revealed truth condemns every effort of men to teach their fellows the knowledge of divine grace in the salvation of sinners. Since the Lord has reserved to himself this work, it is gross presumption in mortals to assume the ability to teach one another, saying, Know the Lord.

In our text is declared just how the Lord reveals this knowledge of himself to the subjects of his grace. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Until this wonderful manifestation of the infinite grace of God is displayed in the personal experience of the saint he can never know the Lord. The awful perfection of the holiness of God may indeed demand the adoration of the quickened sinner while yet he feels himself justly condemned, without hope, and without God in the world. But it is only when the love of God is revealed in Christ Jesus that any sinner can know that God is "just, and the justifier of him which believeth in Jesus." In no other character is God revealed to finite intelligence. This revelation is alone in the face of Jesus Christ. The holy law of God as given by Moses could not manifest the true glory of the divine perfection; because there was no place for mercy under that dispensation. The same sentence which approved the obedient servant under that covenant, declared the hopeless condemnation of every transgressor of its perfect requirements. No efforts of the sinner could ever atone for the first offense. But the great mystery of God is revealed in the grace and truth which came by Jesus Christ. In him God is just in the salvation of his people from their sins. The New Covenant is all embodied in Christ. Infinite justice is

satisfied in all its demands, while justly condemned sinners are saved from their sins, and by the electing grace of God they are "holy and without blame before him in love." No power less than the omnipotence of God is sufficient to accomplish the gracious promise of this everlasting covenant. To the natural mind it seems that all there is in the plan of salvation is merely the deliverance of the guilty sinner from the penalty due to his sin. This is the only view which can be comprehended by the reason of man. But it is not the doctrine of the gospel of Christ. Divine justice is as gloriously displayed as love and mercy, in the salvation which is in Christ. It is not that God has sacrificed his truth in the display of pardoning mercy to his chosen people. They are not saved in their sins; nor are they justified by an arbitrary act of infinite sovereignty. The only principle upon which God extends mercy to their unrighteousness is that he has washed away all their sin in that fountain open for the house of David. The blood of Jesus Christ cleanses them from all sin; so that they are no more under the condemnation of divine justice. In this wonderful way the subjects of electing love are saved from their sins through the redemption that is in Christ Jesus. Having paid all their debt to the holy law of God, Jesus is just in the forgiveness of all their transgressions, which were laid upon him when he was made a curse for his chosen people. Now he is exalted with the right hand of divine power a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins. His mercy is to their unrighteousness, and cannot be conditioned upon the works of obedience which they can render. So our Lord says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24.

Hoping that our inquiring friend will carefully compare the sentiments herein written with the inspired standard, and receive only what is thereby sustained, we leave the subject for the present; although it is not claimed that we have referred to all the rich consolation contained in the text.

DEATH OF ELD. JOSEPH L. STATON.

WHILE attending the Corresponding Meeting of Virginia, held near Kearneysville, West Virginia, on Friday, August 14th, our dear brother was taken with neuralgia of the stomach, which finally attacked the heart, and in less than three hours after he had closed his discourse his spirit took its flight to God who gave it. His lifeless body was received at his late home near Newark, Delaware, on the following day, and buried on the 18th.

A suitable obituary will probably appear in our next issue.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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OBITUARY NOTICES.

DIED—At his residence, about two miles from Middletown, N. Y., on Thursday evening, Aug. 13th, 1891, Mr. Nelson McEwen, aged 64 years, 7 months and 5 days.

Mr. McEwen was born near Bullville, Orange Co., N. Y., Jan. 8th, 1827. His father was John McEwen, and his mother was a daughter of Deacon Silas D. Horton, of the Middletown & Wallkill Church. He was united in marriage with Miss Hila A. Rockafellow, in the year 1850. Although he had never made a public profession of his faith, yet he was a firm believer in the doctrine of salvation by grace, and, we believe, entertained a hope in God as his Savior. He is survived by his companion, our beloved sister in Christ, one son and two daughters, one brother and four sisters. May the God of all grace and comfort sustain them under this sore bereavement.

The funeral services were held from his late residence on Sunday, the 16th,

and were conducted by Elder Benton Jenkins; after which his mortal remains were interred in the Phillipsburgh cemetery, about one mile from the family residence.—Ed.

ASSOCIATIONAL.

THE Old School Baptist yearly Conference of Maine will be held this year with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, September 4th, and continuing three days.

All who have a mind to do so are invited to come and be with us through the meeting. There will be teams at the depot in North Berwick the day before the meeting to take all those who come to places of entertainment near the meeting. We now expect that Elder Chick will be with us through the meeting; and we hope that Elder Purington will also be with us, as he has given us some encouragement that he will.

WM. QUINT.

THE First Regular or Old School Baptist Association called Kansas will hold her next session, if the Lord will, with our sister church called Big Walnut Creek, about three miles southeast of Winchester, in Jefferson Co., Kansas, on Friday before the last Saturday in September, 1891, and continue the two succeeding days (25th, 26th and 27th).

All coming by railroad can come to Easton or Winchester on Thursday before, where they will be met and conveyed to the place of meeting. All are cordially invited to visit us who are sound in the doctrine of the predestination of all things, election, final perseverance of the saints, and the union or relationship between Christ and his church or people before the world began; or, in other words, sound in the faith, and in good standing at home.

R. M. THOMAS, Mod.
A. D. JONES, Clerk.

THE Greenville Old School Predestinarian Baptist Association will convene with the Sugar Creek Church, on brother Ford's farm, near Rushmore, Putnam Co., Ohio, on Friday, Saturday and Sunday, September 4th, 5th and 6th, 1891.

Those coming from the east, north and south will come to Columbus Grove, Putnam Co., Ohio, on Thursday before the first Sunday in September, and there change cars and take the P. A. & W. R. R. to Rimer and Rushmore. Brethren and friends will be cared for at both places. Those coming from the west will come to Delphos, on the Cloverleaf R. R. or the P. F. W. & C. R. W. R. R., and there will be conveyances to take them near the association.

C. G. MILLER.

THE Concord Association of Regular Baptists will meet, the Lord willing, with the church called Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on the Jacksonville Southeastern R. R. and the Springfield & Jerseyville R. R., commencing at 10 o'clock a. m. on Saturday before the second Sunday in September, 1891.

Those coming from the north, on the Springfield & Jerseyville R. R., or from the northwest, on the Jacksonville Southeastern R. R., will get off at Waverly. Those coming from the south, on the Springfield & Jerseyville R. R., will get off at Rohrer Station, within one mile and a half of the meeting-house. Conveyance will be at the depot.

J. R. SPIRES.

THE Sandy Creek Predestinarian Baptist Association will meet on Friday before the second Sunday in September, 1891, near Elmwood, on the Peoria & Galesburgh Branch of the C., B. & Q. R. R. Those coming by the Santa Fe R. R.

will change cars at Monica. Brethren and sisters of our faith and order, and all lovers of the truth, are invited to attend.
JOHN DOWNEY, Clerk.

If it is the Lord's will, the Maine Old School Baptist Association will be held this year with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday, September 11th, and continuing three days.

Those coming by rail will be met at the station at Bowdoinham on Thursday, September 10th, on the arrival of the Accommodation train in the afternoon. All are cordially invited, and we hope our ministering brethren will not forget us; and a great number of Elder J. N. Badger's friends would like to see him at the meeting.
H. CAMPBELL.

THE Roxbury Old School or Primitive Baptist Association will be held this year with the Old School Baptist Church of Olive & Hurley, about twelve miles from Kingston, N. Y., on Wednesday and Thursday, September 2d and 3d.

Those coming from the east will please stop at Olive Branch, and those from the west at Shokan or Brown's Station, Ulster & Delaware R. R., where they will be met by friends on Tuesday, September 1st. We shall expect Elders Purington, Vail, Bogardus, Beebe and Jenkins; and as many others as feel it in their hearts to come will receive a hearty welcome.
A. BOGART, Church Clerk.

THE Trinity River Association of Regular Primitive Baptists will convene on Saturday before the second Sunday in September, 1891, with the church at Shiloh, one mile north of Corinth, on the Dallas & Wichita R. R., in Denton Co., Texas.

All Regular Primitive Baptists are invited to come and see us, and join with us in the worship of the great God and our Savior Jesus Christ.
J. S. COLLINS, Mod.

THE Licking Association of Particular Baptists will convene, providence permitting, with the church at Bald Eagle, Bath Co., Ky., which now holds her meetings at Mt. Sterling, Montgomery Co., Ky., commencing on Friday before the second Saturday in September, and continuing Saturday and Sunday following.

Those coming from the east will come over the C. & O. R. R. to Huntington, Va., and there change cars for Mt. Sterling, over the N. N. & M. V. R. R. Those coming by Cincinnati will take the K. C. R. R. for Winchester, Ky., and there change cars for Mt. Sterling, where all will be met and cared for.

A cordial invitation is extended to our faith and order, together with our friends. May the Lord put it into the hearts of his servants to come and preach Jesus to us.

Done by order of the church.
J. W. RATLIFF, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.
JOHN A. MORSE, Clerk.

THE brethren, sisters and friends who wish to attend the Mt. Pleasant Association, to be held with the Salem Church, Harrison Co., Ind., coming by way of

Louisville, will have to change cars, taking the Daisy train to New Albany, and transfer at Vincens Street on the street-cars. They will get off at P. N. Curl's store. Those coming from any other direction will find conveyances there on Thursday, which will take them to the Association.

The meeting will begin on Friday before the first Saturday in September, and continue three days.

We will be glad to see a goodly number, as it has been a long time since old Salem has had an association. There will be conveyances at New Albany for all who may come. Write to Levi Blunk, Clerk of the Salem Church, New Middletown, Ind.

THE Spoon River Association of Regular Primitive Baptists will be held, if the Lord will, with the Union Church, McDonough Co., Ill., beginning on Friday, September 4th, at 10 o'clock a. m., and continuing three days.

Colchester, on the C. B. & Q. R. R., is the place to stop for all coming by train on Thursday or early on Friday. The exact place to hold the meeting is not yet decided upon. All who love the good old way are invited.
I. N. VANMETER, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, a two days meeting will be held in the new meeting-house of the church at Cammal, Lycoming Co., Pa., September 19th and 20th, 1891. The meeting-house is about one hundred rods from Cammal station, on the Pine Creek R. R. All come who can. Trains leave Williamsport for Cammal at 7:30 a. m. and 1:10 and 4:45 p. m. Trains leave Corning for Cammal at 7:30 and 10:30 a. m. and 12:45 p. m.
D. M. VAIL.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 2, 1891.

NO. 35.

POETRY.

A PRAYER.

DEAR BRETHREN BEEBE:—I have felt no moving of the Spirit to write anything for the readers of the SIGNS since many a year ago, but I am better content to read that which is better than I can write from the pens of many brethren and sisters in the Lord. If brethren seem sometimes a little "hair-splitting" it harms me not, and it is not a grievous burden to bear. I mean, of course, about things that are not fundamental to the great doctrine of God's eternal purpose to save his chosen people by grace given them in Christ Jesus before the world began.

I will send you the inclosed prayer, thrown into rhyme, to be printed or not, as you think best. When written I did not think of sending it to you.

Yours in the Lord,

W. B. SLAWSON.

BURDETT, N. Y., Aug. 24, 1891.

O LORD, give ear, and hear my prayer;
Yet first teach me to pray
According to thy will, and where
I ought no more to say.

Do not to implore thine aid
To help my fleshly mind
To gain the things thou hast forbade,
Not of the Spirit's kind.

To ask thy Spirit to submit
My spirit to thy will,
Is all I need to make me kiss
Thy rod, e'en though it kill!

I cannot pray for more than this,
That thou shalt do thy will;
Though I all earthly blessings miss,
O reconcile me still.

Then famine, pestilence and death,
And pain of every kind,
Will be received by me in faith,
Nor think thee once unkind.

Thy will in earth and heaven the same,
Is all I ought to pray;
And praise the glory of thy name
Through thine own Spirit's sway.

This, and this only, may I seek,
Whatever be my lot;
For thine own self, and for thy sake,
Were all things by thee wrought.

In full accord with this I bow
(O make me willing more!),
While thy perfection I allow,
And glad in soul adore.

Let me not fabricate my way
By promptings of my pride,
But trust to thee to move or stay
My steps, or float thy tide.

When from the earth my soul shall rise,
And heaven shall meet my ken,
I then shall praise thee in the skies
Forevermore. Amen!

GUIDE ME IN THE PATH OF RIGHT.

Father, all my soul goes out
In a prayer of trust to thee!
Still the longing and the doubt
Which do now abide in me.
Weak my strongest efforts are;
Vainly seek I for the light
That for me doth shine afar;
Guide me in the path of right.

CORRESPONDENCE.

BLANCO, Texas, July 28, 1891.

DEAR BRETHREN BEEBE:—Having briefly written, in a former article, as to the state or condition of man as a creature of God, and in a state of innocence, I will now say something about him in relation to this lower creation. It seems to be generally believed that when man sinned he so incurred the displeasure of his Creator that God not only cursed the earth for man's sake, but that his faculties or intellectual powers were very much impaired. As we derive no evidence of this from the word of God, and as there is a perfect fitness and a wise adaptation in God's methods of governing the world, and as the profuse and varied blessings which God blessed man with were not to be utilized or enjoyed in the garden, but in the large domain of earth, it is but reasonable to conclude that in the great arena of life, while man is battling with the adversities that environ him, both his physical and mental powers are more fully developed by use than they would be in a state of inactivity, as was the case (in a measure at least) with Adam in the garden. When the apostle in Hebrews ii., referring to the blessings recorded in Genesis, says, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet," I understand him to teach, first, that man being endued with a higher order of being and action, and operating upon a higher plain in the scale of being than the inferior orders of his creation, in a relative sense God constituted his creature man lord or governor of this lower creation; that is, man, in subordination to the will and purpose of God, and as under his control and direction, has his being, and acts in this higher sphere in his relation to both animate and inanimate matter. In that sense, I understand, God crowned him with glory and honor, and set him over the works of his hands. And in that sense our Savior said to his disciples, "Ye are of more value than many sparrows."—Matt. x. 31. And as all things are put in subjection under man's feet, I understand this to embrace all creation contained in the animal, vegetable and mineral kingdoms of earth, as they were all provided for man's use and benefit. And our great Creator

had so arranged the relation subsisting between man and the inferior order of beings, by enduing the latter with the faculty of instinct only, and imparting to them a principle of subordination. Man with his superior powers of mind, together with his physical powers, is enabled to subdue and render subservient to his use and benefit the different tribes of earth, air and water, though many of them are far his superiors in physical strength. In this way, I understand, God put all things in subjection under his creature man's feet. For we know that man has, by his inventive and physical powers, been enabled to subdue and tame, or bring into subjection, the most powerful and ferocious beasts of this lower creation, and that he is feared by them all, as a rule; and all this is the result of our Creator enduing man with superior mental powers, and imparting to the lower order of creatures such instincts and a principle of subjection that they are readily subdued to the use and pleasure of man. I understand that man, as brought to view in the text, is a typical or representative man, and as such is susceptible of such refined sensibilities that he is continually exposed to such scenes or objects of sense as excite in him emotions of reverence or disgust, pleasure or pain, according as those scenes or objects of sense are in harmony with his view of what is grand and noble, or low and groveling. For instance, the reflective or contemplative mind, in view of the superb fabric or framework of this lower creation, the grand scenery that encompasses and adorns it, together with the countless living beings that inhabit it, and by an instinctive impulse continue to propagate and preserve their distinctive tribal existence; I say, in view of such evidences of wisdom, power and benevolence, the sensibilities of the well-balanced mind are aroused with emotions of awe and reverence. I know that such refined pleasures as hinted at above, as a rule, are peculiar to the Lord's believing children; but I think there are exceptions, in part at least, to the rule. Some of this is seen in the writings of some of the heathen philosophers and poets. Socrates, in view of the perfections and works of God, said, "Does the mind, inhabiting the body, dispose and govern it with ease? Ought you not, then, to conclude that the universal mind of God, with equal ease, actuates and governs universal nature?"

These reflections will convince you that the greatness of the divine mind is such as at once to see all things, hear all things, be present everywhere, and direct all the affairs of the world." Plato says that a superior nature of such excellence as the Divine is such that the meanest and greatest parts of the world are equally his work or possession; that great things cannot be taken care of without taking care of the small. Another Grecian philosopher, in reference to God's ubiquity, said, "His center is everywhere, and his circumference nowhere." And we have the testimony of the apostle Paul, Acts xvii. 28, that some of the heathen poets taught that it is in God we live, and move, and have our being. Thus we see that those ancient heathen philosophers and poets, by dint of reason, without the aid of revelation, arrived at clearer conclusions of God and his works than do many of our professed gospel preachers of the present so-called enlightened age of the world, notwithstanding all their boasted accessory advantage, as their so-called benevolent institutions, and a consequent higher grade of intellectual and moral culture or development. It seems that the apostle Paul, in his letter to the Romans, first chapter, taught that man, in the exercise of his mental powers, is capable of having tolerably just conception of his Creator; for in the connection, after referring to the degraded condition of the heathen among them, he says, "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 [not revealed] in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things [or visible objects of sense] that are made, even his eternal power and Godhead; so that they are without excuse;" as that which may be known of God was manifest in or to those idolatrous heathen, because God had shewed it to them. In the use of the word "for," as a prefix to the next sentence, I understand him to teach that the invisible things refer to God's eternal power and Godhead; that is, God's creative power and providential benignity in the preservation of his creatures for so many generations, together with the rich provisions he has made for all their wants; for he opens his hand,

or providence, and satisfies the desire of every living thing. These are all declarative of the glory of God, and are striking evidences of his eternal power and Godhead. So it seems that in the objects of sense to which we are related we behold such traces of God's eternal power and Godhead that man, even unaided by the light of revelation, is left without excuse. And the apostle's address, in the seventeenth chapter of Acts, to the idolatrous Athenians, seems based upon the supposition of their susceptibility of forming just conceptions of the being and eternal power and Godhead of Deity, even without the aid of revelation, as his language following seems to imply; for he says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all [his creatures] life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. * * * Forasmuch then as we are the offspring [or creatures] of God, we ought not to think that the Godhead is like unto gold, or silver, or stone [of which their gods were framed], graven by art and man's device." It seems to me that in the quoted remarks the apostle has displayed such depth of thought, and employed such propriety and force of language, that man without the aid of revelation is susceptible of being convinced of its truth, and can see in it unmistakable evidence of the eternal power and Godhead of his Creator. And the psalmist says, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." We understand that the dazzling splendor exhibited in the heavens, or firmament, the bright and beautiful stars that shine and dance in their orbits, and in connection with the sun and moon in their circuits, mark the times and seasons, so that we have day and night, spring, summer, autumn and winter; and as their line is gone out through all the earth, they present to the nations of earth, in rich and glowing colors, evidences of the eternal power and Godhead of their great Author or Creator.

Numerous other instances might be adduced to show that man, without the aid of revelation, can have in measure correct views of the eternal power and Godhead of his Creator; but these must suffice. God has endued his creature man with such qualities of heart and mind as adapts him to a social life and progressive greatness in all the material interests

of human society. And though man's artistic skill, contrivance and ingenuity in dealing with objects of sense seem almost boundless, and though in his successive enterprises and progressive greatness he reaches the highest pitch of fame or worldly renown accessible to mortals below, whether in the capacity of statesman, warrior or civilian, in the various relations of human life, yet none, nor all of his excellence combined, aids man in the least to know, in a saving sense, or in an experimental way, the one true and living God; neither are such excellencies entitling qualifications for heaven and immortal glory; but in that particular they stand upon one common level with the wise and unwise, the learned and unlearned, the boasting moralist and the debauchee.

I will now, in a brief way, consider man in his relation to his Creator. In that sense man is a sinner, and in a state of condemnation, depraved and corrupt. In man's relation to his Creator he stands upon the same footing as God's other creatures, from the highest to the lowest; for the plain reason that there is no medium between Creator and creature, between infinite and finite; consequently all mere creatures are equally or infinitely inferior to and removed from their Creator. In Isaiah xl. we read, "All nations before him are as nothing; and they are counted to him as less than nothing, and vanity." "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." The psalmist says that man in his best estate is altogether vanity. It seems from the passages quoted (and there are many of the same import) that you may furnish man with all earthly advantages, in the way of moral culture and religious training, and exalt him to the highest degree of worldly fame attainable by mortals, and yet in his relation, and as compared with his Creator, he is altogether vanity, less than nothing and vanity; and you cannot reduce the meanest insect any lower than nothing and altogether vanity.

Circumstances have made it necessary for me to cut this article short, as I expect to start to Tennessee in a few days. I hope to write again on the same subject, if I am favored with an opportunity.

Your brother, I hope, in gospel bonds,

JAMES WAGNER.

HERNDON Va., July 1, 1891.

G. BEEBE'S SONS—VERY DEAR BRETHREN IN CHRIST:—I inclose you a letter we received from brother Eli T. Kidwell, of Occoquan, Va. As we have received so much comfort in reading it, we thought there might be others who would receive the same, should you in your good judgment see proper to publish it in the SIGNS. Brother Kidwell is a dear, good brother to us, and we feel that we love him for Jesus' sake. O to have that meek and

humble Spirit, like brother Kidwell, to always feel to esteem our brethren better than ourselves. When we see this good spirit in one, we feel to know that it is Jesus who is leading them along.

Your brother in Christ, I hope,
JOHN F. OLIVER.

OCOQUAN, Va., April 26, 1891.

DEAR BROTHER AND SISTER OLIVER:—I arrived home on Thursday of last week and found my wife as well as common. She showed me the letter from sister Oliver, of which she seemed very glad indeed. When I read it I felt to rejoice that the Lord had so kept me and watched over me that yourselves as his dear children were not made ashamed to own and call me brother. I feel, O that I were worthy to be counted as such. But I know I fall far short of the mark of such a high calling. My cup is too full of the sweet fellowship of the saints, brought to view in my visit to you, for me to say much now. With me it is like the beasts which chew the cud, and I must have time to lie down and rest, after my days of grazing, and quietly chew, that I may tell of the sweets and nutriment I derive therefrom; but to sum it up for the present, let me tell you that it was one of the most pleasant visits it has ever been my lot to enjoy. I hope ere long to be enabled to tell you more fully of it. I spent one night near Dunloring, and one with brother Broders, in Alexandria, Va., after leaving Herndon. I spent one night in Georgetown, D. C., and one in Tenallytown, Md. The latter place I had not visited for about twenty-three years. My uncle there did not know me. We both have grown gray since we last met. After I made myself known to him, two gray heads bent together on the shoulders of each other, while our arms were around each other, like two little children. I did intend to leave that same evening, but could not tear myself away from him. We occupied the same room that night, where my dear aunt breathed out her last moments many years ago, but who was alive when I last saw her. I lay quiet for a while, meditating on the many changes, the ups and downs, the many sad and fiery trials through which I had been called to pass since then, and of what little account I had been. These reflections crowd upon me even to-night, and I can hardly write. The goodness and mercy of God fills me too full for utterance. I feel entirely swallowed up, as it were. My nothingness and unprofitableness appear clear to me now, which even takes my pen from my paper, saying, Do not enter into those sacred things that belong to the little children. I know I am a worm, and no man. I feel to pray God to take me and keep me in the hollow of his hand and under the shadow of his wing. May your lives be spent more to his praise than

mine has been. Yet I do love the saints of God, those that do his commandments, notwithstanding all my waywardness, sinfulness, shortcomings and short-sightedness. Indeed I know that I am a perfect know-nothing (if the word perfect can be admitted in that case); yet I say I love the saints. This may sound strange to you; but when I tell you that I am a mystery to myself (what I am 'tis hard to know), you may make some allowance for me; yes, I know you will; for the brethren have always proved their charity in overlooking my faults, and have received me among them in their beautiful assemblies, as though I were as great in the kingdom as they. I often think, What would I do away from the brethren? Yet I fear daily, lest I may do or say something that will cause them to drop me altogether. I could not blame them if they did so, yet I know I should die. After this manner may I always pray, "Lead me not into temptation, but deliver me from evil." You know how the case would stand if left to myself, poor, weak self. I do hope, if it is the Lord's will, that you are all well; and may you feel thankful and rejoice in the Lord for his abounding goodness toward poor, lost sinners, of Adam's race; for they are they that are poor and needy. No others (if others there are) can be sinners. And as the name Jesus means Savior, and one to save from sin, it looks clear to my mind that they were and are saved by him; for there is no other name under heaven given among men whereby we can, shall and must be saved. It so stands recorded. It is positive. There is no perhaps in the matter. His people, for whom Jesus died, are not spirits, but flesh and bones, as he was; and any one who says they are not, can only be made to realize the truth when Jesus presents to their enlightened eyes his wounded side and hands, torn by the nails upon the cross. Then, and not until then, can they say, "My Lord and my God." They must see themselves in Adam, driven out from the presence of God, to till the ground that is cursed for their sake; and among the briars and thistles of sorrow and shame they eat bread in the sweat of their face, and are made to know that they are sinners. They have no hope to taste of the tree of life, but see the sword of justice and judgment guarding it, lest they should get one morsel, just one crumb, so to speak, to awaken the least spark. But the Lord has spoken, and it stands fast; he has commanded the guard, and it is done. O where is my escape? Nothing short of a spirit can meet my case, says the one who is looking for some mystic change to take place. But let me tell you (not that you do not know) that it was man that transgressed, and therefore became a sinner; and the Lord God said he should die. Hence he be-

came a dead sinner, and has no power to live. How was it with you, dear brother and sister? Could you believe unto salvation? No. Then you needed a Savior from sin. And in order that you should have life, or partake of that desired tree, you must needs go beyond that sword. Mark, it was beyond. To reach that sword was death. Then how about getting beyond, and yet live? Could a spirit do this, and yet fulfill the demands of the law and justice? I think not. A living soul transgressed, and a living soul must die. But as the first had no power to take his life again (not that his first estate was a life that could be lived forever, but only a shadow of a better), there must needs be a body prepared (I will not stop to make a quotation here, for you will know); and a body not only of flesh and bones, but just like them; and not only like them, but bone of their bones, and flesh of their flesh, so as to be one, not two, or separated. This brings that one under the law that said, "The soul that sinneth it shall die." And he could not get there any other way. Hence that one could be put to death; and so all that were one with him, by reason of this oneness or unity, died with him. And yet that would have availed nothing if there had not been something more in that one who was "made flesh and dwelt among us;" and that something was the power to lay down life and take it up again. That was what man in his helpless condition could not do. To meet that sword was not only death, but a putting beyond the hope of life forever. In that sense the law was weak. There was no power in it to give life to those whom it slew; but in Jesus all fullness dwells. He was the man Christ Jesus. He also was the very God and Father, the beginning and end of all things. Even death itself in him was swallowed up of life; for it was not possible that he could be holden of it. "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." By him and through him all things consist.

Dear brother and sister, such is the Savior I trust we adore and worship, who is the poor sinner's everlasting friend. He is the one that saves sinners; they who are sick; they who are poor and needy; they whose eyes are open to see their nakedness, and are ashamed. Do either of you know what it is to feel how little worth our own rags are? Does it ever occur to your minds how naked you stand before God? Do you know what it is to wish you could hide for shame from his presence, and even then to hear his voice calling, "Where art thou? That very voice tells us we are transgressors, and thus exposes us. Do we not then feel the need of a garment, and one without a seam? We cannot be satisfied if there is a rent in it. The robe we need is one that is

entire. We want no fig-leaf in it. There is but one robe mentioned in the Bible that conveys to our mind the pattern, and that is the one that Jesus wore. Christ our righteousness is the only garment that can hide forever our shame. It is the real garment of salvation, and the only one that will save a poor sinner from his sins. I would like to talk more of this sinner's friend and Savior, and how he set them free from the law of sin and death; but I am too small to do this. These matters occupy my mind daily; but I fear it is presumption in me to talk of them. Dear brother and sister, I know you are able through abundant charity to make allowance for poor me. You have sympathy for the little ones, and can tell them of their faults in so brotherly a way that it does not hurt them badly. I must close, lest I become tedious; but really I do not like to lay aside this subject until I come to our own experience, wherein the saints are made partakers with Christ in the first resurrection; and on such the second death hath no power. In the presentation of these points comes the comfort of the gospel of God our Savior.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast we lean our head
And breathe our life out sweetly there."

If the Lord wills, at some other time I may talk a little of our first and second death, the difference between the two, and where the saints have risen from, and why they can even now rejoice in tribulations; for they all come up through great tribulation. Not one is exempt. For the present farewell.

Your little brother,
ELI T. KIDWELL.

MONTGOMERY, Ala., Feb. 6, 1891

G. BEEBE'S SONS—DEAR BRETHREN:—Having been a reader of the SIGNS for the past twelve months, and my subscription being past due, I will inclose two dollars for another year's subscription, because it seems to be a circulating medium among the saints of God of to-day, wherein they can speak to each other as the strangers scattered abroad; as it is said in the word, "They that feared the Lord spake often one to another." Well, how are we going to speak often one to another unless we have a circulating medium, such as the SIGNS? It advocates the doctrine of election and predestination, God's purpose to save his elect, according to the eternal purpose which he purposed in Christ before the world began; and not according to our works, lest any man should boast. It is true, and I believe it, that the word of the Lord is the only rule of action in spiritual matters, the things that pertain to our spiritual and eternal salvation. The Scriptures were the circulating medium in the days of the apostles; for they were written by holy men of God, who wrote as the Spirit gave them

utterance; and they were sent to the church of Jesus Christ, as strangers scattered abroad. In it we have the experience of the saints in the apostle's days, with their trials, crosses, temptations and conflicts. We are exhorted to contend earnestly for the faith which was once delivered to the saints; and this contending for the faith is what makes us strangers here in this world; and none can contend earnestly for that faith, which declares that God has predestinated all things, unless they have the faith of God's elect; and to have the faith of God's elect is to be of the elect. One is inseparable from the other; and, as it is said in the Scriptures, "What therefore God hath joined together, let not man put asunder." Jesus said to his disciples, "Ye have not chosen me, but I have chosen you." "They are not of the world, even as I am not of the world." Therefore the world knoweth us not, because the world knew him not. We can readily see how we are strangers, when we are unknown by the world. Our being unknown, as strangers, does not mean, in my opinion, that we are unknown, or strangers, as I am a stranger to you, brethren Beebe, in the flesh; but it means that we are strangers in our own house or home; strangers in our own city or neighborhood; strangers among people with whom we come in contact every day. And why is this so? Simply because, as Jesus says, the world knows us not. It is written in the Scriptures that Israel shall not be reckoned among the nations. I was raised in the Methodist faith, and joined that society when I was about fourteen years old; but I never was satisfied; for they sprinkled a little water on my head and called that baptism. Neither was I satisfied with their doctrine; for it consisted of a system of works for salvation. They are like all the builders on the walls of Babylon, and are teaching the world; for they do not teach the church of Jesus Christ. They teach that they have to do something before the Lord will love them; that they must do the seeking, and not the Lord; whereas the Lord says to his elect, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." And David, a man after God's own heart, said, "I love the Lord, because he hath heard my voice and my supplications." "We love him, because he first loved us," said the apostle. But all other kinds of religious people teach that men must love and serve the Lord, in order to get the Lord to love them, which is the reverse of what the Scriptures teach. When I began to see these things, I began to be a stranger to my Methodist brethren. When I united with them I was in my zeal like unto Paul, who said he was a Pharisee of the Pharisees. But I found, or was shown of the Lord, that my salvation was already secured, if secured at all, and that

before the world began; for it is declared in the Scriptures that this grace was given us in Christ before the world began, if we be the elect of God; and, as I have already said, none but the elect will or can have the faith of God's elect. I then lost all faith in a system of dead works for salvation, and no longer had a zeal in these things. Consequently I was left by the Methodist people, and became a stranger to them, some ten or twelve years ago, and wandered about, having no certain abiding place, religiously speaking, until a little more than a year ago, when I found the Lord's people, as I believe, in the persons of the Old School or "Hard Shell" Baptists. Why do I believe them to be the true people of the Lord? Well, the reasons are so many that I shall forbear in this letter to name them; but at some future time, if the Lord will enable me to do so, I will write some of them. At present I will only say, in the language of Jesus, "Ye shall be hated of all men." Well, are not the Old Baptists hated because of their doctrine? And it is the pure doctrine, as I understand, that is spoken of by John in Revelation, as a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. It is no part of that beast which John saw "rise up out of the sea," while he "stood upon the sand of the sea." This is one of the reasons why I believe those people, called by the world "Hard Shells," are the elect of God spoken of in the Scriptures; for they stand upon a doctrine that was not hatched out upon the sands of time, but was known of God in the beginning, and had its origin with God in eternity.

Dear brethren, I did not write this particularly for publication; but having nothing else to occupy my mind, as it is Sunday, and being rainy, and desiring to speak or commune with the saints, I have written some of the thoughts of my mind, and will submit them to your judgment. Do with them as you think best, and I will be satisfied.

A servant, I hope, in the church of Jesus Christ,

W. E. ALLRED.

BROUGHTON, Ill., May 8, 1891.

DEAR BRETHREN BEEBE:—By request of our beloved brother, W. W. Gale, I will write out my experience for publication. It is not because of any good works on my part, but what I claim the good Lord has done for a poor, sinful wretch. It will not be a hard task to write it, as it is all as bright before me as though it had occurred but yesterday; yet it has been forty years since I first saw myself a sinner in reality. I feel thankful that I have the glorious privilege and opportunity of writing something to the beloved brethren and sisters, the Old School Baptists.

When I first saw my awful condition, I was at Raleigh, Saline Co.,

Ill. I was there concerned in raising a house. Myself and three others were at work on the top of the house. I started to come down, and suppose I was about half way to the ground, when I was very forcibly struck, and was made to see and feel and know that I was a vile sinner in the sight of God, and one of the worst type. When I reached the ground I did not want any one to speak to me, nor as much as look at me. I judged from my feelings that they could not help detecting in my looks that something had gone wrong with me. I started alone for my home, on a lonely road. I reached my home, but cannot tell exactly how. This one thing I well recollect, that I carried a grievous burden of guilt and condemnation before God. I managed to keep this secret from all the family at home. At that time there was a protracted meeting going on. I concluded I would attend it that night, and did so, but was sorry at heart that I went. I felt threefold worse than ever before. I thought that of all the unhappy places I ever saw, that was the most unhappy to me. The very gospel was a terror to my mind. I got up and went out of the place, thinking if I would get with wild company that terrible feeling would leave me; but alas! condemnation went with me. This I became alarmed over. I was convinced that it had come to stay for a season unknown to me. I felt that I could not save myself. I prayed with as humble a heart as I knew how; but alas! every word spoken apparently fell to the ground and availed me nothing. I was made to believe that I needed the prayers of all God's dear children. I went to the meeting the next day, made my desires known, and had them pray for me. I prayed as best I could for God to have mercy on me, a poor, sinful wretch. I felt some one take me by the right arm to raise me up, and I got on my feet. I beheld a dark, gloomy veil, so thick that my sight could not penetrate it, which instantly vanished from me, and was substituted by the glorious light of liberty that far excels the brightness of the noontide sun. It vanished also in the twinkling of an eye. I could not tell whence it came nor whither it went; but it left me feeling like a new creature. The tormenting feeling was all gone, and I dearly loved the brethren; and I ever expect to love all God's dear children.

Dear brethren, if you think you can put this scribble in shape for the SIGNS OF THE TIMES, you may do so; but if not, throw it away and it will be all right.

I remain yours in Christ,
H. GRABLE.

MT. STERLING, Ky., Jan. 18, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I thought I would pen a few thoughts for our dear family paper. I have been sick all winter, mostly confined to my room. I have

been a subscriber for the SIGNS about twenty-five years. I have sent my subscription for this year, and expect to continue taking it as long as it advocates the doctrine it does. I see no change in the doctrine, from the first copy I received to the present time. It is a great comfort to me to read the communications from the dear brethren and sisters scattered abroad. How often I read a letter from some dear brother or sister, telling of their trials and conflicts; and they can tell my feelings so much better than I can. I feel that I may be doing wrong to write these few lines; but I feel so sad and bowed down with the troubles and trials of this life, and cannot do the things that I would. I felt it would relieve my mind to write a few thoughts to my dear brethren, and I hope they will bear with me and overlook all mistakes. O how I desire to have my mind enlarged, that I may comprehend more and more the eternal and everlasting love of God. If it were not for this everlasting love of God where would we be to-day? He says, "Lo, I am with you alway, even unto the end of the world." Then in our sorrow let us go to him, who sticketh closer than a brother, and cast all our cares on him, who will never leave us, and who will never let us leave him; but at times it all seems so dark, the Savior seems so far off, the trials and troubles of this life roll like mountains over me, and make me ready to cry, "My God, why hast thou forsaken me?" But let us sink ever so low, underneath are the everlasting arms of God. Every earthly prop may be taken away, and we may sink very deep, with sore trials from within and without; still underneath are his everlasting arms. Then if Jesus' arms are around us let us take courage. If you are in a night of trial, think of the morrow. If the night be ever so dark, the morning cometh. It may be all darkness now, but it will soon be light. It may be all trials now, but it will soon be all happiness. Your garments may be soiled with dust now, but they will be white by-and-by. O if I only knew that I were one of that happy number! But I am more often in the dark than in the light. I cannot always feel that his arms are around me. Sometimes I feel so dark and cold that I am afraid I have been deceived, and know nothing of Jesus and his love. When I look back over the twenty-five years of my life since I became a member of the church I see that I have lived little like a christian ought to live. I have gone very often out of the way. I have been very worldly minded. Sin is mixed with all I do. Still, let it be ever so dark, I would not give up my little hope for ten thousand worlds like this. As I write my mind wanders back to the dear old church where I first confessed a hope in Jesus. What hallowed associations cluster around it, where one that was near and dear to me pro-

claimed the everlasting gospel of Christ for sixty long years; where Elders Beebe, Purington, Durand, Johnson, Dudley, and many more of the old soldiers of the cross, have stood and proclaimed Jesus and his love. The most of them have gone to their last, long home. The dear old church-house still stands, but the members have all moved away, some to distant states, and there is no meeting held there now. O how sad I feel when I think of the days that are past and gone! But I must be still, and know that he is God; and although his ways are dark and mysterious to us, we know that he doeth all things well. We must trust him, for we have nowhere else to go.

I have written much more than I intended to when I first sat down. If it is not worth publishing throw it aside, and it will be all right with me. Dear brethren, I hope the Lord will bless you. Trust yourselves with him, who will go with you through the black and surging current of death's cold stream, and who will land you safely on the celestial shore. God bless our dear family paper. Excuse all mistakes.

From your little sister, if one at all,
A. J. R.

SIAM, Iowa, June 18, 1891.

DEAR KINDRED:—For some time I have felt such a desire to talk to my kindred of heavenly things; but I so greatly feared it was of the flesh that I have waited until now, and feel that it would indeed be a relief and a joy to tell of some of the good things that have not been withheld from me. Five weeks ago to-day I bade the home-folks adieu and started westward to visit friends and relatives. I first stopped in Marshall Co., Ill., where I was permitted to attend two yearly meetings of our people; and such love and peace abounded, and such comforting words were spoken, that I was made to exclaim, with Ruth of old, "Entreat me not to leave thee, or to return from following after thee." They were indeed my people, and their God was mine. Never can I forget the sermon by dear Elder Bradbeer, from Deuteronomy xxxiii., of the blessedness of having the "good will of him that dwelt in the bush." I had often read that, but O the depth and sweet assurance that he portrayed, which lifted us for a time above earthly things, and brought us very near to heaven's gate. The many dear and kind kindred are remembered in tender gratefulness; and I often ask myself, Who am I, that I should be thus favored, and should sit with dear ones in heavenly places? I wonder sometimes if I am thus blessed now because great and terrible afflictions are yet in store for me, and these are times and places to look back to as Horebs and Hill Mizars, and know the Lord was here. After I thus distrust and doubt awhile, sometimes will come the precious promise that

as my days so will my strength be. What more could I ask? At one of the meetings which I spoke of brother George Jordan was ordained a Deacon, and a sweetly solemn service it was. After this I was for three days a guest at the home of Elder I. N. Vanmeter, where I was happy indeed, being so kindly entertained by his dear family; and as I could not remain over a meeting time, at our request the children came in on Wednesday evening, and the old father in Israel addressed us from Ezekiel's vision of that stream that at first was only ankle deep, and afterward became so mighty that none could cross over it, and all that it came in contact with was cleansed. It all seemed so blessedly sweet to me that I fain would have sat and listened long to that sweet old story that satisfies our longings as nothing else will do. From there I came to my uncle's, in Taylor County, Iowa, where I have been very happy indeed. Last Sunday we went six miles to hear Elder Simmons, of Hopkins, Missouri, and found that he brought no new things, but the same good news of free grace, imputed righteousness, effectual calling, and final perseverance of the saints.

JULY 27.—More than a month has elapsed since I wrote the above, and I have ever since felt too foolish to send it; but in looking over it to-day I felt again that I had experienced the truth of it, and so I send it to you, to use your judgment as to publishing. I have been for a month with relatives in Missouri, but start this week for my Indiana home.

With unfeigned love,

EMMA L. SMITH.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 2, 1891.

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

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

G. BEEBE'S SONS.

THE WITNESS OF JESUS.

"BUT I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not."—John v. 36-38.

The purpose of God in hiding the things of his Spirit from the research of natural wisdom is clearly manifested in the testimony given by inspiration to the establishment of divine truth. While it was the pleasure of God to declare plainly by the words of John the Baptist that Jesus is the Lamb of God, not even that testimony could be received by the carnal mind of man. So great was the regard of the people for John as a prophet that the chief priests and elders of the people feared to deny that his baptism was from heaven.—Matt. xxi. 26. Yet those very people who were willing to rejoice in the ministry of John, were ready to cry "Crucify him!" when Pilate would have released Jesus, to whom John bore witness. The testimony of John was thus shown to be insufficient for the assurance of the saints, whose trust must be implicitly in the perfect work of Jesus. The testimony of John seemed indeed to be sufficient to convince all rational believers of the letter of the law and the prophets. Hence Jesus directed his adversaries to those Scriptures in which they trusted for eternal life, and which do indeed testify of him. While they could not discern the spiritual wisdom which was hidden in the words of inspired truth, the very letter of that testimony bore witness that he was the true Messiah, of whom Moses and all the prophets did write. The testimony borne by John was in perfect accord with all the record which the Jews professed to reverence, yet they could not see him as the end and fulfillment of the revelation which God had given; because they had not that faith by which alone the things of the Spirit of God can be discovered. Neither was it the design of Jesus in citing them to the Scriptures to manifest his truth to them; for he says in this connection, "I know you, that ye have not the love of God in you." Without this love they could not be led by the Spirit of God.

"But I have greater witness than that of John." Jesus himself said, "Verily I say unto you, Among them

that are born of women there hath not risen a greater than John the Baptist." Then this greater witness cannot be found among the prophets who spake as they were moved by the Holy Ghost. Neither is it to be found in the miraculous display of his omnipotence in the control of the elements and of the evil spirits. These wonderful deeds of mercy did indeed attest his power in the sight of those who were favored to be present when those works were wrought; but to us they could only bear so much assurance as we have of the truth by which they are testified. The very strongest natural witness cannot be free from doubt arising from the possibility that our senses are deceived. The "greater witness than that of John" is not liable to this ground of question; because the evidence is not received through the medium of these natural senses. The works by which Jesus in his personal incarnation attested his divine character could only be effective in satisfying those whom God has chosen as subjects of his electing love. To others those very works were but evidences that he was a sinner, and that his power was derived from Beelzebub. Since this was true among those who were in person witnesses of the literal performance of his wonderful works, it is much more evident that the mere record of those works could not afford conclusive evidence to us in this age, by which we could bear testimony to his glorious character as the Anointed Savior of his people from their sins. To every subject of his saving grace he is revealed by that witness which is greater than the testimony of John, being the abiding testimony of his Spirit dwelling in them.

"For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." It is nothing less than infidelity to assert that Jesus failed to fulfill to the uttermost every tittle of the work which he came to perform. There can be no denying that whatever that work was, it was required of Jesus that he should finish it. If there was any part of that work which remained unfinished when he expired upon the cross, then not only was his work a failure, but his expiring breath declared that which was not true. Not until he had received the vinegar, in fulfillment of the Scripture, did Jesus say, "It is finished." Then his work was fulfilled, and he had saved his people from their sins, thus attesting his right to the name given him by the authority of the messenger from the throne of God. The Father did not give him the works to attempt, and do all he could to accomplish. When they were given to him they were not less assuredly to be finished than they were to be entrusted to him to perform. There were no works given to him to finish but the same works that he did. This marks a

very manifest difference between the Jesus who is preached by will-worshipers and our Lord Jesus, by whom our text is spoken. The world is full of the proclamation of a savior who has undertaken the work of saving sinners, and done all that he can to accomplish that work, and yet all his efforts are of no avail unless they are rendered effectual by the assistance of the sinners whom he has tried so hard to save. It seems clear that the language of our text cannot apply to that kind of a powerless savior. Only the works given him to do, and the same works that he does, can bear witness of our Jesus, "that the Father hath sent him." Every one who is conscious of his own hopeless condition as a lost sinner, must know that no salvation can reach his case but that which is fully secured by the perfect work of that Jesus who has completely accomplished the work which the Father gave him to finish. Thus his works bear incontestible witness of him. None but the Savior who God hath ordained is able to accomplish the works which demonstrate his divine character.

The testimony of the works which Jesus does, by which his divine authority is attested, is not limited to the miraculous exhibition of his omnipotence in the works which he wrought while as a servant he dwelt among men. There is more conclusive witness borne in the individual experience of his works in the heart of every subject of his grace. It is only by this experimental acquaintance with the works which Jesus does, that the subjects of his salvation are qualified to be his witnesses, and to rest in the knowledge of that complete redemption which is in Christ Jesus. Having learned the exceeding sinfulness of sin, and proved that nothing of creature merit can remove the condemnation which already rests upon them because of their guilt, those who have been cleansed by the blood of Christ are competent witnesses of the infinite virtue of that blood. Nor are they dependent alone upon the memory of their first deliverance from the power of sin for the assurance of the sufficiency of the grace of God for the salvation of sinners. In their daily life they are continually brought to realize their dependence upon that grace to help them in time of need. In every season of gloomy despondency and conscious weakness, when they feel that their hope is lost in darkness, they have renewed experience of the unfailing love and faithfulness of their redeeming Lord. Thus his own works proclaim his praise; and the result of his works is that his saints do bless him. There are no works wrought by Jesus but those which the Father has given him to finish. These works are the abiding witness in every saint.

The witness of Jesus that the Father hath sent him, is not to add to the assurance of the divine glory

of our Lord. That essential truth is manifest in the very existence of the things that are made; for "All things were made by him; and without him was not anything made that was made." There could be no occasion for additional evidence to establish his glorious character as the Son of God. But it is for the comfort of the tried and doubting saints that this witness is borne by his works which the Father has given him to finish. The question which troubles them is not the doubt whether Jesus is indeed the Christ whom the Father hath sent; but whether they have seen and heard this dear Messenger of divine love and mercy. They feel the need of that witness by which they may be assured that their hope is fixed in the true Messiah. For their benefit the evidence is borne by the works which the Father has given him to finish, which are the same works that he does. Every conscious sinner who hopes in the salvation which is revealed in Christ Jesus, has the witness in himself, whereby he is assured that Jesus is his Savior. That hope is the work of God by his Spirit in the heart of every one in whom it is revealed, and therefore its very existence is positive proof that the Father hath sent that Savior in whom such hope is centered. Unto all who thus believe he is precious; for it pleased the Father that in him should all fullness dwell. "And of his fullness have all we received and [even] grace for grace."—John i. 16. To those who rest in the hope of this grace, it is vitally important that the witness, or testimony upon which they trust, should be confirmed to the exclusion of every possible doubt. For this cause our Lord was pleased to give this most unquestionable witness to abide in each one of his believing followers. Tried and distressed by doubts and fears, and conscious of their own unworthiness, they can find in the things which are seen nothing to encourage them; then they are ready to perish in despair. But just at that moment the Comforter takes this blessed assurance of the witness of Jesus, and shows it to the perishing one, and his hope is confirmed and he rejoices in the truth that his trust is in the Lord, in whom is salvation. Then he is established in the faith of Jesus Christ, and can rejoice in the hope of the glory of God; because he knows that the Father has sent that same Savior in whom he has trusted.

"And the Father himself, which hath sent me, hath borne witness of me." While it is indeed true that the witness of Jesus was declared by the voice of God in the days of his personal sojourn in the flesh, and that witness was confirmed by the resurrection of our Lord from the dead, yet there is an experimental sense in which this witness is borne in each individual subject of his grace. It is not sufficient for the foundation of the faith of the saints

that they should read in the inspired Scriptures, or hear from the ministry of the gospel, that the Father has sent Jesus to save his people from their sins; they must be qualified to testify to this vital truth by hearing and learning of the Father. In this experience they receive that knowledge of God which is itself eternal life. However their natural mind may be filled with unbelief and rebellion against God, they can never cease to know that there is no other God of salvation but that God who is manifest in the face of Jesus Christ. With their tongues they may go so far as to deny their trust in him, and to say that they have no hope; but deep under all their false words the divine witness still attests their only hope in the grace which is in Christ Jesus; and they cannot look for salvation to any other deliverer. The witness abides in them.

While we would not presume to attempt an explanation of the awful mystery of God, as he has given the revelation of himself as the Father, and the Son, and the Holy Ghost, yet it is given to the saints to know what he has plainly declared of himself. No power is able to save sinners from their sins, but the infinite power of God. That power is revealed in Jesus, in whom "dwelleth all the fullness of the Godhead bodily." There is no revealed authority for the idea which is current in the world, that there ever was any disagreement between the Father and the Son in reference to the salvation of sinners. The purpose of God from everlasting was determined that his chosen people should be holy and without blame before him in love. In fulfillment of this eternal purpose the love of God was manifest in choosing them in Christ before they were created in Adam. Having loved his elect with an everlasting love, with loving-kindness he has drawn them. Every attribute of God is gloriously displayed in perfect harmony in the accomplishment of this great purpose, for which all other manifestations of the power of God were revealed. This wonderful unity of God appears in the perfect exaltation of Jesus as the triumphant Savior of his people from their sins; in whom the eternal purpose of God is thus manifestly accomplished. In this inconceivably glorious appointment of divine wisdom Jesus received the testimony of the Father himself which hath sent him.

(Concluded next week.)

MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

CIRCULAR LETTERS.

The Corresponding Meeting of Virginia, in session with the Mill Creek Church, Berkeley Co., W. Va., August 12th, 13th and 14th, 1891, to the several churches and associations with which we correspond, Greeting.

BELOVED IN THE LORD:—It is with mingled feelings of sorrow and joy, of sadness and pleasure, that we once more embrace the opportunity of addressing you this our annual letter. The letters from the churches report peace at present existing among them. The recent turmoil produced in the bounds of this association, affecting several of the churches, by the defection of one who stood high in the esteem of all the brethren, and whose influence was sufficient to draw off a small following, has now ceased. Much to our sorrow, some who have hitherto stood like the cedars of Lebanon, withstanding every storm, firm and unwavering, have had to be excluded for disorderly conduct; but we can inform you that now all is quiet and harmonious, and we trust that good has come of our recent troubles, as we believe that we have been drawn closer together in a more perfect communion, and with a better understanding of the glorious principles of divine truth. We are but witnesses of the prophecy of olden time. Paul said to Timothy (2 Timothy iii. 1-5), "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof." Jude says (verses 3 and 5), "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." In truth, then, what we have seen and endured within a short time is just what the apostles warned the saints should come. It is evident by these things that we are in the "last days" of the gospel dispensation; but, brethren, we should not be moved from our steadfastness by these things, but continue in the doctrine and order in which we have walked, and in the footsteps of the fathers, having them for our examples, "holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck."

The Corresponding Meeting of Virginia was constituted about fifty-five years ago; and we find upon comparison that those things contended for then by Trott, Beebe and others who assisted in the organization, and set forth in its constitution, are the things for which we contend now. We have not changed, nor do we see any reason to do so, as they produced a "Thus saith the Lord" for every declaration. Our faith may be summarized briefly thus: Salvation by grace, through the blood and righteousness of Jesus Christ to sinners; and these are the descendants of the earthly Adam according to the flesh, and when the salvation is complete they shall be changed fully from the likeness of Adam into the likeness of Christ. It was for this that Jesus came into the world. The angel said to Joseph (Matt. i. 20, 21), "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." This was according to the predestinating purpose of Jehovah. Paul says (Rom. viii. 28, 29), "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Here are presented three prominent points. First, all things; that is, every event, circumstance and transaction in the dealings of God with his people is wrought in the hand of the Lord for good to them. The end, design and purpose of God is their good, which means their eternal deliverance from the present state of condemnation and death in trespasses and sins, and their exaltation at the right hand of God in the glorious likeness and image of Christ. Second, he foreknew them; that is, as not yet manifest to the view of any but himself, in the sense plainly described by the psalmist (cxxxix. 14-16): "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance [embryo] 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 [body], yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This is God's foreknowledge of his people. When in embryo they were not hidden from his view, and when the body was yet in its unperfect state his eyes beheld it; and in his book, which embraces all his sovereign purpose and pleasure, as described by Paul (Eph. i. 4, 5), "According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy," &c., all his

members were written—Paul, the saints at Ephesus, the faithful in Christ Jesus, all, from Abel to the last vessel of mercy that shall be gathered in. Third, he predestinated them. To what? "To be conformed to the image of his Son." Not that they were in the image of his Son, not that they were holy, pure, and without blame; but to be conformed to that image, "that we should be holy and without blame before him in love." It is entirely unnecessary to speak of them as "sinners of Adam's race," as there are no sinners of whom we have any knowledge or account except of Adam's race. Adam was the one man by whose offense sin entered into the world, by whose disobedience many were made sinners. The Scriptures give us no account whatever of any other race, nor are we conversant by experience with any other; but we know by sad, heartfelt experience what a poor, frail creature Adam is, how he has sinned and continues sinning, how that in him, that is, in his flesh, there dwells no good thing, and that he will continue to be a sinner as long as he is here in this flesh, even until changed from the image of the earthy into the image of the heavenly. Then will he sin no more. This purpose of God is made manifest by calling, and by the continual witness of the Spirit in their hearts. They are in the darkness of nature, without knowledge, without understanding, not even knowing their own hearts; enemies to God by wicked works, aliens, strangers to the covenant of promise, having no hope, and without God in the world; but in the arrangement and fulfillment of the purpose of God they in time are called out of darkness into light, as witnessed 1 Peter ii. 9, 10, "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: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." They having been dead, are made alive, are quickened by the Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing." What or who is quickened? Who indeed but the sinner, who was dead, as in Ephesians ii. 4: "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." And in Galatians iv. 6, 7: "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Hence it is the one who was dead that is made alive, who was in darkness that is called into the light. Then, one inquires, is it the Adamic man who becomes the child of God? Yes. How? By adoption. With-

out doubt the figure of adoption relates to this. It is the child of the stranger, who is by nature an alien, who must needs be adopted to make him an heir; so God has adopted the children of the stranger, and made them heirs, and his Spirit is a witness. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. viii. 15. The Spirit of the Son of God in the heart cries, Abba, Father; and we cry, Abba, Father, by the Spirit of adoption; and the witness is that we are children and heirs of God, begotten of God, born of God, quickened by his Spirit, called out of darkness into light, made heirs of God, having the witness of the Spirit, led by the Spirit, and through the Spirit waiting for the hope of righteousness by faith. It is in the ministration of life to those who were dead; hence it is a birth from the state of death in which we were by reason of sin. This birth, or making alive one who was dead, does not change his carnal nature; but he is made conscious of the corruptions of his flesh, repentance is wrought in him, a desire for holiness, for deliverance from sin, a hungering and thirsting after righteousness, is produced in him. In time he receives the assurance of the forgiveness of sins, and is made to hope for salvation. Now is his whole life spent in groaning. He hates sin, and abhors himself because of sin, and his daily cry is, "God, be merciful to me, a sinner." But he also looks forward with confident and earnest expectation to the time of deliverance, when this mortality shall be swallowed up of life. In the glorious resurrection from the dead he shall be changed from the image of the earthly to the image of the heavenly, from Adam to Christ, from corruptible to incorruptible, from mortal to immortal.

Thus we trace God's electing love, in choosing from among the sons and daughters of Adam a people on whom he would show the riches and abundance of his grace, who through their natural and fleshly head, by reason of their unity with him, were made sinners, disobedient, transgressors, under the curse and condemnation of God's holy and righteous law, in a state of death. Now, by virtue of their vital unity in spiritual and eternal life with Christ, they are redeemed and brought back, made nigh by his blood, having their righteousness in him, trusting in him for life and salvation, hoping in him, rejoicing in him, worshiping him, following him as their Shepherd, receiving from his hand their daily food, led by him beside the still waters, fed and cared for through all the journey in this wilderness, and finally brought off conquerors over all their enemies, brought into the full manifestation of the sons of God. This is what we are waiting for, and we shall not wait in vain. The promise is that if we suffer with him,

we shall be also glorified together with him. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly [not of his own will], but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 17, 19-21. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 1, 2.

This is, we believe, what we have been taught of God, and what we have received from our fathers. If in this we have your fellowship we rejoice; but if you cannot receive us and continue with us, then we shall have to part company, for we cannot yield a single point of divine truth to please any man or to retain his friendship.

We have had a pleasant meeting. Our correspondence has not been as full as we had hoped, but the preaching has been in demonstration of the Spirit and with power, to the glory of God and the edification of the saints.

Our next annual meeting is appointed to be held with the Mount Zion Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1892, when and where we hope to greet your messengers and receive your messages of love again.

E. V. WHITE, Mod.

G. G. GALLEHER, Clerk.

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OBITUARY NOTICES.

DIED—In North Berwick, Maine, Aug. 8th, 1891, brother **Joseph Staples**, aged 81 years and some months.

I baptized him in the year 1860, but he gave good evidence years before that he was a child of God by birth. At the time he was baptized he had such a view of his unworthiness that there was a severe struggle between the flesh and the Spirit, for he did not want the sign without the substance. I feel safe in saying that a more honest man than he never lived in the flesh. It can well be said that his life agreed well with his profession, and all the time trusting wholly in grace in order to be fitted for the world of glory; and he died at his post, leaving a good record behind.

He has left his sorrowing wife, three children, three sisters, and many others, with the church, to mourn, but not without hope. This makes four of our members within a few months that have changed time for eternity.

WM. QUINT.

NORTH BERWICK, MAINE.

Mr. Elias H. Stout was born in Hamilton Co., Ohio, Jan. 14th, 1828, and died in Menard Co., Ill., Aug. 14th, 1891, aged 63 years and 7 months.

He was the eldest child of Deacon Philemon and Stacy Stout. On March 13th, 1856, the deceased was united in marriage with Miss Elizabeth Epler. Eight children were born unto them, two sons and six daughters, all of them yet living, and were present at the death of their beloved father. Mr. Stout was attacked with paralysis on February 17th last, and suffered greatly until he was relieved by death. He was not a member of the visible church, but before his death he sent for a preacher to pray for him, to whom he said, "The mistake of my life has been to labor and toil to accumulate earthly treasures for my family [and he succeeded well], and now I am where I cannot enjoy it. I am a great sinner," &c. Before he died he expressed his readiness to go at the call of God, and requested that I should be called to speak on the occasion to his bereaved widow, children and friends. I went nearly ninety miles and complied with the request on the 16th, speaking from 1 Cor. xv. 53.

Mr. Stout was a valuable and honorable citizen, and will be missed much by the community, and more by his bereaved family. He has left them, together with his beloved father (now more than eighty-seven years old), one brother and four sisters, in sorrow. May the Lord bless the dear family.

I. N. VANMETER.

MACOMB, Ill., Aug. 18, 1891.

MANY hearts are pained by the sudden calling away from time of our highly esteemed brother, **Elder Joseph L. Staton**, who was released from mortal bondage August 14th, 1891, at three o'clock p. m., on the ground where the Corresponding Meeting was held, near Kearneysville, W. Va. He had preached with solemn earnestness and liberty the morning of Thursday, and again on Friday, closing his last discourse at a few minutes after twelve o'clock. In the latter sermon he repeated the expression, "I am glad that I am born to die." At the intermission which followed his discourse he declined to eat substantial food, but took a piece of water-melon. Soon afterward he was taken with neuralgia of the stomach. Our brother, Dr. Coulter, of Philadelphia, attended him. Elder Staton said to him, "This is the last." The doctor replied, "You will be better soon." He then said, "This is the end of an unprofitable life. If it is the Lord's will I would like to get home." Then, in holy resignation, he said, "Thy will be done!" As the breath

left him he whispered, "I am going!" The glow of unearthly rapture which shone upon the countenance when life was departed attested beyond doubt that his release was inexpressibly glorious.

At his burial on the 18th, at Welch Tract, Delaware, of which church he was pastor, an unusually large congregation assembled, including Elders Purington, of New Jersey, Durand, of Pennsylvania, Rittenhouse, of Delaware, Grafton and Chick, of Maryland, Francis and Poulson, of Virginia, and Beebe, of New York. Elder Purington conducted the services at his late residence, and Elder Beebe at the meeting-house, the other six ministers acting as pall-bearers. Also, brief tributes were added by Elder Poulson, who had been long intimate with our departed brother, and by Elder Durand, who baptized him, and assisted in his ordination.

In this bereavement it is not easy to decide whether his family, the four churches of his immediate care, or the church at large, should receive greater sympathy. To finite minds it appears that the loss of each is irreparable. May the God of all grace enable each of us to adopt the last prayer of our loved brother, and in silent submission under the Master's hand feel, "Thy will be done!"—Ed.

ASSOCIATIONAL.

THE Nola Chucky Association of Primitive Baptists is appointed to be held with the Mountain Rest Church, at Ogle's Chapel, Cocke Co., Tenn., to begin on Friday before the fourth Sunday in September, 1891.

Brethren Beebe, we have yet a few here who are contending for the faith once delivered to the saints. We would be glad to have some of our brethren from your parts to meet with us. If you will be so kind as to publish the time and place of our next association, it may be the Lord's will to direct the minds of some brethren to meet with us.

E. K. WILLIAMS.

THE Old School Baptist yearly Conference of Maine will be held this year with the Old School Baptist Church in North Berwick, Maine, commencing on Friday, September 4th, and continuing three days.

All who have a mind to do so are invited to come and be with us through the meeting. There will be teams at the depot in North Berwick the day before the meeting to take all those who come to places of entertainment near the meeting. We now expect that Elder Chick will be with us through the meeting; and we hope that Elder Purington will also be with us, as he has given us some encouragement that he will.

WM. QUINT.

THE First Regular or Old School Baptist Association called Kansas will hold her next session, if the Lord will, with our sister church called Big Walnut Creek, about three miles southeast of Winchester, in Jefferson Co., Kansas, on Friday before the last Saturday in September, 1891, and continue the two succeeding days (25th, 26th and 27th).

All coming by railroad can come to Easton or Winchester on Thursday before, where they will be met and conveyed to the place of meeting. All are cordially invited to visit us who are sound in the doctrine of the predestination of all things, election, final perseverance of the saints, and the union or relationship between Christ and his church or people before the world began; or, in other words, sound in the faith, and in good standing at home.

R. M. THOMAS, Mod.

A. D. JONES, Clerk.

THE Concord Association of Regular Baptists will meet, the Lord willing, with the church called Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on the Jacksonville Southeastern R. R. and the Springfield & Jerseyville R. R., commencing at 10 o'clock a. m. on Saturday before the second Sunday in September, 1891.

Those coming from the north, on the Springfield & Jerseyville R. R., or from the northwest, on the Jacksonville Southeastern R. R., will get off at Waverly. Those coming from the south, on the Springfield & Jerseyville R. R., will get off at Rohrer Station, within one mile and a half of the meeting-house. Conveyance will be at the depot.

J. R. SPIRES.

THE Sandy Creek Predestinarian Baptist Association will meet on Friday before the second Sunday in September, 1891, near Elmwood, on the Peoria & Galesburgh Branch of the C., B. & Q. R. R. Those coming by the Santa Fe R. R. will change cars at Monica. Brethren and sisters of our faith and order, and all lovers of the truth, are invited to attend.

JOHN DOWNEY, Clerk.

If it is the Lord's will, the Maine Old School Baptist Association will be held this year with the Bowdoinham Church, at Bowdoinham, Maine, commencing on Friday, September 11th, and continuing three days.

Those coming by rail will be met at the station at Bowdoinham on Thursday, September 10th, on the arrival of the Accommodation train in the afternoon. All are cordially invited, and we hope our ministering brethren will not forget us; and a great number of Elder J. N. Badger's friends would like to see him at the meeting.

H. CAMPBELL.

THE Trinity River Association of Regular Primitive Baptists will convene on Saturday before the second Sunday in September, 1891, with the church at Shiloh, one mile north of Corinth, on the Dallas & Wichita R. R., in Denton Co., Texas.

All Regular Primitive Baptists are invited to come and see us, and join with us in the worship of the great God and our Savior Jesus Christ.

J. S. COLLINS, Mod.

THE Licking Association of Particular Baptists will convene, providence permitting, with the church at Bald Eagle, Bath Co., Ky., which now holds her meetings at Mt. Sterling, Montgomery Co., Ky., commencing on Friday before the second Saturday in September, and continuing Saturday and Sunday following.

Those coming from the east will come over the C. & O. R. R. to Huntington, Va., and there change cars for Mt. Sterling, over the N. N. & M. V. R. R. Those coming by Cincinnati will take the K. C. R. R. for Winchester, Ky., and there change cars for Mt. Sterling, where all will be met and cared for.

A cordial invitation is extended to our faith and order, together with our friends. May the Lord put it into the hearts of his servants to come and preach Jesus to us.

Done by order of the church.

J. W. RATLIFF, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome

to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.

JOHN A. MORSE, Clerk.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Harford Baptist Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the third Sunday in September, 1891, and continuing two days. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take the train at North Avenue station at 4 o'clock p. m. on Friday before for Long Green or Forest Hill. Those coming from the north will take the train at Delta at 3:35 p. m. on the same day and for the same stations, where conveyances will be found to take them to places of entertainment.

NATHAN GRAFTON, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, a two days meeting will be held in the new meeting-house of the church at Cammal, Lycoming Co., Pa., September 19th and 20th, 1891. The meeting-house is about one hundred rods from Cammal station, on the Pine Creek R. R. All come who can. Trains leave Williamsport for Cammal at 7:30 a. m. and 1:10 and 4:45 p. m. Trains leave Corning for Cammal at 7:30 and 10:30 a. m. and 12:45 p. m.

D. M. VAIL.

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OF

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 9, 1891.

NO. 36.

POETRY.

COMFORT OF FAITH.

In th' realms of thought,
By faith enwrought,
Into a glorious halo of gold,
And the radiance of light
Dispelling the night
From my spirit, long held in its fold,
I have pondered entranced in a glorious
faith,
That led me in hope through the portals
of death,
To a region of glories untold.
If heaven impart
Such grace to my heart,
And the blessedness faith hath in store,
'Tis enough that I share
Full righteousness there
With Christ on that purified shore;
And I patiently wait in this body of sin
For that joyful summons, "Ye blessed,
come in,
And possess thine afflictions no more."
Dear Jesus, to thee
My soul is committed,
And I will abide
In thy love and grace,
Through earth's
gloom,
And sweetly relieve from this bondage
of woe
While here as a pilgrim and stranger I go,
To rejoice and be sinless at home.
Then never again
Shall sorrow or pain
This sensitive nature employ;
But raised in the might
Of a God-given right
To a life which no sin can annoy;
Where th' ransomed in glory forever
shall sing
Sweet strains that make heavenly melo-
dies ring
In the rapturous cadence of joy.

A. B. BREES.

A PARADOX.

Of all the strange realities
In nature's realms, I find
The strangest is that paradox
We call the human mind.
It can't be said to self-exist,
And yet in self exists;
Nor can create a vital thought,
And yet of thought consists.
Its substance none have ever seen,
'Twill neither burn nor melt;
More subtle than the lightest air,
And yet 'tis known and felt.
And though of knowledge it may boast,
Itself it never knew;
'Tis transient as our fleeting life,
And yet as boundless, too.
We call it wonderful and grand;
But while our boasts parade,
We find at last 'tis often false,
And of a gnat afraid.
It leads men on through scenes of war,
And guides them o'er the flood,
And yet allows them oft to faint
At shadowy scenes or blood.
It boasts of patriotic pride,
And philosophic lore,
And yet allures men oft a-wreck
Upon a hopeless shore.
We call it good to be possessed;
And yet at last we find
'Tis but a shadow here that's cast
By one omniscient mind.

A. B. BREES.

CORRESPONDENCE.

THE FIRST RESURRECTION.

"BLESSED and holy is he that hath part
in the first resurrection: on such the sec-
ond death hath no power."—Rev. xx. 6.

Much has been written, and much
more will be written, on the subject
of the resurrection, yet I do not re-
member reading an article written
on the first resurrection; and as that
subject is on my mind with force of
thought I venture to write the
thoughts presented to my mind on
the subject, and my own experience,
with the experience of my brethren.

The word "blessed" here is in the
present tense, and not in the future.
My own experience, strengthened by
the testimony of inspired apostles,
makes dear unto me the hope that
believers in Jesus are numbered in
the character as "blessed." In giving
my views I do not set them up
as the views of my brethren,
for I am well aware that brethren
differ widely upon the subject of
the resurrection; and their views are

as wide apart at the present day as
they were when Christ was upon the
earth, and talked with Martha and
Mary on the same subject. The
apostle Paul said that when it
pleased God to reveal his Son in him
he conferred not with flesh and
blood. I understand that this con-
ference with flesh and blood causes
the difference between brethren at
the present day. Natural wisdom or
understanding can never attain to
the wisdom of God, nor understand
the resurrection power of the Son of
God. Man naturally by his wisdom
knows not God; neither can he know
him, for he is spiritually discerned.
Unless God reveals his Son in him
all his highest attainments will be
only natural and speculative at best,
and his views of spiritual things will
be speculative views. But if it
please God to bless him with revealed
light, by the revelation of his Son in
him, thereby making known unto
him the power of his resurrection to
raise a dead sinner from under the
law of condemnation and death, then
the man confers not with flesh and
blood, nor looks to the wisdom of
men nor the views of men; for the
case becomes now a personal matter
with him, and he goes into his own
experience, as God is revealed to him
through the Spirit of wisdom. In
that state of mind he compares nat-
ural things with natural things, and
spiritual things with spiritual things.
In that revelation he sees the weak-
ness of the natural, and the great-
ness and power of the spiritual.

Then, and only then, will he lay aside
the natural, or flesh and blood, and
the teachings of the carnal mind;
and in the light of revelation, in
which he sees himself in his true
condition, a sinner under the con-
demnation of the law, and a subject
of death, he desires in his own soul
that help which God can only give,
and that is to raise him from the
dead, and to be made a partaker of
the first resurrection. Here we find
the man just as he is in nature; and
unless he is made a partaker of the
resurrection power of God he dies
under the condemnation of the law.
Jesus said, "Except a man be born
again he cannot see the kingdom of
God." No natural man, therefore,
unless he is born again, can see that
kingdom; and here comes in the
blessing that the apostle speaks of
in our text, and on this second birth
hangs all the hope of the sinner. It
is generally called a new birth, but
if so, it would change, according to
nature, the force of our text, and
leave out the man from the part in
the first resurrection; because, being
new, the old man, or the sinner,
would be entirely lost sight of, and
the work of redemption would be
only in name, and not in substance.
I prefer the words of Jesus, the man
born again, and not a new man born
again. If the man is born again, or
raised up from the dead, then the
work of redemption is complete, and
divine justice has been fully satis-
fied, the man having paid in his
death all the debt he owed under the
condemnation of the law, which is,
"The soul that sinneth it shall die."
The figure of this death and resur-
rection I wish to show, literally and
experimentally, as I proceed with
the subject. What I wish here to
show is that the same man who by
the revelation he has received of his
true condition as a subject of death,
by natural generation, is the same
man that is raised from the dead, or
born again, by the quickening power
of the Son of God. There is no
change in the man, as a man. He
has the same fleshly appetite and
carnal desires that he ever had; yet
he has in his experience passed
through death, and been raised again
unto newness of life by the working
of the mighty power of God in him.
For illustration we will take up the
man just as his Creator made him,
composed of flesh and blood, soul
and spirit. What do you see in him?
You see a creature that is a flexible
being, subject to the control of what-
ever spirit may be upon him. If he

be under the control of the spirit of
the flesh he follows the control of
that spirit. If, on the other hand,
he is under the control of a stronger
spirit, that spirit leads him. This is
my experience, and I suppose it is
the experience of all who have a
christian experience. His Creator
made him just the creature that he
is, subject to the control of whatever
spirit is upon him. For instance,
take Peter, a man who was valiant
for his Lord, and who said that he
would go unto prison and death for
him. What was Peter's experience?
When the spirit of the flesh or of
Satan was upon him he denied his
Lord and Master, saying he knew
not the man; and when that spirit
was taken away, and he became
under another spirit, the spirit of
wisdom, he repented what he had
done, and was found seeking Jesus.
Peter had no power to control those
spirits, and was subject to their
power, just as the Lord told him he
should be; but he also told him that
he had prayed for him, which was
Peter's salvation.

Having now, according to my un-
derstanding, described the man, we
will come to the subject of so much
controversy amongst the children of
men, the resurrection. As I have
before stated, there are many views
entertained, I might say by all men;
yet it seems to me that the reason
why there are so many views is the
same reason that Jesus assigned to
Martha at the death of Lazarus,
which is unbelief. He told Martha
and Mary, and those present on that
occasion, that he was the resurrec-
tion and the life. Do men believe
that Jesus is the resurrection to-day?
Are they not looking into the future
for the resurrection to come? Cer-
tainly the Jews as a people are; and
there are many Gentiles who believe
as do the Jews, even amongst the
Old Baptists this day. If we believe
all that men say, and have set up as
a standard of faith, we would be
found denying what Jesus has de-
clared, that the man must be born
again. We have no record given
that God, in the formation of man
of the dust of the ground, ever
formed but one man, and that man
was Adam. Out of that man came
the woman, and all the progeny of
man. Jesus himself, the Son of God,
was born of a woman. In this figure
we have the man born of God, or
from above; and as a man he is the
spiritual man, or Son of God, or pro-
duction of the Holy Ghost. Then,
as it is written, "As by one man's

disobedience many were made sinners, so by the obedience of one shall many be made righteous."

We now come to the experience of the saints and the resurrection of the dead; and I think I am justified in saying that any testimony in regard to this matter which is not backed by the experience of the saints is speculative, and not testimony before the court of heaven. "We speak that we do know, and testify that we have seen," whether it be little or great. It pleased Jesus to show us a figure of the resurrection when he raised Lazarus from the dead, for he called it the glory of God. To my mind, in that family we see the gospel church as set up on earth in a living picture. Let us take the characters as the Holy Ghost has presented them. Martha, with her much serving, is a figure of the church under the law and the prophets. Mary, with her devotion and belief in the Lord, is a figure of the gospel, and that rest which her Lord can only give. Lazarus is a figure of a subject of grace under the condemnation of the law and death, lying helpless in the grave. But we are told that Jesus loved this family; and when he heard of the death of Lazarus he said unto his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." His disciples not understanding his meaning, he said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." It seems that all this took place according to the purpose of God, for the sake of the disciples of Jesus, to the intent they may believe. When they came to the place where Martha met them her salutation was, "Lord, if thou hadst been here, my brother had not died." This showed that Martha already had faith in Jesus, for she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" We will now come to the grave of Lazarus; for in this work or miracle of the Lord Jesus was shown openly to living witnesses the first resurrection, and his power to raise the dead, in which is fulfilled his saying, "Except a man be born again he cannot see the kingdom of God." Here was a birth from the dead; and the same man that went down to the grave was raised up out of the grave. It is written that Jesus loved Lazarus; and it was this love that brought him to his grave on this occasion. Lazarus, like all of Adam's race in nature, was a subject of death. The commandment

was, "In the day that thou eatest thereof thou shalt surely die." Death had come upon this man, and it now held him a captive in the grave. Divine justice had been satisfied, the penalty of transgression had been meted out in full, Lazarus had given up the ghost, and the grave holds the body of Lazarus. Jesus comes to the grave and weeps. One of his loved ones is now helpless in the arms of death, and lain in the grave. He prays to his Father, and his Father hears. We must remember that Jesus himself was yet under law, and must also pass through death. We hear the voice of the Son of God saying, "Lazarus, come forth." Death gives up its dead, the Son of God has spoken, and Lazarus comes forth, bound hand and foot in grave-clothes. Jesus says, "Loose him, and let him go." Now we have the same man that went down into the grave raised up out of the grave; not a spirit raised up, but a man, born again, from the dead; and we see him sitting at the table, eating with Jesus and his disciples, being now a partaker in the first resurrection, and receiving of Jesus that part on which the second death hath no power. I will here ask, To whom did Lazarus belong when Jesus raised him from the dead? Did he belong to Jesus? or did the law of death still have a claim upon him? Was not the law of death satisfied when he yielded up the ghost to death? Certainly divine justice could not claim double payment. Lazarus was no longer under the law of condemnation; for the apostle 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."

We will now come to the experience of the saints in Christ Jesus. I will say that they who have not an experimental knowledge of these things in their own souls (if we judge from our past knowledge of these things, before we were, as we hope, brought to the knowledge of the truth) know nothing about this "part in the first resurrection." It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." These things are only known by revelation, and unto whom it pleases God to reveal himself. Natural wisdom cannot understand them, for they are spiritually discerned. We may quote the faith and belief of men who lived years ago, and set their views up as a standard of faith, and make their views the god of our worship, and worship men instead of God; yet if we have not an experimental knowledge of these things in our own souls we are not witnesses before the court of heaven, and know nothing about the resurrection power of Jesus in saving a soul dead in trespasses and sins. If, on the other

hand, it has pleased God to give us the revelation of his Spirit, whereby our true condition as sinners is made known unto us, and we are made to see ourselves just as we are, justly condemned, as standing before his holy law, subjects of death, without hope and without God in the world, yea, as dead as Lazarus was when he laid in the grave, then we are willing to say that nothing but a miracle can save us, and that miracle must be performed by the power of God. This is the testimony of the saints in Christ Jesus, who have been experimentally raised from the dead; and such characters the apostle, in addressing his letter to the churches, calls blessed, for they have part in the first resurrection, on whom the second death hath no power.

Dear brethren Beebe, I send you these thoughts which I have written on the "part in the first resurrection." If in your better judgment you should see in what I have written anything that would be to the comfort of any poor sinner like myself, who hopes he has part in the first resurrection, then I wish you to publish what I have written. I will ask you to correct the errors in language that I have made; for I am imperfect, and my imperfection draws me to the help of my brethren. What I have written is, I hope, in part my own experience; that is, if I have any, and can claim a part in the first resurrection. As to the second resurrection I, being yet in the flesh, know nothing about it, not having passed through that. I am persuaded that a man cannot testify to that which he has not seen nor heard. This same beloved apostle of Jesus says, "It doth not yet appear what we shall be," and I do not care to go into speculation on that subject.

With love to you and the brethren, I remain your unworthy brother, if one at all, hoping that I have with you a part in the first resurrection.

Affectionately yours,

JOSEPH BROTHERS.

ALEXANDRIA, Va., Aug. 28, 1891.

GARDEN CITY, Minn., Aug. 1, 1891.

BRETHREN BEEBE:—Reading No. 25 of the present volume of the SIGNS, on the first page I find an interesting article on "The Human Will and Its Accomplishments;" and this, with an article in the same number from brother Gray, of Chickalah, Arkansas, has led me into a study of the subject, resulting in conclusions which have seemed to me heretofore to agree with the teaching of the inspired record, and our own physiological and psychological researches; the results of which, with your leave, I will offer to your readers. The doctrine of predestination, and the freedom of the human will, or free agency, are closely connected with this subject, involving the question of the universal government of God, which I have long been convinced extends to all things and all events.

"What is man, that thou art mindful of him?"—Psalm viii. 4. Man, created of the dust of the earth, and destined to return thereto, was made in the image of God, male and female; yet of the earth, earthy, and made upright, and pronounced good. He seems from the first to have been endowed with the same intellectual faculties of which he is possessed to-day, receiving impressions through the senses, applying his reason and judgment (which God had given) to impressions received from this created world, his surroundings and conditions, internal and external; and this very process of mind, applied to anything and everything with which he comes in contact, begets choice, and generates will to do or not to do, according to the kind of creature mentally which God has made him to be. The man has tendencies created, hereditary or acquired, to thoughts and deeds of good or ill, and acts as he chooses or wills to act, within the sphere of his ability. This is the only kind of freedom of which I can conceive as possible to man, and if this were all that our Arminian friends claim I should not object to its use; for, believing as I do, that the will of God is the only link between cause and effect, the sole power that can give efficiency to any cause, we see in the fact that God has made the choice of the mind the cause of all actions, and interposed no obstacle nor hindrance between the two. Not only is this evidence that he (man) acts as he wills or chooses to act, but that here, as elsewhere, God's will is done in the armies of heaven and among the inhabitants of the earth.

Every sane man or woman is governed by reason or judgment, and acts according to this innate determination; and if he or she does not do this the laws of our country absolve them from responsibility. It seems to me that any one may see that the will or choice of the mind may be regulated by laws firm as the everlasting hills, and determined by circumstances over which he has no control, or fixed by the decree of God himself; and yet there shall be freedom of action in carrying this will or choice into effect. The difficulty here is the affirmation of the Arminian that there is no restraint in the matter of choosing or willing to act in one direction in preference to another; the affirmation being that in every case of a choice being made we had full power to choose differently, and were at liberty to do so. That there was no arbitrary restraint imposed upon us outside of the laws of our being, and the influence of the circumstances in which we were placed, may be true; and yet this does not conflict at all with the idea of the perfect and efficient government of God over our choice. Hence the "liberty of indifference," or the common free agency doctrine, is a mistake. Offer a poor man, with a hungry family around him, his choice between a golden eagle and a copper

cent, and if he is capable of choosing he cannot choose the lesser rather than the greater coin; but let him discover that the eagle is counterfeit and worthless, his choice is at once again made. There cannot be any such thing as a causeless choice or will of the human mind. The terms "will" and "choice" are used synonymously; because I do not believe the will to be a single faculty of the mind, but the result of the combined action of all the faculties. It is the mind itself that wills or chooses, and not one faculty of the mind alone. If two articles are exactly alike you can make no choice between them, but may take one at random. It is impossible to choose. Admitting the validity of the law of cause and effect in the world of mind and motive, they will still claim that the will is itself a cause. We admit it; but a cause of what? Action. It is not a cause of choice or will, for then it must be the cause of its own existence; whereas we have shown it to be an act of the mind, an effect of an antecedent cause. Hereditary proclivities or diseases, the place of birth, education, social influences, habits, customs, religious opinions taught from every source, all these conspire to render us what we are; and they are not to us matters of choice, nor under our control. Yet these are the arbiters of our earthly destiny, and mold each choice or volition of our minds with the certainty of fate. The laws which pervade the whole material universe, natural laws, as well as mental, moral and spiritual laws, were placed there by the omnipotent power, by whom and for whom all things were and are created; the laws of growth, development and decay, no doubt, holding from the first, as now, in the material world, modified, of course, by lack of hereditary influences.

It was necessary for Adam to eat of the fruit of the trees of the garden to renew his material body before the transgression; for the violation of natural law, or the laws of health, the penalty was no doubt always natural death. But in the purpose of the eternal God, before the foundations of earth were placed, there was an offering prepared for sin. Jesus was as a lamb slain; and in his book of life were recorded the names of his chosen. There was grace given them there and then; and they were chosen for a specified purpose, "that they should be holy and without blame before him in love." Man is made a little lower than the angels, and given a commandment, a law, in addition to those natural laws to which he has been subjected. "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." According to the prearrangement of infinite wisdom, the woman being deceived was in the transgression. Adam, as "the figure of him that

was to come," partook at the hand of his wife, who was taken out of man; and now they, who were "alive without the law," are dead in trespasses and sins, and are conscious of good, and also of evil; and hearing the voice of the Lord God walking in the garden, they hide themselves. "Who told thee that thou wast naked?" The poor fig-leaf aprons could but poorly conceal them from the all-seeing eye. But the Lord, in his pity and mercy, makes coats of skins unto them; and her desire is unto her husband, who shall rule over her. These beautiful figures or types are a part of the "all Scripture given by inspiration of God;" and though written aforetime, it was given for our learning, that we through comfort and consolation of the Scriptures might have hope. "The children are partakers of flesh and blood." The life of the bride is forfeited, legally, and justice must smite. "The soul that sinneth it shall die" was law before Moses' law was given. Death reigned from Adam to Moses, even over those who had not sinned after the similitude of Adam's transgression.

I have learned of but one way of saving sinners, even by grace, through faith; and only one way of manifesting these in the world. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Righteous Abel by faith offered the firstling of the flock. He was the second son of Adam, the son of God.—Luke iii. 38. "The seed of the woman shall bruise the serpent's head." The time rolls on apace when in the providence of God out of Bethlehem Ephratah "shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2. He came down from heaven, not to do his own will, but the will of him that sent him. He is "made under the law, to redeem them that were under the law." Where sin abounded, grace does much more abound; and thus it is written, "And thus it behooved Christ to suffer, and to rise again the third day." "The chastisement of our peace was upon him." The glorious vital relationship enables eternal justice to accept him who is her life, the way, the truth, the high priest and the offering. He through the eternal Spirit offered himself as a lamb without spot, forever putting away sin by the one offering, forever perfecting those who are sanctified, and freely justified his fair one from all things from which she could not be justified by the law of Moses. He rose triumphantly for her justification, or vindication, and now liveth, yes, liveth forevermore, to make intercession for her according to the will of God; and he says, "Because I live, ye shall live also." Yet "the earnest expectation of the creature waiteth for the manifestation of the sons of God." Our Arminian friends cannot wait, and so give the handmaid; and we see the imitating Ish-

maels as a result. "The children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." They are born, not of the will of man, nor of the will of the flesh, but of God, of incorruptible seed, and cannot sin, but are kept by the power of God unto salvation, ready to be revealed in the last time. "Son, give me thy heart," saith the Master; and I have never read of a refusal. Some talk of their being taken by the hair, but our Lord takes them by the heart; and whether it is the learned Matthew or Paul, or the illiterate fisherman of Galilee, they arise and follow him. His people shall be a willing people in the day of his power. The same Saul who started to Damascus to bind and persecute, goes led in blindness, and praying, willingly to Ananias. He receives his sight, is fed, and bears the name of this Jesus, whom he had persecuted, unto the Gentiles. These things are the Lord's doings, and marvelous in our eyes.

I see that I have already written at great length, and feel almost ashamed to send it, and shall not feel disappointed if you never print it. I am a bungler at best, and can only assure you that I desire the welfare of our Master's flock above all things.

GARRETT MURPHY.

CHICKALAH, Yell Co., Ark.

GIBLERT BEEBE'S SONS:—I have read brother F. A. Chick's letter in the SIGNS OF THE TIMES of July 22d, 1891, his comment on the law, setting side by side the unrighteousness of man and the righteousness of God, the one over against the other. It seemed to animate me, and to revive my hope, if indeed I have a well-grounded hope. It carried me back to the time when the commandment came, sin revived, and I died. "Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good [the law and commandment] made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." Have I not heard the thundering from Sinai, most terrible to my guilty soul, when I expected the earth would open, and I would go down, an exceeding sinful sinner, condemned by the law, which I considered just and good? What despair, what blackness, and tempest, and voice of words, terrible to hear at that time, "The soul that sinneth it shall die." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster," or the law. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," or the law. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."—Gal. iii. 24, 25; iv. 4, 5; v. 1, 3. Now we see that the office-work of the law is to condemn. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13. The law cursed Christ in our stead, by being hung on a tree. We were made free by him. He met the law's demands, and his righteousness becomes ours. "This is the name whereby he shall be called, The Lord our Righteousness." "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. The law in each case is in the singular; not laws. Some brethren cannot view the law of sin and death to be the Sinai law. "For the law was given by Moses; but grace and truth came by Jesus Christ."—John i. 17. Paul says (2 Cor. iii.), "But with the Spirit of the living God [of life]; not in tables of stone [sin and death], but in fleshly tables of the heart." "Not of the letter, but of the Spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away." The language used here conveys to my mind that this is the law of sin and death. Brother Chick did not extend his remarks on the law thus far; but I heartily indorse his article. I believe he views the law he wrote on, in the first part of his letter, to be the one given by Moses.

While on the subject of the law, I want to notice Gal. iii. 19. "Wherefore then serveth the law? It was added because of transgressions." Some brethren conclude from this that the law given to Adam, and transgressed by him, is what the law of Moses was added to, and they became one by being added. "Because of" means for. It seems to me this way. Added for transgressions (in the plural); but Adam's transgression (in the singular), not transgressions. Now see Rom. v. 14. "Nevertheless death reigned from Adam to Moses," &c. It does not seem to refer to Adam's transgression; but "the law entered that the offense might abound."—See Rom. v. 20. "For by the law is the knowledge of sin."—Rom. iii. 20. Added, in order to be violated, is the idea I have. The already broken law given to Adam, and the one not broken at the time it came by Moses, to make them one would make them both broken, or both unbroken, by their becoming

one. The apostle had the promise to Abraham under consideration when he spoke of the law being added because of transgressions; so I conclude the law was added to the promise, and not to the law Adam transgressed twenty-three hundred years prior. The law of Moses found sin in the world when it came. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law [of Moses] sin was in the world; but sin is not imputed when there is no law." This is a specified time (from Adam to Moses) that sin was in the world. Again, Paul tells the Galatians that if they are circumcised they are debtors to keep the whole law; and if they are one by the adding, the part Adam violated was to be kept also, all as a whole law. But we cannot hope to be delivered from the penalty (death) that reigned. "Dust thou art, and unto dust shalt thou return," has not been revoked. Death by sin, and the sin not imputed that came. "For as by one man's disobedience many were made sinners." It was in the world, but not imputed. "Moreover the law entered that the offense might abound." The sin that was in the world made the breaking of the law of Moses a certainty. "That every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 19. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Verse 20. In the second, third and fourth chapters is shown how the Gentiles are blessed with Abraham. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. iv. 16. I understand that the circumcision and the uncircumcision are taught by the schoolmaster (the law) the exceeding sinfulness of sin. Paul says, "But sin, taking occasion by the commandment, wrought [labor performed by the commandment] in me all manner of concupiscence [or lust]. For without the law sin was dead." There is a lust which James calls our own. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Not that sin wrought it, but the commandment wrought it. In Rom. vi. 17 he says, "God be thanked that ye were the servants of sin." "For sin, taking occasion by [through means of] the commandment, deceived me, and by it slew me."—Rom. vii. 11. In it we hoped to be justified; but in that we were deceived. "It slew me." "The letter killeth; but the Spirit giveth life." Now we find the whole world guilty before God, condemned by a righteous and holy law. We are totally depraved in all our parts. Even our mind and conscience are defiled. To

us nothing is pure, while in unbelief. "The thought of foolishness is sin." We are continually evil, exceeding sinful. To look on a woman to lust after her is committing adultery in the heart, which is contrary to the law, which saith, "Thou shalt not commit adultery." "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law."—1 John iii. 4. The sin we think; the lust we do in our hearts. Though not actually indulged in, it is sin; for sin is the transgression of the law. Now to put the righteousness of God over against the unrighteousness of man, is to say, "But where sin abounded, grace did much more abound."

There is an objection in my mind to the law of sin and death being the one that came by Moses, from the fact that the Gentiles were not under it. Then it is no schoolmaster to us to bring us unto Christ. And when we apply to us, "The commandment came, sin revived, and I died" (to us as Gentiles), we make a wrong application of the Scriptures. I admit that it was given to Israel only; but when applied to us in our experience, we become guilty before God, both Jew and Gentile; for there is no difference. See Rom. ii. 11. "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament [or law], they which are called might receive the promise of eternal inheritance."—Heb. ix. 15. None will deny the Gentiles being called. The reader will please notice the expression, "The transgressions that were under the first testament," in the last quoted Scripture. Please read the connections of Heb. ix. Now I ask if the new covenant, which Paul speaks of in the eighth chapter, applies to the Gentiles. If so, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit [of life] and not in the letter; whose praise is not of men, but of God." "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

In our country there is some controversy on this subject. I do not propose to agitate, but I offer these views, I hope, in the spirit of meekness. I hope to be restrained by the grace of God from saying anything hurtful. If I have a theme, it is grace unmerited by me.

"O to grace how great a debtor
Daily I'm constrained to be."

Every grace is a gift bestowed on us. "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)," &c, "O the depth of the riches both of the wisdom and knowledge of God! how unsearch-

able are his judgments, and his ways past finding out."

Brethren, I must desist. I have in this letter endeavored to write according to "Thus saith the Lord," and, I hope, for no other purpose than to glorify his name and bear testimony to the truth; also, if published, to comfort God's believing children. I submit it to the editors of the SIGNS OF THE TIMES, in the hope of their approval; and if not, I make request for an article on the subject of the law, to appear in the SIGNS for my benefit, and for that of others. May God bless all his people.

W. M. MCCAIN.

FAIRBANKS, Ind., April. 27, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I have had a desire for a long time to write for your paper and try to tell some of the dealings of God with my soul. When I was quite young it was revealed to me that I was a great sinner in the sight of God. I was taught that there must be a change from the love of sin to the love of holiness, or sinners would be forever banished from God's presence. I very well knew, from what I had read, and from what I had felt, that I would be lost unless I experienced a change; but how to accomplish that change I knew not. I lost two brothers by death, about three years apart. One was nine years old, the other sixteen. I believe there had been a great change in the older one before he was taken sick. The younger one, I was told, had not arrived at the years of accountability. When I looked on them for the last time, I thought, Shall I ever see them again, or shall we be separated forever? This was heart-rending. The thought of death and the judgment so pressed me down, I felt I was a victim to both, and was without a gleam of hope in the world. In the year 1841 I was married, and moved to Sullivan County, Ind., where I now live. I then thought, If this trouble is all a whim of the brain, by moving and forming new acquaintance I can throw it all away. I tried to keep it all to myself for a long time, and did not so much as tell my companion of it. I would read the Bible, to try to gain some instruction there. I could find precious promises for the believer; but as for me, I had nothing but historical faith. I believed God would save his people, but I had no assurance that he would save me. I had been raised by Old School Baptist, but in this neighborhood the people were mostly Missionaries. I went to several of their revival meetings, year after year, but that load of guilt and condemnation still followed me. In the year 1851, after having attended meetings for several days and nights, I had become so broken down that I could not hide my feelings any longer. After preaching, they called for mourners. I had always thought it would be disgraceful for me to go to the

mourner's bench; but I felt willing now to try the prayers of the church for the first time. Brother Daniel Stark prayed earnestly, and I tried to pray for myself; but I felt no relief. The way was still dark. The preachers went home with us that night, and the next morning one of them wanted to know if I did not have a hope. I told him I had not. They went to their meeting, and left me, and I went to washing. If I ever had a view of the plan of salvation, it was on that day. The Lord took away my load of guilt and condemnation, and gave me faith to believe that I was saved already; that Jesus had paid all the debt I owed, when he was nailed to the cross. My soul was set free, my tongue was loosed, so that I could sing salvation by grace, through faith in the blood of the crucified and risen Redeemer. Then I felt like I wanted to follow the command of my Lord and Master in the ordinance of baptism; so I joined the Missionary Church, and was baptized. My soul was very happy in the Lord. Old things had passed away, all things around me seemed lovely. I thought there was nothing to hinder me from rejoicing the remainder of my days. I did not yet know anything about the temptations of the wicked one, nor the fiery trials the people of God have to pass through. In reading the Scriptures I find that the Savior told his disciples they would have to suffer many things for his sake; but he says he will be with them alway, even unto the end of the world.

Dear christian friends, you are all strangers in the flesh to me, but I have been reading your letters, your experience, and the doctrine you believe. It touches a tender cord in my affections, for it is the very doctrine I believe—predestination and election, salvation by grace, through faith in the blessed Son of God. Not of works, lest my man should boast. I believe that good works are a proof that we are heirs of God, and joint heirs with Christ. The Scriptures tell us that a bad tree cannot bring forth good fruit. I have passed through many hard trials. I have buried four out of six children, and six years ago last September my companion was called away by death. He seemed perfectly willing to go, and bade us all farewell. O the holy Comforter, which the Savior told his disciples he would send. I felt that he was with me in that trying hour. He comforts the mourners, binds up the broken-hearted, and watches over them wherever they go. Sometimes we feel like we are left alone, the way looks dark and gloomy, and we feel almost ready to say that the Lord has forgotten us. But, my dear christian friends, the Comforter is the one that the Savior said he would send. He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come." "If I go and

prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Well, as I have told you, I joined the Missionary Baptists in the year 1851. I was satisfied for several years there. Their Articles of Faith read nearly like those of the Primitive Baptists. I could plainly see, year after year, that they had departed from the old landmarks, step by step. About once a year they would send an agent to all the churches in the association, to beg money to send to China, to teach the heathen religion. Then in the fall of the year, at the association, there would be about a dozen men from Terra Haute, all begging money for missionary operations; and if they did not get a pretty good sum they would abuse the people. O how dreadful this looks to me, to see ministers worshiping dollars and cents, instead of their Creator. I felt that I was in Babylon; and I had read in the Bible where the Lord said, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If ever I prayed, it was that the great Head and Mediator would lead me in the right way. I felt that I wanted a home with the Primitive Baptists. I tried to pray over this matter about two months. I visited two churches. I went to Harford first, and then to Good Hope; and on November 19th, 1837, I went back to Harford, and by that time I was satisfied to make my home there, if they would receive me. After preaching was over, the minister, Elder Harvey Oliphant, opened the door for the reception of members, when brother James Pound and myself went forward and told the church what we thought the Lord had done for our souls. We were received, and baptized on the next day. I am satisfied with my home. Brother Oliphant is our regular minister. We have also visiting ministers, who come and stay a day or two at a time. When they preach what we call sound doctrine, we are glad to see them; but if they do not, we prefer they would not come.

Now, dear brethren, if you see fit to publish this, correct all mistakes; and if not lay it aside. As I live about eighteen miles from our little church, and am living alone, sometimes when the roads are bad I cannot get there. I want you to send me your family paper for one year. I have never been a subscriber until now. I have some old numbers that are borrowed, and I find they bring glad tidings from the dear kindred that are scattered all over this broad land. You will find two dollars in this letter. Brethren Beebe, if we never meet each other in the flesh, I hail you as happy in the Lord. May the Lord bless you in your deliberations.

Dear kindred in Christ, if we never meet while here in the flesh,

the time will soon come when we shall be called to meet Christ and the church, the Lamb's wife, where we can sing praises to God and the Lamb forevermore.

ELIZA A. TRUBLOOD.

MT. STERLING, Ky., July 16, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—My mind seems led this beautiful Sunday morning to write a few lines to our dear family paper. The old SIGNS comes regularly to us once a week. What a great comfort it is to read the communications from the dear brethren in the north, south, east and west, all telling the same old story. We ought to love each other; and if we do not see alike on all points of doctrine, if we are brought to see ourselves as poor, lost, hell-deserving sinners, that all our works are as filthy rags, that Jesus is our only hope of salvation, that he is able and will save to the uttermost, that he has all power in heaven and earth, that he speaks and it is done, is not this enough? Let us not be too ready to find fault with each other. Let us remove the beam from our own eye before we see the mote in our brother's eye. There has been a great deal written on the subject of predestination of all things. I was greatly troubled over it for a long time. I know it is very deep and mysterious, but I hope I was brought to see God's absolute power in heaven and on the earth. I once thought this doctrine would make God the author of sin; but I hope I was brought to see that, let God do as he will, it is all right. Let me be still, and know that he is God. I looked around over the earth and saw the manifestations of his power everywhere. I saw a mother taken from the dear babe of her bosom; and in another place I saw a father, the only support and dependence of a wife and little children, snatched from them in a moment. He sends storms and cyclones on the earth and sea, and hundreds of lives are lost. Is it a sin for God to do these things? Why do we yet find fault with God? Who hath resisted his will? "Nay but, O man, who art thou that resistest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" O what a glorious doctrine, that God has all power, and will do his will in heaven and earth. Even the seas obey his command. He holds them in the hollow of his hand, and says to the waves thereof, "Thus far shalt thou go, and no farther." Not a sparrow falls to the ground without him, and even the hairs of our heads are numbered. My dear sisters (and I feel to be the least of all), let us ascribe to our God all power; and when the troubles and trials of this life fall on us, and we feel ready to sink under the burden, let us trust in him, and pray him to reconcile us to his will. For whom the Lord loveth he chasteneth, and

scourgeth every one that he receiveth. In our trouble where else can we go but to him? But O how hard it is to be reconciled to the disappointments in this life. How apt we are to murmur. How often things turn out different from what we had planned them. But God is at the helm, and he knows best. When I look back over my life since I professed a hope in Jesus, O how different I have been led from the way I intended to go. I had hoped to live more to the honor and glory of God. But I so often do the things I would not, and sin is mixed with all I do. Here we are weary and toil-worn; but beyond is the land of rest. To those who are weary the word rest is full of heaven. We are so tempted within, and so molested by foes without, that we have little or no peace here. Sin is a constant grief to us. But all these trials are for our good, to bring us down, and to show us that Jesus is our only hope in this life, and in that which is to come. Jesus is treading the billows, and we hear a voice saying, "Be not afraid; it is I." We know that God is always wise; that there can be no accidents, no mistakes, with him; that nothing can occur which ought not to arise; and so, believing that God rules all, that he governs wisely, we are enabled to meet each trial as it comes. This life is a rough road, beset with sharp thorns; but Jesus has promised to be with thee, that the rivers shall not overflow thee. Then let us be patient. A few more rolling suns at most will land thee on heaven's coast, and then the trials and troubles will be over. What matters it though weeping may endure for a night, when joy cometh in the morning? Wait awhile. Your troubles will soon be over, and your weary head will rest, and you will be where there will be neither sorrow nor crying, neither shall there be any more pain. My greatest fear is that I am not one of that happy number. But Jesus will do all things well. When I read the rich communications in the SIGNS, I am sometimes made to rejoice that I am not alone; but at other times I feel there is none like me.

The Licking Association is to meet in our little town on Friday before the second Saturday in September. How glad we would be for as many of the brethren as can, especially the ministering brethren, to meet with us.

I have written more than I intended when I sat down. This is my second attempt to write for publication. When I look over it, and see its many imperfections, if you throw it into the waste-basket it will be all right.

With love to all the household of faith, your sister in hope of a better world,

A. P. RATLIFF.

MOXIE, Tenn., June 3, 1891.

DEAR BRETHREN:—I have often thought I would like to write and tell you something of the great comfort I have derived from reading the SIGNS OF THE TIMES. It is indeed like a two-edged sword, it seems to me, it is so strong and full in regard to predestination. Twenty-eight years ago my husband and myself joined the church at Mount Carmel, Clark Co., Ky., Elder Thomas P. Dudley being the pastor of that church. Then, and always afterward, absolute predestination was preached by the ministers who visited that church; and while nothing could dissuade me from the doctrine of salvation by grace, and by grace alone, that God was the Alpha and Omega, the beginning and the end, the almighty, omnipotent, omniscient, omnipresent God, beside whom there is none other, yet when some of the dear ministering brethren, of whom were J. F. Johnson, Theobald, Purington, Durand, and others (for we were blessed with preachers of the gospel), would preach the predestination of all things, I could see that it was Scriptural; but when I was alone, and began to meditate upon the subject, I would think, If God is holy, and righteous, and merciful, can we glorify him and feel that he had any purpose in predestinating that which brought trouble, sorrow and distress to his children? This gave me great distress, for my husband and brethren believed firmly in this doctrine. I believed in predestination, but could see it only so far. But for quite a number of years (I know not when nor how the change came) I have enjoyed and found great comfort in that precious doctrine, which declares that the God who created the universe is the God that created all things which were created, and predestinated all things which ever have or ever will come to pass, and all for a purpose; and when the time for that purpose has arrived, there has been a Joshua, a Jesus, a devil, or whoever or whatever God in his determinate counsel did predestinate before the world began, to accomplish that purpose. O what a mighty God! and how secure the saints should feel, to know that there is no other God; that he holds all things in his hand; and although they are sometimes so burdened with fear, grief and affliction that they feel to say, "My God, why hast thou forsaken me?" yet they have the promise of him who cannot lie, that as their days so shall their strength be. And experience teaches us that that strength comes through weakness. Blessed be his holy name, that strength is from God, is of God, and is God. "All things work together for good to them that love God, to them who are the called according to his purpose." I thank God that it embraces the evil as well as the good. What need the saints fear, when we are taught by the Scriptures and in our own experience that God worketh

all things according to his own counsel? Having this blessed assurance, with what fervency can we sing,

"Fear not, I am with thee, O be not dismay'd!

I, I am thy God, and will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my righteous, omnipotent hand."

Not having thought of writing so much, I am almost frightened to see what I have written. Remember me at the throne of grace, together with the many little ones who have asked the same.

In hope (sometimes feeble, sometimes renewed) of eternal life,

ECCA LEWIS.

ARLINGTON, Texas, Aug. 24, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I reached home on August 22nd, and found all well. I feel that I have abundant reason to thank God for all his benefits. I was absent from my family a few days over three months, in the mean time visiting the eastern associations, together with several churches in the Corresponding Meeting of Virginia; thence to North Carolina, in the bounds of the Kehukee Association; thence again to Virginia, to Staunton River Association, and a few churches in her bounds; then back to North Carolina, to Country Line Association, and Durham, and thence to my home. I feel that the good Lord and the brethren were good to me all the way. While I thank God with my whole heart, I feel to hold the dear household in remembrance for their brotherly kindness toward me. I lacked nothing. God bless them.

J. S. COLLINS.

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EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 9, 1891.

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THE WITNESS OF JESUS.

(Concluded from last number.)

"BUT I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not."—John v. 36-38.

As the saints are brought into the knowledge of Jesus in their individual experience, they are qualified to bear witness to the truth of his declaration that "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. This witness is not merely offered, subject to the approval of the judgment of those to whom it is revealed, as natural testimony might be submitted and afterward rejected. Being the living truth of God it is quick and powerful, and as the darkness of night is banished at the coming of the sunlight, so all the opposition of carnal enmity is at once conquered by the irresistible conviction which is in that witness which is borne by the Father himself. His voice is not heard through the natural ears, nor is he revealed to the natural sight of those who are led by the Spirit of God. He speaks in the heart of the chosen vessel of his mercy; and his voice never fails to quicken the dead sinner who is called by its omnipotence. In this wonderful way the Father bears witness of Jesus in the present experience of every one who hath heard and learned of the Father. This witness abides in those in whom it is written by the finger of God, so that not even the opposition of their own reason can convince them that they have never known Jesus as the Savior of his people from their sins. Their natural mind does indeed often conclude that all their hope in Christ is a delusion; but even in their most gloomy moments there is a trembling consciousness that they do trust alone in the salvation which is in Christ Jesus. The more completely they seem to be shut up in despair the more earnestly will their cry for deliverance go up to God in the name of Jesus. In this experience they receive that witness of Jesus which is borne by the Father himself, which hath sent him.

"Ye have neither heard his voice at any time, nor seen his shape." Not only is this declaration of our Lord

true as applied to those who opposed his doctrine when he was manifest in the flesh as the Son of David, but it is also true of all in every age who deny his ability to save to the uttermost all who come unto God by him. The subjects of his grace are not able to see the shape, or hear the voice of the Father, except as he is revealed through the faith of Jesus Christ as wrought in them by his Spirit. By no faculty of their natural mind can the saints themselves receive the things which are revealed by the Spirit. This truth is repeatedly taught them in their earnest longing for the present assurance of the knowledge of salvation, which cannot be realized by all the testimony of reason and of the remembrance of past evidences by which they were for the time satisfied. If they could at will recall those seasons of confidence in the hope of salvation, there would be no reason to claim that the ground of their hope was deeper than the emotions of their natural hearts. But since they can have no control over the evidence by which their hope is confirmed, it is certain that the basis of that confidence is not to be found in their own minds. Only by the revelation of God in Christ Jesus can they know anything of the Father. Hence, it is certain that they could have no consciousness of the awful contrast between the perfect holiness of God and their own sinfulness, but as it is shown them by the light of that revelation which is only displayed to the chosen vessels of mercy in the face of Jesus Christ. Because this revelation is manifest through faith alone, it is impossible that it should be received by the natural mind of those who are led by the Spirit of God. As well might one who is naturally blind see the perfect harmony of colors displayed in the rainbow, as reason might grasp the glorious truth which is known only by revelation through the faith which is the fruit of the Spirit. So Paul was inspired to write, "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.

It is not so difficult for the saints to comprehend that this expression of our Lord is true of those self-righteous characters who are trusting in their own works for justification before God; but in their whole sojourn in time it does not cease to be a mystery to them to find their own reason never able to receive the knowledge of God which is so clearly manifest to them through faith. From this incapacity of the natural mind to receive the revelation of spiritual truth, arises the unceasing opposition against confidence in divine grace, which distresses every one who is taught of God. But it should not be forgotten that there are none but such as are led by the Spirit of God, who ever can know anything of this

perpetual war in their own members. There is nothing to oppose the conclusions of reason in such as have not the mind of Christ. Therefore in this very conflict there is conclusive and assuring evidence to confirm the hope of the troubled saint. Although they know that to their reason there is not, nor ever was, any indication of the grace of God in their experience, yet they cannot deny that there is an abiding witness in themselves in the fact that they have been blessed with the glorious revelation that all righteousness is perfected in Christ Jesus. They have this witness even when every evidence in the things which are seen is against their confidence. They may tremblingly confess that they can find no ground of hope in the salvation of God, and in deep mourning they may go so far as to deny that they trust in the grace of God for salvation from their sins; but even in that thick darkness there is a secret longing for the salvation of God which is in Christ Jesus. This is that hope which is "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 an high priest forever after the order of Melchisedec."—Heb. vi. 19, 20. Thus the experience of every one who is taught of God attests the truth of this declaration of our Lord that the voice of the Father cannot be heard with the natural ear, nor his shape seen with the natural eye of man. Only by the revelation of the Spirit through faith can finite intelligence receive the knowledge of God; and that knowledge is life eternal in every one to whom it is revealed.

"And ye have not his word abiding in you; for whom he hath sent, him ye believe not." It is one manifestation of the perverseness of the natural mind that even this plain language of Jesus is always misunderstood by the wise and prudent religionists of this world. They only receive from this declaration the idea that our Lord designed to offer inducements to those unbelievers to persuade them to recognize him as their Savior. Not knowing Jesus as the omnipotent Ruler of the universe, they represent him as merely trying to save sinners; and in most of his efforts they teach that he is unsuccessful, being defeated by the opposition of the will of the sinner. According to their theory, Jesus is very anxious that this life-giving word should be in all sinners; but unless the sinner will consent to receive the word of the Father, Jesus is unable to save him. This doctrine is so flattering to the pride of the carnal mind that it is accepted as truth by all who trust in their own wisdom and righteousness. But there is no such meaning to be found in this assertion of Jesus; nor can it be found in the inspired record which God has given.

Those to whom this declaration

was addressed had been willing for a season to rejoice in the burning and shining light of John the Baptist, who bore witness of Jesus. But they knew nothing of his light beyond the letter of his preaching. While they regarded John as a prophet, it was only as they supposed he was tributary to their national eminence that they had any regard for his ministry. They brought forth no "fruits meet for repentance," but still trusted in their relationship to Abraham for the favor of God. When they came to the baptism of John, it was only upon the ground of their descent from Abraham that they supposed the ordinance belonged to them. The repentance, whose fruits John demanded of them, was evidence that they were turned away from confidence in the law of Moses. There could be no propriety in their being baptized in the hope of the coming kingdom of heaven so long as they were trusting in the law of Moses for acceptance in the judgment of God. They presented no fruits of such repentance in coming for baptism in the name of their natural father. That action was proof that they had not the word of the Father abiding in them. Therefore it would have been a mere mockery of the baptism which John was sent to administer if he had granted their desire in baptizing them. It is very important to the saints in the present time that this demand of John be applied in every case to those who seek to receive the administration of this sacred ordinance of the gospel of Christ. None are proper subjects for baptism without such fruit as bears witness that they are turned away from dependence upon their own works for justification. These "fruits meet for repentance" are not such works as enable them to claim righteousness in their own works; but the manifestation of that light shining in their hearts by which they are made to see all the vileness of sin which is therein. Every one who is thus enlightened must turn away from confidence in the flesh of themselves, or of their earthly parents. Without such repentance there is no evidence that the word of the Father abides in any sinner. There is no possibility that the word of the Father abides in one who is still trusting in his own works for righteousness; for that word shines so clearly as to show that "All our righteousnesses are as filthy rags" in the sight of the holy God. The effect of that light is to produce that self-aborrence which caused Isaiah to cry, "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."

Those self-righteous Jews were not troubled on account of their own sinfulness; they trusted in themselves that they were righteous, and despised others. This fact attested the truth that the word of the Father

did not abide in them. As they were not conscious of their own sinfulness, they did not know that they were under condemnation and death; hence they could not believe they were dependent upon Jesus alone, whom the Father had sent, for that justification which should render them holy and without blame before God in love. The same truth is shown in the case of all who trust in their own works for righteousness. None believe him whom the Father hath sent, so long as they are seeking to find merit in themselves to commend them. There are times when the subjects of divine grace fail to present this evidence that they have the word of the Father abiding in them. Under such circumstances they do not believe him whom the Father hath sent. Nor is this an exceptional condition with them; whenever it is the pleasure of God to try the faith of his children by leading them into darkness, and hiding his face from them, they immediately sink in unbelieving doubts, and thus deny their trust in the Redeemer alone. This is experimentally failing to believe him whom the Father hath sent. In such times there is no present evidence that the word of the Father dwells in the unbelieving disciple. Certainly there is not at such a time any experimental sense of confidence in the complete salvation which is in the triumphant Redeemer. This is all the sense in which it is possible that the saints should deny their Savior, or that they can be without the word of the Father abiding in them. There is never a moment in the temporal life of any saint but that the word of the Father is abiding in him in the sense of his being kept by the power of God through faith unto salvation, ready to be revealed in the last time. But in the text, as in all the inspired admonitions and instructions, the only salvation presented as dependent upon the conduct of the saints is the deliverance from transgression of the law of their Lord. Whenever they walk in forbidden ways, they must experience the rod of severe chastisement. They may even be cast away from the fellowship of the saints in such departure from the direction of the word of the Lord. But fearful as is this bitter experience, they can never be cut off from that salvation which is complete in Jesus. Although they may indeed in their practical conduct wander far away from the direction of that perfect word of the Father, which abides in them, they can never go so far astray as to cease to be the vessels of his grace, purified and cleansed by the precious blood of Christ from all sin, and made holy in the perfect righteousness of their divine Redeemer. The principle of holiness is inseparable from that eternal life which Jesus gives to his sheep, who hear his voice. By that living principle they have the witness of his word abiding in them, and sealing them as the

subjects of electing love. When they forget this sure and unfailing ground of their confidence, and are turned to reliance upon their own strength for keeping themselves, they depart from the sure witness of Jesus which they have in themselves, and in that sense they have not his word abiding in them; therefore they are deprived of the rest and comfort which are found by the believing subjects of that grace which is in Christ Jesus. Thus they realize that "He that believeth on the Son of God hath the witness in himself."—John v. 10.

MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

MARRIAGES.

On August 26th, 1891, by Elder Wm. J. Purington, at his residence in Hopewell, N. J., Mr. Wm. J. Britton, of Flemington, and Miss Maggie E. Thatcher, of Raritan, both of New Jersey.

OBITUARY NOTICES.

DIED—At her late residence in Smyrna, Delaware, during the night of August 10th, Mrs. Sarah M. Riggs, in the 73d year of her age.

Sister Riggs has been long and extensively known as a faithful, devoted member of the Bryn Zion Church and a mother in Israel. She was baptized by Elder Peter Meredith, June 17th, 1853, and remained in the full fellowship of that church until the summons came. She was the wife of brother Wm. E. Riggs, whose hospitality was enjoyed by many brethren and friends through a long series of years. That home is now made desolate. She was in about her usual health, which was good for her age, until a few moments before her death, which was caused by a hemorrhage of the lungs. Thus suddenly and unexpectedly a breach is made in the church, in the family circle and in the community which will be long felt. Brother Riggs is left bereaved and lonely in his advanced years, and two sons and four daughters mourn their loss of a very worthy mother. We may hope that the Lord will build again the waste places of Zion, but the breaches in the family circle can nevermore be repaired.

E. RITTENHOUSE.

STATE ROAD, Del., Aug. 31, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the church in Washington, D. C., I send you for publication in the SIGNS OF THE TIMES the obituary of sister Annie Gerta Clarvoe, who departed this life at her home in Washington, D. C., July 15th, 1891, aged about 30 years.

Our sister's death was sudden, and until a few hours before entirely unexpected. It fell as a terrible blow upon her husband and all her friends. The church feels its loss most keenly, for she was to us a pleasant member and sister in Christ. Her maiden name was Curtis, and I am informed that both her parents survive her. She was an only daughter, as I have learned. She was born and raised in Fairfax Co., Va., where she lived until her marriage to Mr. Clarvoe, since which time she has resided in Washington, D.

C. She was baptized in the fellowship of the Occoquan Church, by Elder Wm. M. Smoot, several years since. After her removal to Washington she became a faithful attendant at the meetings of the church there, and her pleasant face was always welcome among us. She felt at home with us, and we could but feel at home with her. She however retained her membership with the church at Occoquan until that church ceased to walk in fellowship with us, when sister Clarvoe came saying that she loved us too well to leave us for the purpose of following any man, and that she desired to go with us still as in days past. Her desire was also the cordial wish of the church, and it was a joy to them to receive her. Our fellowship grew until she was taken to the full presence of her Savior.

I was not present when her body was laid away in the grave, and so the church desired that a sermon should be preached at their regular meeting with reference to her death. Last Sunday I spoke from the words in Philipians i. 21, and spoke briefly of the assurance found in the text that our sister is now with the Master, whom she loved and served. May God comfort all that mourn, and remember in mercy the bereaved husband and parents, is my prayer.

F. A. CHICK.

REISTERSTOWN, Md., Aug. 27, 1891.

Elder Joseph L. Staton died suddenly on August 14th, 1891, while attending the Virginia Corresponding Meeting, near Kearneysville, W. Va. He preached with his usual strength and ability in the morning, closing his discourse at five minutes past twelve o'clock. At three o'clock p. m. he passed away from all the evil of this life, into the arms of his gracious, loving Redeemer, after suffering intensely for about three-quarters of an hour with neuralgia of the stomach, the disease finally attacking the heart.

The text used in his last discourse was Job xxviii. 28: "And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." When in his remarks he spoke upon the glorious realization of his hope, he said, "There was a time in my early experience that I did wish I could be an insect, wherein there is no existence after this life; but now I am glad that I was born to die"—repeating the last words with emphasis. His last words on earth were the following: "If it is the Lord's will for me to get home—but thy will be done." "This is the end of an unprofitable life." "I am not so sensible now of my suffering." "I am going."

At the time of his death, and for more than ten years previous, he was pastor of four churches: the Welch Tract Church, New Castle Co., Del.; the London Tract Church, Chester Co., Pa.; the Salem Church, Philadelphia, Pa.; and the Fishing Creek Church, Maryland. The whole of his ministry was a humble and fearless following of his Master. To his churches he was a faithful pastor, a careful adviser, a devoted friend and brother. He was dearly loved by all the saints with whom he was acquainted; and in his community he was highly esteemed by all, having a kind word for whomsoever he met. In his preaching he firmly contended for the faith in the simplicity of the gospel of Christ, wavering in nothing through fear of man.

He was the youngest son of Elder Warner Staton, Elder George Staton being his oldest brother. He was born in Worcester Co., Md., June 8th, 1836. He was married twice, the second time to Martha C. Rounds, in October, 1880, who survives him, with four children by his first wife and two by the second wife. He was baptized by Elder S. H. Durand, at Salisbury, in July or August, 1873, and was ordained to the work of the ministry at the Salisbury Association, in October,

1879. Thus endeth (by divine and sovereign will) the earthly career of a faithful, useful soldier of the cross of Christ, who died in armor, or rather fell asleep in Jesus, his lips, which so often administered in love to our spiritual needs, closing with the sweet words of faith and trust, "Thy will be done."

Immediately after our dear brother passed away Elder Wm. L. Beebe (who was present), with his usual kindness of heart, went to sister Staton's home (traveling all night), to personally convey to her the particulars of the last hours of her husband's lovely life, and to offer words of consolation, which seem to fall so far short at such a time. He faithfully remained with her until after the body of the dear departed was laid away in its last earthly resting place.

At the obsequies Elder Wm. J. Purington read hymn 1249, Beebe's Collection, the forty-sixth Psalm, offered prayer, and made some fitting remarks. Afterward Elder Wm. L. Beebe preached from Matthew xxvi. 43; followed with prayer by Elder Grafton. Elders Poulson and Durand also spoke of the comfort of the bereaved. Six of his brother ministers carried him to the grave.

May the choicest blessings of the rich Father of mercies be vouchsafed unto the sorrowing widow and grief-stricken children, and the churches be given grace to say, "Thy will be done."

B. F. COULTER.

ASSOCIATIONAL.

THE Nola Chucky Association of Primitive Baptists is appointed to be held with the Mountain Rest Church, at Ogle's Chapel, Cocke Co., Tenn., to begin on Friday before the fourth Sunday in September, 1891.

Brethren Beebe, we have yet a few here who are contending for the faith once delivered to the saints. We would be glad to have some of our brethren from your parts to meet with us. If you will be so kind as to publish the time and place of our next association, it may be the Lord's will to direct the minds of some brethren to meet with us.

E. K. WILLIAMS.

THE First Regular or Old School Baptist Association called Kansas will hold her next session, if the Lord will, with our sister church called Big Walnut Creek, about three miles southeast of Winchester, in Jefferson Co., Kansas, on Friday before the last Saturday in September, 1891, and continue the two succeeding days (25th, 26th and 27th).

All coming by railroad can come to Easton or Winchester on Thursday before, where they will be met and conveyed to the place of meeting. All are cordially invited to visit us who are sound in the doctrine of the predestination of all things, election, final perseverance of the saints, and the union or relationship between Christ and his church or people before the world began; or, in other words, sound in the faith, and in good standing at home.

R. M. THOMAS, Mod.

A. D. JONES, Clerk.

THE Lexington Old School or Primitive Baptist Association is appointed to be held at Halcottsville, Delaware Co., N. Y., on the line of the Ulster & Delaware R. R., on the third Wednesday and Thursday in September (16th and 17th), 1891, to commence at 10 o'clock a. m.

We would say to every one that has a love for us, or even wishes us well, to come and see us. We bid you welcome to our hearts and homes. Those who come on the U. & D. R. R., and pay full fare coming, will be furnished a ticket by the Clerk of the association that will return them free. Teams will meet you at the depot.

JOHN A. MORSE, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, a two days meeting will be held in the new meeting-house of the church at Cammal, Lycoming Co., Pa., September 19th and 20th, 1891. The meeting-house is about one hundred rods from Cammal station, on the Pine Creek R. R. All come who can. Trains leave Williamsport for Cammal at 7:30 a. m. and 1:10 and 4:45 p. m. Trains leave Corning for Cammal at 7:30 and 10:30 a. m. and 12:45 p. m.

D. M. VAIL.

YEARLY MEETINGS.

We have appointed our yearly meeting at Cow Marsh to commence on Saturday before the fourth Sunday in September, at two o'clock p. m., and continue over Sunday, and perhaps Monday. A cordial invitation is extended to brethren and friends from abroad to meet with us.

Those coming by rail will please take the morning mail trains on Saturday, getting tickets from the southward to Felton, and from the northward to Woodside, where they will be met and cared for. These stations are on the Delaware Railroad.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held with the Harford Baptist Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the third Sunday in September, 1891, and continuing two days. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take the train at North Avenue station at 4 o'clock p. m. on Friday before for Long Green or Forest Hill. Those coming from the north will take the train at Delta at 3:35 p. m. on the same day and for the same stations, where conveyances will be found to take them to places of entertainment.

NATHAN GRAFTON, Clerk.

REMINISCENCES AND LETTERS

OF

MARY PARKER.

Compiled by Silas H. Durand and Bessie Durand.

This book will be ready early in September. It will contain about 300 pages, consisting of reminiscences written lately by herself, and letters, and will have her photograph. The reminiscences are of absorbing interest. Considering her helpless condition, and the intense pain she suffers, it is a great wonder that she could write so rapidly, so clearly and so touchingly.

The price is one dollar, for which the book will be sent post paid to any address. It will be well for those wishing the book to send orders and money at once. After the expense of publication is paid, any balance there may be will be for the benefit of our afflicted sister, and it will come very timely to her now. A word to the kind friends who wish to render assistance to her will be sufficient. Where a number are to be taken in one locality they might be sent by freight or express to one address, and thus save a little in cost of sending, which will be prepaid to nearest freight or express office. Where this is desired let the name of the express company and office be mentioned. Send all orders and all business communications concerning the book to me. The money must accompany each order.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

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NO. 37.

CORRESPONDENCE.

BRANTFORD, Ont., Aug. 3, 1891.

DEAR BRETHREN:—It seems strange that several years ago I earnestly desired and longed to understand the book of Revelation, because of the words in the third verse of the first chapter, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those words which are written therein; for the time is at hand." Yet although I spent much time and reflection on its chapters, for the space of a winter, I laid it aside as a sealed book, and, if anything, more confused than when I began. The one thought that fastened itself on my mind was, that if there was a needs be, God the Spirit must be able to open it up to any of his poor, inquiring children; so I laid it aside. Of late, however, when reading it, occasionally portions suddenly sparkle out like rays, leading me to consider it as a kaleidoscope of truths, definite in themselves, and eternally the same, but as revealed by the light of the Spirit, setting forth things new and old, of the glories and excellencies of Christ in his kingdom, past, present and future. Whether any one mortal has ever understood it as a whole, I do not know; but sure I am that many have fed by its rivers of waters, pondered over its majestic depths, and found it to be to their hungry souls the ever-breaking bread of life till he comes. A thought or two, which I will not presume to call the meaning, but only the convenient food ministered to me this morning (as I neither read it nor heard it), I send to you. It is based on the opening words of the ninth chapter, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." Now as Christ and his church are the substance of all revelation, we may well wonder with great wonder at such a picture as this, which is in spirit a figure of a portion of her history, both as a whole and individually. In the concluding verses of the eighth

chapter we find an angel proclaiming woe to the inhabitants of the earth, because of the voices which are yet to sound. The intensity of this woe is signified by its threefold repetition; and when we consider that the Bible is not a book of fairy tales, it may well make a serious man reflect as to whether any part of its dregs may fall into his cup. This angel in his flight through the midst of heaven (that is, his central presence and teaching power in every true branch of the visible church), I take to be none other than the Angel of the everlasting covenant, Jesus Christ himself, as represented by the Holy Spirit's warnings in the mouths of faithful witnesses, who unfold to the body militant, from time to time, the dangers through which she is ever passing, that so she may be kept with her eye fixed on his perfections alone. Historically, my thought is that the ninth chapter opens about the period between the fourth and fifth centuries, when the church at Rome, which began its outer life on a sound doctrinal basis, had so far diverged from the simplicity of Christ as to introduce infant baptism, catechumen teaching, &c., thus setting error on high as acknowledged truth. The star then which falls from heaven is this church; or, more strictly, Satan so far descends from his angelic form, to an aggressive and manifested agent in the corruption of the outer body, by the presence of which corruption alone the true members can be separated from the false; for as certainly as a living, healthy man hates and shuns the poisonous breath of sickness and filth, so will a quickened soul loathe the deceits of counterfeit truth. To this fallen star was given the key of the bottomless pit; that is, the work of unsealing the filth and mire of false teachings (that is, Scripture falsely put), which should rise and bewilder, as a smoke, all those whom it enveloped. Let us look at the figure, "bottomless pit." Zion, or the teaching of the truth, is described as a city which hath foundations, whose builder and maker is God; as a peaceable habitation, a sure dwelling, a quiet resting place, fat pastures, where flocks shall dwell, and feed, and lie down in safety; her true pastors as shepherds, who feed the flock with the sincere milk of the word. This Zion and her blood-bought souls can never be removed.—Psa. cxxv. Its breath, or heaven-

ly life, is the Spirit of the living God, which always testifies to the finished work of Jesus to each truly begotten child. But this pit has no foundations to the poor, tempest-tossed sinner who flies to its smoky traditions and delusions for comfort. In vain he seeks rest among these fiery lit billows of darkness, which glow with the light of perdition. His fancied house of refuge finds under it nothing but hot and glowing sands, ever moved and moving with the baleful breath of the desert sun.

"And out of the smoke came locusts." No more striking figure of the legion-host of "false apostles, deceitful workers," can be used. Mark the wonderful similitude of their power, "crowns of gold," although their hair (that in which they glory) is the hair or teaching of woman, which always represents, in Scripture diction, the mind or doctrine of fleshly wisdom. Also, they have "teeth as lions," to devour or tear asunder; in contrast with the shepherd, who gathers and folds his flock. "They had tails like unto scorpions." Their earthy teachings goaded and worked up the passions of the natural mind to an unceasing and restless activity, but never slew the principle of evil itself. Thus men sought death, or oblivion, to their sorrows, but found none. Such was the experience of Paul under the holy commandment; for he says, "When the commandment came, sin revived, and I died;" that is, to all hope that his earthly nature could produce heavenly fruit of its own will and power. Hence he became a fit subject for the healing grace of the gospel. The result of all human wisdom and teaching, outside of God's plan, is aptly described by these scorpion stings. The poor subject of them is neither at home in the world nor in the church; and great is his torment indeed, unless God has mercy on him. These terrible creatures of the pit have power over all, save those who have the seal of God in their foreheads, plainly the quickening of the Holy Ghost. And thus the mysterious but needful work allotted them by the Angel of the covenant is, to be at once the tormentors and discriminators between the true and the false servants; as vessels of dishonor, bringing about the hidden mystery of God; and because they received not the love of the truth that they might be saved, God shall send them strong delusions, that they

should believe a lie. Again, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them;" be excellent or healing in their estimation. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." To the children of light, false teaching, though it may ensnare them for a time, eventually proves a furnace, from which they flee for their lives, to the city of refuge, and to the Lord of the city, Jesus Christ, the righteous One, to receive at his hands the gift of God, which is eternal life. So was it with poor, stung Martin Luther, who was finally hunted out of the arms of Rome (who is the incarnation perfected of doctrines of devils and plans of men), into the warfare of the redeemed of the Lord, for truth, as far as it was revealed to him. But concerning those who belong to the beast, their lot is to feed on flesh to the end (erroneous views concerning the work of Christ). What spirit each of us is governed by, is the most experimental question for each poor pilgrim to put to his soul. May the holy One himself put it and solve it in each case.

The effect of the swarming of these locusts was that the sun and the air was darkened. So all false teaching leads our minds away from the fullness and riches of Christ, to the empty offerings and workings of our fallen nature; and thus, by the puffing up of our fleshly mind (wisdom), the Sun of righteousness is obscured, and goes into eclipse. The smoke of human endeavors after godliness, rising from corrupt human plans to further the work of Christ, takes the place of the fragrant breathings of the Holy Spirit, which is the only air that can ever fill the vaults of heaven; the only incense that perfumes the prayers of saints. There is nothing more alarming in the aspect of the teachings of the day than the steady depreciation of the person and power of the Holy Ghost. It is not whether he sees fit to call men out of darkness into the marvelous liberty of the sons of God, and thus proving outwardly that in his hidden purpose they were and are vessels of mercy; but it is whether men will co-operate with God, or whether they will reject him. O what a God! who can be rejected by the creature he has made. Alas for the

locust-teachings, and the sting that is in their tails! I must confess that these things shake my faith to its very foundation, when I see the few who have any knowledge of the awful condition, spiritually, in which the religious world is wrapped, its normally glorious strides to victory, which I solemnly believe means the hunting down of the last vestige of pure religion, and the swallowing up of the few handfuls of the righteous, either by force or flattery; the lukewarmness of those who seem to hold the truth, and yet can feed anywhere, and further any cause; the almost utter impossibility of knowing to which side anyone belongs; the unsavoriness of what appears to me "the offense of the cross." It all fills me with fear and questioning. I am constrained to ask myself, Am I a hypocrite? or have I been deceived by the smoke of the pit? I can see no beauty even in truth, when held in Satan's hand; for I know that side by side with it is the deadly wine of idolatry. Surely here cannot be the rest which remains to the people of God. In conclusion I may say, I doubt not the literal fulfillment of this passage, which has its parallel in Joel ii., was at the destruction of Jerusalem by the Roman armies: but of late the spiritual antitypes of all the national panoramas of the church's history have fed me most. It seems to me the only meat which can strengthen a weary soldier who feels like crying, When shall the day dawn, and the day star arise in our hearts? How long, O Lord, how long? "And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Is it so, brethren, and do we sleep, even as others?

Yours in the conflict,
MRS. J. STREET.

WOODSTOCK, Mich., Aug. 20, 1891.

DEAR BRETHREN AND SISTERS:
—I have been thinking of late

"How sad our state by nature is!
Our sin how deep its stain!"

I can never remember denying the doctrine of total depravity. I always, after having come to think upon it, consented that it was true. But as the time goes on I more fully feel it in its deepest sense. More and more I feel it in myself. More than ever before I feel the need of a Savior to save me "from sin and from thrall. More than ever I feel the working of the plague of the heart. I once hoped to grow more conformed to the image of Christ; and that is still my most earnest desire. Once I thought to become so reconciled to the cross, so resigned to suffer the loss of earthly good, so composed in mind under all circumstances, that I thought even my face would wear a saintly and holy look. But I have learned that we are blind, and are to be led in a way that we have not known. I have to think of him

whose countenance was more marred than that of any man. Agony was the mark it wore; and sin, my sin, was the cause. The more deeply we feel the sting of sin, the more earnestly we desire the application of that blood that cleanses from all sin. The more we feel the plague of our heart, the more we long for the healing antidote, the only balm that can soothe the pain of this dreadful malady. It may not be so with others, but I must confess that this is my experience. In every circumstance of life it seems I am left to see the workings of my own sinful nature, and the triumphs of redeeming grace; and I have learned to think it will be so even unto the end—even until I come to face the last enemy, which we are assured is to be conquered. Yet he is to be met, the conflict endured, and we hope to be enabled to say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." This is the final victory. But I also find a struggle all the way. Unseen dangers and foes come before me at every step; and altogether too often, if not always, I try to engage with them at first in my own strength, until I find how weak it is, and how utterly useless it is for me to do battle for myself. I have grown to be a very forgetful reader of the Scriptures. But I think it was in Solomon's prayer at the dedication of the temple, when he said, that if any of the people felt the plague of their heart, they were to turn toward the temple and pray. And the Savior also said, "My Father's house shall be called the house of prayer." O how precious it is to think of the sanctuary, of the throne of grace, of the faithful High Priest, who can be touched with the feeling of our infirmities. Sometimes I feel that my little troubles are so trifling that I will try to bear them. Why trouble the Master? Yet I soon find them more than I can bear, and I remember it is said, "Casting all your care upon him; for he careth for you." Sometimes we can scarcely tell what it is that so bears us down, why we are so sad and gloomy, why the heart should ache so, and no rest can we find, until, as the psalmist says, we pour out our hearts before the Lord—just pour out the burden there. Again, we think the cause of our burden to be a hopeless one, that the wound that hurts us so is incurable, and we will only ask strength to bear it; and what a blessing we find even in the asking, to feel there is a place we can go, a place we can bring all our sorrows, and feel that we are heard; feel the sweet power of the words, "My grace is sufficient for thee." "As thy day, so shall thy strength be." Sometimes troubles rise before us, from which we can see no way out. We feel that all efforts of our own would be useless. The heart is bowed even to the dust. We expect no relief from the trouble, yet

we cannot help but cry unto the Lord. We feel it is the only way that the heart can live; and lo, to our amazement the prayer is answered, so that we can say, "In my distress I cried unto the Lord, and he heard my cry;" so plainly we can see that it was the Lord, who undertook for us. We had not even dared to raise any expectations, when, behold, wonders are done for us. Our prayer is turned to praise, and we almost forget we are in the body. We forget the taunts of those who mocked our helpless state: We now realize that there is nothing too hard for God to do; that nothing is impossible with him. O who would not trust him? We are made to feel that the angel of the Lord did wondrously, and we only looked on. We feel that he did regard the prayer of the destitute, and not despise their prayer. Yet, after beholding the wonders of the Lord, we are just like those people who were led through the wilderness, and fall to murmuring again when the next trial presents itself. So we are in continual need of a deliverer all the way; and we would fear that we do not render him praise as we ought, if we did not have to remember that we are dependent upon him for a heart of thankfulness and praise. All our blessings come from him, and we are never so blessed and happy as when enabled to come before him with thanksgiving and praise. And yet in my journey I have at times found a place of communion with God which I would hardly know by what name to call; whether to call it prayer, or praise, or a mingling of both. It is one of the sweetest places I have ever known. There is such sweetness to feel that we are heard of the Lord; that we are admitted into his presence. This we learn by feeling his absence, and by knowing what it is to say, "I sought him, but I found him not." There is true mourning then. When little children, we remember how lonely and how afraid we were when left alone. But if father and mother were present, we felt secure and contented. So when our heavenly Father is near, we are contented then. Sometimes we feel lonely and desolate with people all around us. Our heart aches for some companionship, but for whose we cannot tell. We look all around us, and are like the one who said, "I looked on my right hand, and beheld, but there was no man that would know me. Refuge failed me. No man cared for my soul." We look on our right hand, to those who are perhaps our kindred in the flesh. Naturally we would look to them for comfort, and for something to cheer our loneliness; but they know us not. They understand not our case, and seem far from us. No man cares for our soul's distress. Then says the afflicted one, "I cried unto the Lord. I said, Thou art my refuge and my portion in the land of the living." How precious it is to re-

member that when the poor and needy seek water, and their tongue faileth for thirst, the promise is, "I the Lord will hear them; I the God of Israel will not forsake them." We know what it is to thirst naturally. I remember once, when away from home, and where I could not readily get water, how thirsty I was. It seemed I never could wait to get water. And in burning fevers how parched and almost motionless the tongue will become; and so great was the agony from this source when our Lord hung upon the cross, that he said, "I thirst." Often have I thought of his words in times when I have felt this thirst; and then my thoughts go on to that thirst of which one speaks when he says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." How true it was of our Lord that in all our afflictions he was afflicted, and the angel of his presence saved him. Even yet, when our poverty and need are so great, when we look for water, this most refreshing element, he says, "To him that is a thirst will I give of the water of life freely." Though we may feel faint and dying, yet the Lord will not forsake us. The God of Israel will hear. What a refuge is our God! How we love to have our minds directed unto him! How sweet to learn in all our ways that

"God is the refuge of our souls,
In trouble our unfailing aid."

Sometimes when we are away from home, and see storms arising around and above us, how insecure and unsafe we feel. Reason as we may, that we are just as safe in one place as another, yet we will still think of home as a refuge and a retreat from storm, and earnestly wish us there; and as with every step we come a little nearer, we begin to feel a little more secure, the storm begins to lose its terrors, and when at last we enter the door and get under the roof how happy we are, and soon forget the storm raging without. O will it be so at last, when we find ourselves nearing the Father's house? Will our fears all depart when we but catch a glimpse of the light of home? When we are once there, how happy we will be, with every storm left behind us, and dreading them no more.

When I first began to write I was feeling and thinking of the sickening plague of the heart, and thought to speak of the day star arising in the heart, and of the day spring from on high visiting us. Whether what I have written points to that or no, I will leave the reader to judge. Naturally I have always been afraid of the dark. I have always loved the light. So I hope to do spiritually. The very sound of day star is sweet to me. It is so precious to feel that the day spring from on high hath visited us. It has been a source of comfort to me of late to find in my heart a love for brethren who differ from me, and realize that it is truly

a precious evidence to one who is weak in knowledge to read that "love is of God; and every one that loveth is born of God." I think it says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." O that the Lord would keep us as dear, loving brethren, so that we stumble not. This morning the little town was full of noise by the people taking the train for a neighboring city, where there was a tournament of some kind; and I felt how different was my pathway in this life from theirs. The other evening I passed through a little village where many people were gathering, with badges of their order streaming upon them. The evening was so still and pleasant, and every one seemed so happy, for a moment even the natural mind of myself almost fell in with the spirit of the occasion. But I only passed through the place, and soon fell to chiding myself, realizing how absurd it would have been for me to have really stopped and mingled with that apparently pleasant company. Nothing in the world really could have tempted me to do such a thing; and I felt something of what it is to truly be a pilgrim and a stranger here, only passing through the land; and although we may appear so different from those all around us, yet truly the pilgrim's grab best becomes the true pilgrim and stranger. If we but know the language of Canaan it will do for us. We can hardly spare time to learn the languages, passwords and signs of the nations round about us, so as to be pleasant companions for them. Rather let me be one of those who seek a better country, that is, an heavenly.

Your sister,

KATE SWARTOUT.

OPELIKA, Ala., Aug. 5, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Having read through the prophecy of Hosea, and being so forcibly struck with the line drawn therein, I have concluded to write on the last verse of his prophecy. I am reminded of Solomon's conclusion, when he records that the whole duty of man is to fear God and keep his commandments; and Paul, in writing on the two priesthoods, tells us the sum of the whole matter. So Hosea winds up with an interrogation. He says, "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—Hosea xiv. 9.

Hosea has in this short prophecy shown the right ways of the Lord, and the false ways of men. He has presented the disobedient one, and his punishment. He has shown how the children of God can be led astray from the truth, and turned unto idols. He refers to Ephraim, and mentions him about thirty-two times

in his prophecy. Doubtless Ephraim is a type, and fits the disobedient and straying children of God to-day; and as these things were written for our learning, let us see if we cannot learn some profitable lessons from them. We know by experience that in our flesh dwells no good thing; but in our nature there is a proneness to do wrong, and to turn away from the truth. So we are represented by Cain, as well as by Abel; by Esau, as well as by Jacob; the old man and the new man; the flesh and the Spirit. What do we see in the Shulamite? As it were the company of two armies; and as long as we are in the flesh it will be said, "There is a Canaanite in the land." Paul the apostle said, "O wretched man that I am! who shall deliver me from the body of this death?" Jeremiah, Isaiah and Job loathed themselves. God appointed prophets and men in Israel to teach and to lead his people in his ways, which he had pointed out for them; but such was their disposition that they went whoring after other gods, whom their fathers knew not, which came newly up, and they sinned and went astray. Hence we hear the voice of Joshua, "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. 15.

Ephraim was said to be a silly dove. I suppose a silly dove regards not a snare, but walks into it and is taken. Now we will see the spirit of Ephraim manifested at the foot of mount Sinai by Israel, when they became ensnared with the golden calf at the mount, and worshiped it, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Why they called the calf "these" is because there were many in one. This calf of Samaria is still manifested, and Ephraim is ensnared, and like a silly dove is carried away with their idols. We are to learn a lesson from Ephraim, and profit thereby, as these things were ensamples, that we should not live in these things. When Ephraim spake tremblingly in Israel he was exalted, but when he offended in Baal he died; so when we follow the dictates of the Spirit we live, but if we live (walk) after the flesh we shall die. "Who is wise, and he shall understand these things?" &c. So we see that this calf-worship is condemned of God. The first calf was commanded to be ground into powder and strewn upon the water; and all Israel were made to drink the water, that it might go away in the draught. So the idol institutions that come up out of the earth are commanded to be ground up; and as long as there are any the mill will grind on them, and they be strewn upon the water (written and preached), as long as the same Israel

and the same God exist, until these snares shall be taken away. This is the reason why Old Baptists cannot write nor preach without saying or writing something about these abominable idolatries, such as the modern Sunday School, Theological Seminaries, Mission Boards, Tract Societies, snares, gins, false gods served by the strange nations, things they have made with their own hands, without a pattern from heaven of these vain, dumb idols, made by the cunning craftiness of men, lying in wait to deceive and catch the silly doves, and lead astray the true worshipers of God. But when God has endowed his watchmen, and made them wise, that they should understand these things, and prudent to know them, they will lift up the voice and warn, and show Jacob his sin, and the house of Israel their transgressions. Jezebel is ever ready to allure and lead off Israel, to multiply her false prophets, to erect her altars under every green tree, and worship Baal, the gods of the earth. I deem it necessary that we as ministers should watch for the souls of those whom God has given us charge of. "Watch thou in all things." Jehu said once to Joram, when Joram asked if there was peace, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" How sly and sneaking are the foes who would lead Israel astray with this and that form of idolatry. Let us remember, if we are wise indeed, to watch lest Satan get an advantage of us; for we are reminded that he is as a roaring lion walking up and down the earth, seeking whom he may devour. He comes to us in different ways; sometimes in the form of a wolf in sheep's clothing, as an angel of light, in the form of a preacher, appearing in all ability, and, as Peter says, because of advantage. How silly do these doves, like Ephraim, run off with such, and deify them. Paul said that men would rise up among us and draw away disciples after them. Who is wise, and he shall understand these things? prudent, and he shall know them? I have seen old, tried, true soldiers of the cross, whom we knew were ministers of God, who had an experience according to the knowledge given them, who preached the truth in soberness, and it was left in the minds of the saints unto edification; and there would come some well-dressed, educated man, of fine appearance, and the flock would go almost wild over him. Were they wise? Did they understand these things? It looks a little strange that Old Baptists should do so; yet they seem to be carried away with that, or something else, and get drunk on these things, err in vision, stumble in judgment, and forget the old ox, who has stood by them in thick and thin, and borne the burden and heat of the day. They have never made such demonstrations toward him. How does he feel, when it seems they are more inclined to encourage a

stranger than one whom they know in his life, his example, his word and his doctrine? Those who rule well are worthy of double honor. We are commanded to esteem those highly who have the rule over us, and who watch for our souls. "Who is wise, and he shall understand these things?" The encroachments of idolatry are many indeed; and the greatest amount of caution and watchfulness will show us many things, when we watch as Jesus has commanded us to do. The minister whom the Lord hath taught wisdom will point out these things for the safety of the church. Idolatry seems to have been the leading or besetting sin of Israel of old; and so in our day are we liable to be led astray. What a fearful responsibility is upon both the church and the ministry of our God, who are to be humble and faithful, and to flee from idolatry in all its forms. Paul said that covetousness was idolatry; therefore if a brother is guilty of covetousness, that is idolatry. I believe that a brother is covetous when he is too busy to attend to the things of the kingdom of Christ. It is a covetous spirit that looks at the things of the world more than the things of Christ. It is covetousness to always have our mouths full of worldly things. We want to talk about money, and how to make it, and get our affections set on it. This shows the spirit of covetousness. For us to oppress our poor neighbor, and bind him, and exact of him the last farthing, and get exorbitant interest out of him, when it is in our power to loose the heavy burden, or when we are so far carried away as to refuse or neglect to help our poor brethren who are in need, shows a spirit of covetousness; and to have abundance around us, and be afraid that we will perish, or to hoard up and accumulate, and give a penny to relieve the wants of the poor, when we are able to give a dollar, is covetousness. "Who is wise, and he shall understand these things?" That wisdom which comes down from above is first pure, then peaceable, gentle, easy to be entreated, full of compassion and good works, ready to distribute, not grudgingly, but freely; and when it is demonstrated it leaves its good fruits, and provokes very many. God is Judge in all these things. When indeed the saints realize that they walk before the Lord in the land of the living, and have his blessing upon them, happy are they. If a brother see a brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him? It seems to be a question as to whether it dwells there at all. It may be that he has made a mere profession, and is with the saints to accomplish some purpose of his own, to his own end. This brings about searching, to see who is wise in these things, and who understands these things.

I realize that this is a fruitful subject, and to write it all out would

take a great deal more space than I can use now; but if the Lord wills, and I still feel exercised in mind, I will try to write again on the same subject, hoping it may be profitable, as it may remind us of these things, and quicken us in obedience to these heavenly admonitions, the blessed precepts of our Lord Jesus, the King of saints.

With love to all the household of faith, and prayer for their prosperity, I am yours in hope,

W. LIVELY.

—“SEE that ye fall not out by the way.”
—Genesis xlv. 24.

In the history of Joseph's sale into bondage we have not a word to show that he was unreconciled to his lot, nor that he yearned for the home of his childhood and his father's house while he dwelt in the land of Egypt, until his brethren, by force of famine, were compelled to go to him for food; then the kind and loving heart of a brother was manifest. Then the true reason for his apparent (or shall I say true?) resignation to his lot was also manifest. “I am Joseph; doth my father yet live?” “I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.” “So now it was not you that sent me hither, but God.” “And he fell upon his brother Benjamin's neck, and wept” (tears of joy, and not of sorrow). “Moreover he kissed all his brethren, and wept upon them.” Here was manifest the true and loving heart of a brother indeed, and true resignation of a servant of the most high God; and this love did not say to his poor, famished kindred, “Be ye warmed, and be ye fed,” and then send them away empty. O no, but he sent them away full, and full-handed for the time being; and still having in remembrance their ill-treatment of him (though he had freely forgiven them, as manifested by his acts), and knowing that they were yet subject to the same passions as when they sold him into Egypt, and as a loving brother fervently desiring their peace and happiness, he said to them, as he sent them away, “See that ye fall not out by the way.”

All this but faintly sets forth the experience of God's children in a spiritual sense. When quickened into life by his Spirit we find ourselves in a land of famine, famishing for the bread of life, naked, and destitute of that righteousness which alone can hide the deformity of our sinful natures. We go to God (typically set forth by Joseph); we receive some crumbs of comfort from the fact revealed to us that he is not only kind and good and merciful, but that he is the absolute Sovereign of the universe, as Joseph was of Egypt. We go again and again, until at length, in his own set time, he is revealed to us in the person of his Son as our brother, our loving,

forgiving brother, as well as our sovereign God and Lord of all realms. We are astonished, and wonder at his mercies. We now know why our poor offerings were not received, and why our money was returned. We understand now that all we receive is the gift of his love; that our salvation is of grace, and grace alone, without money and without price. Our hearts are filled with joy and peace, our mouths are filled with laughter, and we are prone to think that our wants are all supplied and all past; but our loving Lord knows that we are yet in possession of a perverse and deceitful nature, and what it may bring us to, and says to us, as a dear, loving elder brother, “See that ye fall not out by the way,” or, what is more forcible, more comprehensive, “Love one another.” This was often reiterated by his faithful apostles.

Seeing then that we are all children of the same family, all brethren, yet all strangers to the world, all pilgrims and strangers in a strange land, and have all been brought to see and feel our relationship, and our dependence upon the arm of our dear and loving Lord, whom we have treated so ill, and that our peace and comfort on our pilgrimage consist in harmony, how solemnly important that we heed the admonition, “See that ye fall not out by the way.” Our dear and loving Brother says, “If ye love me, keep my commandments;” and the chief one is, “See that ye love one another.” Love is the fulfilling of the law; and when this is done all is done, and all else is right. Joseph's brethren could not well fall out or disagree about the fact that he was their savior in a temporal sense, and that each was as much dependent upon him as the other for the supply of their wants; so there could be no falling out about that matter. So with us, dear brethren. We have all been brought by sovereign grace to realize our starving condition; have all been brought to the feet of our spiritual brother Joseph; have all been caused to feel our entire dependence upon him; have all received of his fullness, and grace for grace; have all been made acquainted with our relationship to him; that he is our Brother. We cannot differ nor fall out about that. Joseph, however, seemed a little more liberal to Benjamin than he did to the rest, which he as a sovereign had an undoubted right to be; and what he bestowed was free and unmerited. Here was where the danger lay of their falling out by the way. They may become envious of each other on account of the difference in gifts, or the diversity of gifts. So we, brethren, have not all the same gifts, though all members of the same body; nor have we all the same degree of the same gift. We are not told that Benjamin's was any different in kind, but only in quantity, from his brothers'. Is not this, then, where the danger lies with regard to our peace and comfort as the spir-

itual family? We are so prone to forget that what causes us to differ from another is what we have received; and instead of making use of it to the comfort of the flock, we are prone to “glory as though we had not received it.” It certainly is distressing enough when a brother brings in some strange or new doctrine, which cannot apply to nor strengthen the experience of any of God's dear children; but it is worse when brethren fall out about what they have received, because one has received more than another of the same gift of grace. Shall I, poor, puny, impotent creature that I am, fall out with and disfellowship brethren Beebe, Francis, or others, because they have received a deeper understanding in the sovereignty of God and his predestination of all things than I have? Suppose I cannot receive the idea of God's universal predestination, yet I cannot believe that anything comes by chance; and if not by chance, then how? Let me rather rejoice in the knowledge of my brethren, and remember that though Benjamin had twice as much as his brethren, yet they had enough, all that they needed. So if I have not been so deeply taught in the mysteries of God as many of my brethren, I want to keep in mind that what I have I have received, and that in the judgment of the gracious Giver it is enough, all that I need; and if I need more it will be bestowed as a gracious gift. I cannot purchase it.

But I see that I am getting tedious. I only thought to cover six or eight pages, and had my course mapped out before me; but I have not followed it, but have had to put my thoughts down as they occurred to my mind. I might refer to the different views of brethren upon the subjects of the resurrection, the new birth, vital unity, &c., but a word to the wise is sufficient. We all believe in the resurrection of the body. O may love for each other prevent us from falling out about the manner. We all believe in the necessity of being born again; let us not fall out about what it is that is born again. The Lord said, “Except a man be born again he cannot see the kingdom of God.” We all believe in the vital unity of Christ and the believer, and that he is our life; and if we see the spirit of that life manifest in a brother let us in love cherish it, and not fall out about its eternity or duration. We know that it is of such a nature that he that doeth it unto one of the least of these little ones doeth it also unto Jesus; whether it be a word or an act of kindness, prompted by the love of Christ, or an act or word of offense, prompted by the flesh. The one yields the peaceable fruits of righteousness; the other brings death, a separation from the communion of the saints, and also from our elder Brother. O how important then, dear kindred in Christ, that we let love have her perfect work; that we let fervent

love abound toward each other. No city, nation nor people ever prospered only when at peace among themselves. History and our own observations confirm this. If we have the love of God in our hearts we certainly will prefer Jerusalem above our chief joy, and repeat from the heart the benediction, “Peace be within thy walls, O Jerusalem, and prosperity within thy palaces.”

I will now close by saying to brethren Beebe that about one-half of this was written when I received the SIGNS for July 22d. I concluded to wait and see the conclusion of the editorial on the text, 1 John iv. 20, 21, and when I read the conclusion I concluded that this is not worth publishing; but I will send it, and leave you to judge what manner of spirit it is of, and whether it will be of general interest and profit to the flock. I write to pass lonesome time; and if it is of any use to the friends of Jesus let the Lord be praised, for of myself I am nothing.

Yours in hope of eternal life, which God, who cannot lie, promised before the world began, F.

PINSONFORK, Ky., Aug. 20, 1891.

ELDER G. BEEBE'S SONS—DEARLY BELOVED BRETHREN:—I see in the SIGNS OF THE TIMES for August 12th, 1891, on page 254, that brother R. T. Hackney has expressed his desire for my views on Isaiah vii. 25, which reads as follows: “And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.” I am somewhat acquainted with the young brother that has requested my views on the text above quoted, and he is daily desiring to know the truth as it is Jesus; therefore I cannot well deny him; yet it is almost impossible for me to undertake the task, for the text referred to is almost as dark to my mind as any portion of the written word that I have ever had any thoughts about. The columns of the SIGNS are so richly laden with productions of the able writers, which we believe are gifts of God, which he has given to the church, his body, for their instruction and edification, that I am both ashamed and afraid to write anything for such a wonderful medium of communication. I am so well pleased with both the matter and manner of the old SIGNS OF THE TIMES, which comes to hand every week laden with such precious truth, that I feel a deep interest in its circulation, and hope it may find its way to the homes of many of our brethren in the mountains of Kentucky to whom it is now unknown.

Brethren Beebe, I have concluded to leave the main doctrinal part of the text for abler pens, or for brethren who have more light on the subject than I have. Brethren, write.

“And on all hills that shall be

digged with the mattock." There is a plain limitation in this text, showing that there are hills that are not digged with the mattock, but have only a surface work, if any culture at all; consequently they bring forth briars and thorns, because those briars and thorns have not been exterminated by the penetrating mattock, which digs deep. Solomon says, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof." &c.—Prov. xxiv. 30, 31. The hills in the text, I believe, mean the children of God in their local bodies, as organized churches, which when properly cultivated yield the peaceable fruits of righteousness. God is the great Architect, who erected the heavens and the earth, and all things therein; and yet God's faithful ministers are called builders, in a visible sense. Paul says, "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."—1 Cor. iii. 10. Then in this sense faithful ministers of the gospel are called builders, in preaching the fundamental principles of the gospel, and establishing the visible church on those principles, as a firm foundation which cannot be moved. According to my views of the text, I will synonymize the 48th and 49th verses of the sixth chapter of Luke with the subject under consideration. "Whosoever cometh to me, and heareth my sayings, and doth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." In the text in Isaiah we have the digging instrument (mattock) expressed, and the digger understood; and in the text above quoted we have the digger expressed, and the instrument understood, which I believe was the same instrument. Luke says, "digged deep;" and the mattock is used for deep digging, to dig to the rock, which is Christ. Luke tells us precisely who this character is. It is one who comes to God (for wisdom), and hears his sayings, and does them. Then he says, "I will show you whom he is like," &c. I understand by the clause, "Heareth my sayings," is to take heed to them, observe them, and do accordingly. Then this applies to ministers who look to God alone for wisdom and understanding, and are governed by the New Testament rule, and dig deep, by preaching the discriminating doctrine of Christ (the doctrine of election, predestination, and salvation by grace, independent of mortals means or instrumentalities), thereby eradicating from the mind of God's quickened children all human righteousness, creature mer-

it, self-reliance, and laying the foundation on the rock, Christ. Faithful ministers, as wise master-builders, acquaint their hearers with the fundamental principles of the religion of the Lord Jesus Christ, and then organize upon those principles a sure foundation. When by preaching the pure, discriminating doctrine of Christ, all human dependence and self-reliance are dug out of the mind of God's quickened children, and they are constituted a local body, or church, upon the fundamental principles, God's unfrustrable decrees, there shall not come even the fear of briars and thorns; neither can the wicked and tyrannical reigns of rulers, winds of false doctrines, nor the floods of persecution, shake it; for it is founded upon Christ, the Rock, with no earth between, no human dependence. They are taught to depend alone on God's firm decree of election, which is a firm foundation for the salvation of all the elect vessels of mercy, chosen in Christ before the foundation of the world. Then on all hills that are digged with the mattock there shall not come thither the fear of briars and thorns; that is, wherever a visible church, or local body of God's children, are built up and established, and attended with pure gospel preaching, the discriminating doctrine of God, briars and thorns cannot grow. Those obnoxious and hurtful principles having been eradicated from the minds of the inhabitants of the Rock, they are duly cultivated. Digged deep with the mattock, so very deep that those obnoxious and injurious principles cannot grow, "it shall be for the sending forth of oxen;" that is, faithful ministers of the gospel, who are strong to labor in word and doctrine. "And for the treading of lesser cattle; that is, a peaceable habitation, sure dwellings, and quiet resting places, "when it shall hail, coming down on the forest, and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."—Isaiah xxxii. 19, 20.

But on all hills that shall not be digged with the mattock there shall come forth briars and thorns. We will synonymize the 49th verse of sixth chapter of Luke with this inference of the text in Isaiah, which is plainly understood. "But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth," &c. That is, those ministers who hear the sayings of God, but do not take heed to them to do them, but disregard them, and go on without precept or example with their surface work, not using the mattock, that is, not preaching the gospel of Christ, but another gospel, which is not another, but a perversion of the gospel of Christ, do not dig deep, but lay a foundation on the earth, human efforts, self-confidence, creature steadfastness, good resolutions,

&c. Consequently they are taught to look for human support; and all such hills, or local bodies thus established and cultivated with such surface work, will produce briars and thorns; and by and by, when the rains descend, and the winds blow, and the floods come, and beat vehemently upon those local bodies that are established upon a sandy foundation, or built up by spurious doctrine, they will fall, and the ruin thereof will be great. Not ruined for eternity, but in time. "For the time is come that judgment [literal] must begin at the house of God [visible church]; and if it first begin at us [obedient ones], what shall the end be of them that obey not the gospel of God [that is, of them that hear God's sayings, but do not do them]? And if the righteous [obedient] scarcely be saved [from literal judgments], where shall the ungodly and the sinner appear?" That is, where will they appear in literal judgments and fiery trials? I submit the above. Yours in love

W. J. MAY.

CAMP HILL, Ala., Aug. 12, 1891.

DEAR BRETHREN BEEBE:—In reading and meditating upon the article of brother A. J. Gray, in the SIGNS for August 5th, current volume, the following reflections have occurred to my mind, namely:

If when the apostle says, "For until the law sin was in the world," he has reference to the law that was given to Adam, then it would seem that brother Gray is correct when he maintains that sin existed before Adam transgressed. But, on the other hand, if Paul had reference to the law of Moses, then it seems to me that that would involve the idea of the salvation of the entire race of mankind who lived and died before the "law was given by Moses;" for the apostle says further that "where no law is, there is no transgression." Again, "Sin is not imputed when there is no law."* But how will

*It is not clear to our understanding just how brother Redd means to maintain this deduction. Certainly he will not controvert the declaration of the inspired apostle, to which he refers. By observing the subject on which Paul was writing when he used this language, it is plain that he teaches the condemnation of all men in the one transgression of Adam. In Adam all die. The universal dominion of death from Adam to Moses is cited to show that until the law was given by Moses sin reigned unto death. Before man sinned there was no death in the world. This is conclusive evidence that all have sinned, even though not yet developed in their individual manifestation.—Rom. v. 12. Then what is there in this universal condemnation to declare the "salvation of the entire race of mankind who lived and died before the law was given by Moses?" If there is no condemnation against any but transgressors of the Sinai law, then none but the tribes of Jacob are in need of salvation; for that law was expressly limited to those tribes who were all present before the Lord when it was given. We have understood that there was neither eternal life nor everlasting death in that typical law. Those to whom it was given were already under the dominion of death

brother Gray reconcile his idea of sin being in the world before the transgression of Adam with this Scripture, "As by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned?" Again, "For sin is the transgression of the law." It seems to me that this last quotation says that without a transgression of the law there can be no sin; and that sin is an act, rather than an existing principle. Brother Gray admits this much when he quotes, "The devil sinneth from the beginning." As to when and how, and the nature of God's laws as given to Satan or angels, these are secrets that belong to God; but this law and sin subject is too deep for me. I have had these things under unceasing consideration for the past twenty years, and feel that I know but very little about them. I find it difficult to always understand what law is referred to in the Scriptures, as several laws are mentioned. May God help us to rightly divide the word of truth. I could write more, but am in a great hurry.

In hope of eternal life, yours,

H. J. REDD.

BLACK LICK, Ohio, Dec. 25, 1890.

G. BEEBE'S SONS—DEAR BRETHREN:—Please find within two dollars for the SIGNS OF THE TIMES another year; for I cannot think of doing without the paper, especially in the winter. I live four miles from our place of worship, and when the weather gets cold and the roads are bad I have to stay at home, as my age and health will not permit me to be exposed to the cold. I am now in my eighty-second year, and I know that according to the course of nature I cannot remain here many years; yes, and an hour may close the scene; and before twelve months shall roll between, my name may be quite forgotten. But I leave this with God, who doeth all things well. If I am prepared, that is all I ask. Sometimes my mind is in darkness, and I mourn an absent God. Doubts and fears fill my

when they received it. The most perfect obedience to the law of Sinai could not entitle the Israelite to eternal life. That Mosaic dispensation is designated "the ministration of death." "It was added because of transgressions, till the seed should come to whom the promise was made."

We have found no authority in the revelation which God has given for the existence of sin as an eternal principle. The testimony of the Scriptures gives no account of its origin previous to the transgression of the commandment which God gave to Adam. When we search beyond that revealed record all is mere conjecture; and it is in some sense blasphemous for creatures to inquire into the secret things of God, which he has not been pleased to reveal. May we all be content to know what is written by inspiration, and bow with reverence before the sovereign will of God, who has hid his eternal purpose in the inscrutable mystery of godliness. Nothing can be profitable for us to know but what God has been pleased to reveal.—Ed.

mind, and I think, What an awful thing it will be at the hour of death if I am deceived. But when the clouds roll away, the Sun is bright as ever, and I can say, Thy grace is sufficient for me. "We know that we have passed from death unto life, because we love the brethren;" and I know my greatest comfort is when I can meet with the brethren and sisters, and we mingle our voices together in singing praises to God, and talk of his goodness and mercy to the children of men.

"My soul, repeat his praise,
Whose mercy is so great;
Whose anger is so slow to rise,
So ready to abate."

I know that in my flesh dwells no good thing; for that which I would not, that I do; and that which I would, I do not. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. We were chosen in him before the foundation of the world, that we should be holy and without blame before him in love. He has created all things, and for his pleasure they are and were created. Is there anything more than all things? If there is I do not know it. He is God, and changes not. He created man, and put him in the garden of Eden; he created the serpent also, for a wise purpose, although men may cavil about it. But God knew all things from the beginning, and knew what the serpent was for. And I think the serpent got out of the garden, and that I can see him daily going up and down in the world, seeking whom he may devour.

Well, I will close this scribble. When I sat down I thought I would only write a few lines to you, to have my paper continued. May God spare you many years to contend for the faith which was once delivered to the saints, is the prayer of one who feels herself unworthy. Pray for me.

Yours in hope of eternal glory,
LUCINDA ROCHELLE.

HURRICANE BRANCH, Tenn., }
Jan. 1, 1891. }

BRETHREN BEEBE:—There is a portion of Scripture which has been on my mind for some time, which I will submit for your consideration, hoping the good Lord will by his Spirit so direct you that you may be enabled to speak of the subject to the comfort of one whose only hope for salvation is in the finished work of the once crucified, but now risen Redeemer. The texts upon which I desire your views are written in Gen. ii. 17 and iii. 4, 5, 22.

Now, brethren, if that old serpent called the devil, told the truth as recorded in the fifth verse, as appears from the twenty-second verse, in what sense did the man "know good and evil?" It surely was not in the spiritual sense, in which 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. And again he says, "No man knoweth

the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. As it is for information that I desire you to write on this subject, I hope you will comply with this request at your earliest convenience. Please reply through that ever blessed medium of correspondence, the SIGNS OF THE TIMES. I hope all the brethren and sisters who can do so will renew their subscriptions, and get all the new subscribers possible to the SIGNS. I feel that brother A. B. Francis' article on Predestination, in the number for December 17, 1890, is worth the subscription price for a year.

Yours in hope,
JAMES C. WALTON.
(Editorial reply on this page.)

CIRCULAR LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the church of Olive & Hurley, Ulster Co., N. Y., Sept. 2d and 3d, 1891, to the churches in fellowship with us, sends greeting.

DEARLY BELOVED BRETHREN:—As another year has passed, with all its trials, we gladly embrace this our privilege to address you. Our minds seem to center upon the words of the apostle, Philippians iii. 3, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," particularly the last clause, "no confidence in the flesh."

Paul in this expression includes himself and Timothy. How many lessons of instruction must they have had which they received not in the schools of men; for such lessons are only taught in the school of Christ. When we look over the religious world how many can we find who agree with the apostle in this expression? We answer, None but those who have been taught in the same school. When we call to mind our own personal experience, and the experience of all them that are described in the sacred word, we find "an afflicted and poor people; and they shall trust in the name of the Lord." An apostle of Jesus Christ has assured his brethren in these words, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The apostle well knew that fiery trials are the common lot of the household of faith, and conveys the idea that they are on purpose to try them, that they may appear as gold tried in the fire. The apostle Paul uses this expression in its broadest sense, "No confidence in the flesh." So, dear brethren, let us take courage, and lean upon the arm of our Beloved, and pray as Christ taught his disciples, "Thy kingdom come, thy will be done;" for we are assured that all things work together for good to them that love God, to them who are the called according to his

purpose. Unto him that is able to keep you and us from falling, and to present us faultless, be power and glory. Amen.

J. D. HUBBELL, Mod.
J. A. HUNTLEY, Clerk.

CORRESPONDING LETTERS.

The Roxbury Old School or Primitive Baptist Association, in session with the Olive & Hurley Church, Ulster Co., N. Y., Sept. 2d and 3d, 1891, to the associations and corresponding meetings with which she corresponds, sendeth christian salutation.

BELOVED BRETHREN:—Again we have enjoyed the privilege of meeting in the capacity of an association, our hearts have been made to rejoice with the coming of your messengers, and their preaching has been all of grace from first to last, which has been a joy and satisfaction to our souls. Your messages of love have been received by us with satisfaction, causing us to rejoice in hearing the truth of the gospel of our Lord Jesus Christ preached by the faithful ministers of the New Testament. It has been Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. We desire a continuance of your correspondence and fellowship, both by Minutes and messengers.

Our next session will be held, if the Lord will, with the First Church of Roxbury, on the first Wednesday and Thursday in September, 1892, beginning at 10 o'clock a. m. on the first day.

J. D. HUBBELL, Mod.
J. A. HUNTLEY, Clerk.

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

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MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 16, 1891.

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.

KNOWING GOOD AND EVIL.

"AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."—Gen. ii. 16, 17; iii. 4, 5; 22, 23.

In endeavoring to comply with the request of brother Walton, in another column, by submitting some thoughts in connection with the subject embraced in the scriptural expressions above quoted, we would explicitly disavow any expectation of reducing the mystery of divine truth to the comprehension of created intelligence. Carnal reason must always ask why God has done all things according to the eternal counsel of his will. The only answer furnished by infinite wisdom is assigned by our Lord, "Even so, Father; for so it seemed good in thy sight."—Matt. xi. 26. Beyond this revelation of the origin of all created things, it is vain to seek for knowledge. Elihu says truly, "He giveth not account of any of his matters."—Job xxxiii. 13. That God is infinite in holiness and in sovereignty is beyond question. That in themselves sin has abounded unto death is painfully realized by every sinner in whose heart God has shined. There is no manifestation of the knowledge of God in one who can excuse his own sinfulness upon the plea that his wickedness was included in the purpose of God. Indeed, the first conscious effect of the life and love of God in the subject of his grace, is that sin is felt to be an intolerable burden from which there is no power in himself to escape. Such a character is not seeking to excuse his wicked actions; but confessing the justice of his condemnation he prays for mercy only in consideration of the infinite and omnipotent grace of God. This is the effect of the light of the knowledge of the glory of God as revealed in the shining of God in the heart of the quickened sinner. It is never manifested except in the face of Jesus Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to (give) the light of the knowledge

of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. Hence, it is certain that every one who is thus enlightened to see the exceeding sinfulness of sin in himself is led by the Spirit of God into this true understanding of his lost condition. No others can know themselves as already condemned and hopelessly lost. This revelation stops the mouth of every sinner, so that he can find no plea in extenuation of his sin.

While it is not our purpose to attempt to justify the clearly revealed action of the Creator by an appeal to natural reason, it may not be in vain to show how reason itself stands convicted of absurdity in replying against God. It is certainly claimed even by morals that the maker of an instrument has the right to use that instrument according to his own will, and for the accomplishment of his own purpose; and the instrument has no right to rebel against its maker. How much more manifest is the right of the self-existent Creator to make all for himself. But the researches of infinite intelligence can never go beyond the investigation of Solomon, who was gifted with wisdom for the express purpose of presenting the utmost limits of created intelligence. After thoroughly searching all things, he says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. Their uprightness in creation is the demonstration of the perfection of the work of God. Their guilty inventions attest the justice of their condemnation. However much depraved and perverted reason may rebel against God, there is evidence of the justice of the divine judgment in every effort which makes reason for the extenuation of the sinner's guilt. Thus man is justly condemned by a consistent application of reason when God is regarded as having no higher rights than such as are claimed and accorded to finite mortals.

Since man was but the creature of God, it will certainly be admitted that it was not unjust that his Creator should assert his right to control him. The commandment in our text did not require the performance of an unreasonable service; it was merely to refrain from a specified action. It is not consistent to claim that it was beyond the physical power of the creature to obey the commandment which was thus enjoined upon him. The liberty to eat freely of every tree of the garden was given to the man, without which gift he had no more claim upon any of the trees than the commandment gave him upon this tree of which he was forbidden to eat. The commandment then did not abridge the liberty of the man; but on the contrary, it granted him a privilege which was precisely suited to his natural condition. The very law which denied him the specified tree was needful for his preservation from death. In a rational view,

therefore, the goodness of God is apparent in giving this commandment to the man. Finite intelligence cannot grasp anything beyond this temporal view of the case. When we would consider the design of God in the eternal purpose of his grace, reason must be left with earth and time, and we can rely upon nothing but the revelation which God has given. In this revelation there is no infallible guide but the inspired record which God has given "That the man of God may be perfect, thoroughly furnished unto all good works." The testimony of this inspired word is not to be subjected to the judgment of finite creatures, nor can it be received by the natural mind. Whatever conflicts with this sure word of prophecy, whether it be reason or imaginary teaching of experience, must be rejected by those who would "Let God be true, but every man a liar."—Rom. iii. 4. According to this testimony of God it was by the disobedience of this one man that sin entered into the world, and many were made sinners. This is the fulfillment of the declaration that in the day that thou eatest thereof thou shalt surely die." Death is the loss of all that goodness which man had as the innocent creature of God. The effect of that death is every pain and sorrow to which sinners are subjected. Although man continued to breathe and suffer after death passed upon him, yet that miserable existence is but a protracted experience of death. From the instant when man was polluted by the transgression of the commandment death had dominion over him. He could never return to that innocence in which he was above the power of death. Thus is verified the declaration written in the first verse cited by our inquiring brother. There has never been any power in man to deliver himself from the death into which that first transgression plunged all whose natural existence was in Adam at that time. The reign of death from Adam to Moses is cited by the apostle in confirmation of the truth that in Adam death passed upon all men, for that all in him did sin.—Rom. v. 14. The same truth is witnessed even to the observation of natural intelligence in the reign of death over such as have not the capacity to comprehend or receive any law in their individual persons. Since the sting of death is sin, it is evident that none can die without that condemnation by which they are brought under the dominion of death. So Paul says, "In Adam all die." He does not say, "all died," as if it were a thing passed and completed in the garden; but he speaks of it as the death which is now resting upon all the children of Adam, as the effect of their sin which was committed in him. This is upon the same principle of vital unity which identifies the heirs of life as one with the Redeemer, in whose righteousness they are justified and made holy before God. Nothing is

gained by the argument of carnal reason, which claims that the present generation of men are not responsible for the sin which was committed in the garden. Not only does the universal reign of death prove beyond controversy that all have sinned; the individual action of every child of Adam attests as soon as it is developed that the poison of sin has control of his whole being.

The literal translation of this sentence, as given in the marginal reading, confirms the understanding as presented by the apostle. It is "Dying, thou shalt die." This is exactly what the history of mortals continually attests.

"From night till morn, from morn till night,
We die by thousands in his sight;
Buried in dust whole nations lie,
Like a forgotten vanity."

However much cavilers may object to the judgment by which death passed upon all men in Adam, for that all sinned in him, they cannot deny the universal reign of death. Thus even to natural intelligence the truth of this commandment of the Lord God is clearly and indisputably evident. Let those who dare to reply against God bring their objections against the testimony which is given by inspiration; to those who are taught of the Lord nothing more than his word is required that they may acknowledge his truth.

It is not the Spirit of Christ which prompts the inquiry as to the condition of the creature man as he came from the hand of his Maker. It is revealed that he was pronounced "very good," in common with every thing that God had made. There was no failure on the part of the Lord God to accomplish all that he had designed in the creation of the heaven and the earth, and of all that is in them, whether animate or inanimate. Every creature was exactly fitted for the place which he had designed that it should occupy. The lion was a good lion, but it was not a lamb. The fish was a good fish, but it was not a bird. Man was a good man, but he was not a glorified saint in his condition as a natural man. The life which animated his dust was not eternal life. The commandment of God did not demand of him service for which he had no capacity. It was only required that he should not eat of that tree which was forbidden. At the voice of the Lord God after the transgression the man was afraid; but there is no ground for supposing that he had ever before been afraid at the sound of that voice. Indeed, there is no account that fear was ever felt or known until by transgression man became a sinner. From the record it appears that man was adapted to the garden, and the garden yielded everything which he required. It is not revealed how long man occupied the garden before the transgression, neither is it essential that we should know; but it is clear that there was sufficient time

for the man to name the living creatures which the Lord formed and brought to him. Then the Lord God caused a deep sleep to fall upon Adam, and he slept. The Lord made a woman of one of the ribs of the man. The serpent beguiled the woman, and she being deceived was in the transgression. All this was before the man had partaken of the forbidden tree. It is vain for finite minds to speculate on the question of the origin of sin. Neither the mystery of iniquity nor the mystery of godliness can ever be comprehended by created intelligence. All that is given us to know of either the one or the other, is limited to what it has pleased God to reveal in the inspired Scriptures as they are opened by his Spirit in leading the saints into all truth. From this testimony it is clear that man was not deceived in the transgression of this commandment of the Lord God, but voluntarily rebelled against the commandment; and in that sin he did die, as had been declared unto him by the Lord God. That death still reigns in all the children of Adam. In this state of condemnation it is impossible that they should ever deliver themselves from their guilt, or make themselves free from sin. So completely are they under its dominion that they cannot even desire to be conformed to the perfect righteousness of God. Death stands between every sinner and the possibility that he should love righteousness. Until he was polluted by sin, man had no fear of death. But ever since sin entered man is under death. Without sin there could be no suffering physical or mental. All pain is the working of death in the experience of those who are under its dominion. The transgression of the law developed the sin which produces death; and there can be no sin without its necessary sequence of death. Righteousness, in this sense, is life, and sin is death. Consequently there can be no violation of the commandment of the Lord God without immediate death.

(Concluded next week.)

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OBITUARY NOTICES.

Euphemia Humphrey died April 30th, 1891, aged 72 years and 7 months.

She was a member of the London Tract Church, and was baptized by Elder J. G. Sawin, Aug. 23d, 1874. She lived a consistent life, always filling her place in the church. Her death was very sudden, the cause being heart trouble. She went to bed as well as usual the night before, and was dead at three o'clock the next morning. Her death is sorely felt by all who knew her, and her many friends will remember with pleasure the kind welcome she always gave them to her home. She had an honest and thankful heart, often expressing herself as having so much to be thankful for, and hoping to never live beyond her means, as she did not want to take from others what did not belong to her.

As friend after friend departs I feel a void which this world can never fill. I cannot sorrow for her, for she has entered that peaceful rest which Jesus had prepared for her, but for myself, who am so lonely without her.

Her niece, E. M. H.

DIED—At his residence in Middletown, N. Y., on Monday, Aug. 24th, 1891, **Mr. James Alonzo Wilkison**, aged 55 years and 25 days.

The deceased was a son of the late Samuel Wilkison, and was born at Rockville, Orange Co., N. Y., July 30th, 1836. About twenty years ago he came to Middletown, where he continued to reside until his death. He was married to Miss Joanna C., daughter of George F. S. Vail, Dec. 7th, 1859, the late Elder G. Beebe officiating. Six children were born to them, only three of whom are living. He is also survived by his companion, our esteemed sister, who is a member of the Middletown & Walkill Church, and two sisters. He had suffered much for years with rheumatism, and later with kidney and heart diseases, which ended his mortal career. He had never made a profession of religion, but was a believer in the doctrine contended for by the Old School Baptists, salvation by grace alone. He had many warm friends, and was very extensively known as a manufacturer of grain-cradles and well-curbs, as well as in the livery business.

The funeral took place at his late residence on Thursday, the 27th, and was conducted by Elder Benton Jenkins, the house being filled with relatives and sympathizing friends. His mortal remains were laid by the side of his kindred who had preceded him to "the house appointed for all living," in the cemetery of the Walkill Old School Baptist Church.—Ed.

ASSOCIATIONAL.

THE Nola Chucky Association of Primitive Baptists is appointed to be held with the Mountain Rest Church, at Ogle's Chapel, Cocke Co., Tenn., to begin on Friday before the fourth Sunday in September, 1891.

Brethren Beebe, we have yet a few here who are contending for the faith once delivered to the saints. We would be glad to have some of our brethren from your parts to meet with us. If you will be so kind as to publish the time and place of our next association, it may be the Lord's will to direct the minds of some brethren to meet with us.

E. K. WILLIAMS.

THE First Regular or Old School Baptist Association called Kansas will hold her next session, if the Lord will, with our sister church called Big Walnut Creek, about three miles southeast of Winchester, in Jefferson Co., Kansas, on Friday before the last Saturday in September, 1891, and continue the two succeeding days (25th, 26th and 27th).

All coming by railroad can come to Easton or Winchester on Thursday before, where they will be met and conveyed to the place of meeting. All are cordially invited to visit us who are sound in the doctrine of the predestination of all things, election, final perseverance of the saints, and the union or relationship between Christ and his church or people before the world began; or, in other words, sound in the faith, and in good standing at home.

R. M. THOMAS, Mod.
A. D. JONES, Clerk.

TWO DAYS MEETINGS.

THE Lord willing, a two days meeting will be held in the new meeting-house of the church at Cammal, Lycoming Co., Pa., September 19th and 20th, 1891. The meeting-house is about one hundred rods from Cammal station, on the Pine Creek R. R. All come who can. Trains leave Williamsport for Cammal at 7:30 a. m. and 1:10 and 4:45 p. m. Trains leave Corning for Cammal at 7:30 and 10:30 a. m. and 12:45 p. m.

D. M. VAIL.

YEARLY MEETINGS.

THERE will be a yearly or two days' meeting held with the First Old School Baptist Church of Roxbury, N. Y., on Wednesday and Thursday, Sept. 30th and Oct. 1st, 1891, to commence at 10 o'clock a. m. We give a cordial invitation to all those who have a desire to come, and especially the ministering brethren.

Those coming from the east will be met at Roxbury on the morning train, and those from the west on the 2:30 p. m. train on Tuesday, the day before the meeting.

We expect Elders Jenkins and Vail to attend the meeting.

WM. BALLARD, Clerk.

We have appointed our yearly meeting at Cow Marsh to commence on Saturday before the fourth Sunday in September, at two o'clock p. m., and continue over Sunday, and perhaps Monday. A cordial invitation is extended to brethren and friends from abroad to meet with us.

Those coming by rail will please take the morning mail trains on Saturday, getting tickets from the southward to Felton, and from the northward to Woodside, where they will be met and cared for. These stations are on the Delaware Railroad.

E. RITTENHOUSE, Pastor.

A YEARLY meeting is appointed to be held with the Harford Baptist Church, Harford Co., Md., commencing at 10 o'clock a. m. on Saturday before the third Sunday in September, 1891, and continuing two days. A cordial invitation is extended to lovers of the truth, especially ministering brethren.

Those coming by way of Baltimore will take the train at North Avenue station at 4 o'clock p. m. on Friday before for Long Green or Forest Hill. Those coming from the north will take the train at Delta at 3:35 p. m. on the same day and for the same stations, where conveyances will be found to take them to places of entertainment.

NATHAN GRAFTON, Clerk.

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(ESTABLISHED 1832.)

DEVOTED TO THE

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IS PUBLISHED

EVERY WEDNESDAY,
BY GILBERT BEEBE'S SONS,

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 38.

CORRESPONDENCE.

"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."—Romans i. 20.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—I was requested some time ago, by one highly esteemed for the truth's sake, to write something on the subject of predestination. It has not been from a lack of desire to gratify this expressed wish that I have not complied sooner, but it has seemed to me at times that there have been so many good things upon this subject in the SIGNS OF THE TIMES late that anything I might write would be superfluous. Still I have for some time felt an abiding desire to write some things that appear to my mind to be set forth in the Scripture quoted above, which things I understand, when properly understood, are very much calculated to comfort and confirm the children of the Lord. To those who may be interested I would say, before proceeding farther, that my understanding of the subject is the same that it has been for several years, and the same as expressed through the SIGNS OF THE TIMES three or four years ago. I believe that a misunderstanding is often the cause of apparent differences between the children of God; hence I strive to make myself understood, believing as I do that the doctrinal principles which I hold are in strict harmony with the experience of every child of grace. We can bring to bear two reasons at least why the truth fails to prove comforting, edifying or instructive to the subjects of grace. One is that the exponent fails to make himself understood; and another is that even the spiritually-taught are so environed with a traditional idea or ideas that they cannot receive it. But at last the reception of truth, either on the whole or in part, depends altogether on him of whom Jesus said, "He shall take of mine, and show it unto you."

"For the invisible things of him from the creation of the world are clearly seen." The invisible things here spoken of I understand to be his eternal power and Godhead. Let us look at some of the things that he has made, as well as some Scripture testimony, which both harmonize in evidence of the fact that he is God in the full sense of the word; for all his works stand as living evidences of his divine perfec-

tions. Does the poor, halting, trembling, doubting child want evidence of God's wisdom, of his power, or of his immutability? If so, you are not dependent alone upon the Scriptures for evidence; for all nature stands as a witness, in strict harmony with the Scriptures, that God is all-wise, all-powerful, unchangeable, holy, good and merciful. Methinks when the child of grace is led by faith to compare this testimony, and behold the glory of God in all his mighty works, he is prepared to join in the song of praise with the "four and twenty elders," who "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 10, 11. The Scriptures abundantly testify of God's wisdom; so do "the heavens declare the glory of God, and the firmament showeth his handiwork." Turn with me now to the first chapter of Genesis, and there we learn of the vegetable creation. It was said, "Yielding fruit after his kind, whose seed is in itself." So it was with the animal creation. In fact, all the creation mentioned was to, and as living evidence of the wisdom and power of the Creator has continued to, "bring forth after his kind," to this day. Then with all God's creation (and he created all things, whether they be visible or invisible, thrones or dominions, principalities or powers) his predestination or decree was fixed, that they should yield fruit or bring forth after his kind; and although man often avows a disbelief of the doctrine, yet in some way he almost daily manifests that he himself is practically a predestinarian. When he wants cabbage in his garden he knows to plant cabbage seed, for he knows that no other kind of seed will bring what he wants; and such is his practice with all that he plants or grows. The last verse in this chapter (Gen. i.) tells us that "God saw everything that he had made, and, behold, it was very good." Now, dear reader, God created many things that you and I would have left out, for in no sense of the word do they appear like anything good to us; and the only reason we can have for saying that they are good is because God has created them and pronounced them good. Out of the ground God caused to grow the food-plant that sustains natural life. It is so constituted that it takes up those ingredients in the earth and in

the air that are calculated to satisfy animal appetite and support animal life. Out of the same ground, and sometimes beside this same food-plant, he has caused another to grow, which is so constituted that it absorbs only those ingredients which are poisonous to man and beast, and tend only to the destruction of animal life. On the same earth he has caused to exist the peaceful and harmless dove, and the crooked, spiteful and poisonous serpent. He gave to both these their different natures and dispositions, and both together, with the balance of his creation, declare the perfection of his wisdom; and each thing, small and great, is good for the specific purpose or purposes for which he created it or them. They were all created for his pleasure. "The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4.

The starry heavens also declare his divine perfections. The sun, that great luminary of the day, and that "lesser light," the moon, have moved on in their proper spheres, just according to the expressed design of the sovereign Creator; also the stars; and all so regular that men who have studied their movements tell us years in advance when one will pass another. Are not all these things in strict harmony with that declaration of the prophet, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure?"—Isaiah xlvi. 9, 10. Surely those invisible things, even his eternal power and Godhead, from the beginning of time have been manifest in the things that he has made. It is written, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6.

Upon his immutability, then, dear brethren, is the hope of our final deliverance based. When we read in the inspired record that he is of "one mind, and none can turn him," "the same yesterday, to-day, and forever," and then turn and read on the pages of nature's record; in equally fair lines, the same glorious truth expressed, and then are blessed with the happy privilege of comparing all with our own experience of the gracious dealings of the Lord of all with us, how he has taken us up out of a

horrible pit, and our feet out of the miry clay, and set them upon a rock, established our goings, and put a new song in our mouth, even praise unto our God, it certainly is enough to comfort and confirm us. If ever he has manifested love for us, if ever we have felt emotions of love for God and his truth, it is evidence that he has loved us with an everlasting love, and evidence that he has purposed our salvation in Jesus Christ. Where he has begun a good work he will perform it until the day of Jesus Christ. Then there could be but one reason for it if we ever finally perish, and that would be that God has not power to carry out his purpose; for he is unchangeable, and cannot change concerning his purpose. If he has manifested love for us it is sufficient evidence that we are "predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i. 11.

As his "eternal power and Godhead" is manifest in the animal and vegetable kingdoms, so that all men are without excuse for denial of the same, so in the moral and spiritual; and as the will of God is manifest in ordained, established and well-regulated laws governing the animal and vegetable, so it is with the moral and spiritual, all showing forth plainly the doctrine of cause and effect. But before all causes or effects, laws or governments, existed the "eternal power and Godhead" that is manifest by them; and all things to-day but declare that he is the supreme Ruler and Governor over all. He reigns, and sees that all his purpose or predestination comes to pass. So then things are not left to blind fate, as some charge us with advocating; but all things are under God's immediate supervision. Then things do not merely happen, but take place that "the Scriptures might be fulfilled;" as in the case of Joseph taking the young child and fleeing into Egypt; and of Herod, when he saw that he was mocked of the wise men, and was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time when he had diligently inquired of the wise men. "Then was fulfilled that which was spoken by Jeremy the prophet, saying," &c. Also in the sale of Jesus by Judas, as well as in his crucifixion, the Scriptures were fulfilled. How could the prophets with any degree of certainty

have told those things, hundreds of years before they came to pass, if they had not been unalterably fixed? The prophets wrote "as they were moved by the Holy Ghost;" and God having ordered the things that should come to pass, revealed it to them, and commanded them to record just as much as would be good for his people and to the glory of his name in after years. This world is but the stage upon which is developed (everything at its appointed time) the eternal purpose of God.

I think I have written enough for any one to understand that I am a believer in the predestination of all things that come to pass, or what is sometimes called "absolute predestination," which term some object to; but if I believed that only one-half of all that transpires on earth were predestinated I should call that absolute, which means certain, unconditional, &c. It seems to be insisted upon by some that this doctrine involves the idea that God by his Spirit actuates or coerces wicked men and devils to do wickedly; but I have never yet met one who held such an idea, and I know that I have never intended to convey such an idea. Although God has appointed the wickedness of men, neither it nor natural good flows out from him as a part of his nature. Men as freely and lovingly do wickedly as though God had not intended it for a purpose. I cannot hope to bring this, nor the mystery of any other doctrinal principle, down to the comprehension of the carnal mind; neither do I profess to be able to harmonize every seeming contradiction, nor to remove the obstacles from the minds of those who may be inclined to arraign the eternal God before the bar of human reason. Because I cannot explain nor even understand all these things, is no reason why I should call in question the word of God, or with one of old say, "Why doth he yet find fault? for who hath resisted his will?" While it is wicked in men to act wickedly, yet it is not wicked in the Lord to appoint it and overrule it for his own glory and the good of his people. He raised up a wicked Pharaoh, hardened his heart, held him accountable, punished him for his wickedness in various ways, and finally destroyed him, together with all his host, in the Red Sea; yet who will stand up and say that there is unrighteousness with God?

Dear brethren, the most of the above has been written several weeks. For want of time to finish it it has been laid aside. While it is like the writer, very imperfect, yet I have concluded to submit it to you for your disposal. I hardly think there is another state in the union that affords as much opposition to the doctrine herein set forth as is found in the state of Texas. A paper, professedly Primitive Baptist, has been started the past summer, in open and avowed opposition to the doctrine, and its first issue contains the following sentiment: "The

Scriptures nowhere teach that God predestinated sin and wickedness. To say that it does is to contradict God, and to give the lie to his holy and divine attributes," &c. Reader, compare this with Acts iv. 26-29. Some churches have excluded members for holding the doctrine, and some have passed nonfellowship resolutions against it. The nearest church that I know of having done those things is at least one hundred miles west of this. The Baptists of this part of the country are almost a unit on the doctrine. The limited predestinarians, or at least part of them, seem to think that the doctrine we hold is something new among the Baptists; but it seems to me that a good sign that the limited idea is somewhat new is that its devotees have never been numerous enough to start a paper solely devoted to the defense of this idea until the year 1891. I, and the brethren with whom I stand identified, have, so far as I know, all the time contended for peace, and have not thought it a matter worthy of division; but it seems that nothing short of a division will do some of them. I speak for myself, and hold no one else responsible, nor want any one else blamed if I be wrong. I cannot, nor would I if I knew it, affiliate in church capacity with any church which had passed a resolution of nonfellowship against it, nor with any preacher who had denounced and railed against it, because I think the Scriptures forbid me doing so. I have been much troubled in thinking over the condition of things as mentioned above, but I cannot believe, as has been charged upon us, that the advocacy of the doctrine has caused the trouble; but I believe that the rejection of it is the prime cause.

I remain your little brother in bonds of affliction,
H. B. JONES.

HORACE, Texas, Sept. 1, 1891.

RIPYVILLE, Ky., Aug., 1891.

ELDER G. BEEBE'S SONS:—If it will not be too much trouble to you, we would be glad if you would publish in the SIGNS OF THE TIMES the inclosed letter, containing some of the christian experience of our dear young sister, Sarah S. Barnes, whom I had the pleasure of baptizing last January, on a very cold day. Since that time she has suffered much persecution from the "do and live" people around her; but we believe it will work for her good and the glory of God.

Now, dear brethren, if it were not for troubling you, I would like to write something of my christian experience, if indeed I have any, and also of my call to the ministry. I believe that God calls and qualifies, by his grace whom he will, and that those called can tell something about that calling, though it may not be to their satisfaction. I would be glad to say more, but will not trouble you.

S. HAWKINS.

Mc BRAYER, Ky., May 24, 1891.

DEAR BROTHER:—I have a great desire to write of what I trust have been the Lord's dealings with me. I hope the Lord has led me out of darkness into his marvelous light. O what a poor, unworthy worm of the dust I feel myself to be. I am not qualified to write to one of God's dear children, but as you request it of me I feel it my duty to try, hoping I may be led by the Spirit. The blessed Savior has said, "Without me ye can do nothing." I have written several times, but after reading it over have thought it was nothing, and thrown it into the fire; but now I hope the Lord will lead me into the truth, that I may write some of my joys and troubles. I have thought about writing just as I did about going to the church. I thought I could not, and would only expose my ignorance. As it has caused me many tears, groans and sleepless hours, I am willing to try to write a little to relieve my mind. I have a desire to open my heart to you, but I fear I shall fail to express myself as I wish. If God's Spirit ever began a work in me, it was seven years ago last September, when I saw myself a poor, helpless sinner in the sight of a holy God. I cannot tell the feelings I had at that time. I saw myself as I never had before. Tears flowed from my eyes, and I thought my trouble was more than I could bear. I felt condemned, and that I had not a friend on earth nor in heaven. Not long since I seemed to have a view of my blessed Savior suffering on the cross, such as I never had before. I thought, Can a poor, unthankful, sinful worm of the dust, such as I am, trust in him for salvation? I thought, O how sinful I am. The bitter tears were falling from my eyes, when a still, sweet voice said, "Let not your heart be troubled." I was not afraid, but my cry was, "O Lord, I am so sinful." O what a sweet comfort it is to a poor, trembling sinner when they hear a sweet voice saying, "Let not your heart be troubled." I sometimes think, Why should I be so doubtful, when he has given me so many sweet comforts? I often find myself wondering if I have met with a change. When I review my past life, and see how many crooked paths I have made, and how much I have been in love with the world and worldly pleasures and amusements, I am full of doubts. I could not see how God could forgive my sins, for it seemed to me I was the greatest sinner in this wide world, and that there was nothing that breathed the breath of life but what was better than I. I appeared hateful in my own sight. Often when attempting to pray it would seem that all my words were mockery, and the answer would be, "The prayer of the wicked availeth nothing." I could not see how God could bless a poor sinner like me. Dear brother, I thought of you many a time when in my helpless condition. I thought if I could

see you and ask you to pray for me it would do me some good, for I thought the prayer of a christian would be heard; but when I would see you I could not ask you, for I felt too little to be in your company. I would try to forget my troubles, but they would only leave me to return with double weight. I did not fully understand my feelings until February, 1890. It seemed my troubles were so great that I could bear them no longer. I seemed condemned to the world, and the world to me. I could not see any way of escape from eternal despair. One night I was in great trouble, and as I lay down to sleep I tried to ask God to remember me in mercy and forgive my sins. I fell asleep and dreamed that I saw the Savior. Kneeling down at his feet I asked him to forgive my sins. I thought he put his hand on my head and said, "Thy sins are forgiven. Follow me." I awoke, and was weeping with joy, to think what a blessed Savior I had found. O how happy I felt! When I arose in the morning I felt that a new light had dawned upon my soul, and everything seemed praising the Lord with me. I thought that peace was mine forever. But it was not long before I began to be in fear that my joy was imagination. I read the Bible to see if I could find anything to comfort me. I could find many sweet promises for the Lord's people, but none for me. I need not tell you all my sorrows, for you know them better than I can tell them, as I hope I have been taught of the Lord. I was continually repeating these words in my mind, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God." I am writing this with a trembling hand and fearful heart, for I have felt the chastening rod and piercing sword to the very depths of my heart, because of not doing my duty. I know it will take many stripes and bruises to keep me in the straight and narrow way; for I am prone to do evil, and how to do good I find not in myself. Dear brother, I wish I could see you this morning, and tell you how sinful and unworthy I am. I am not worthy of the water I drink. I feel like the unprofitable servant that had one talent, and that it has been taken from me, for it seems that I cannot cast in a mite of anything. O what joy it is to me when I am permitted to meet with the dear brethren and sisters, and to gather a few crumbs from the Master's table; but not that I feel worthy of one crumb. At the August meeting in 1890, Elder Ritter preached for us. After the preaching an invitation was given for poor, trembling sinners to talk. I cannot describe my feelings at that time. My burden seemed as if it would weigh me to the floor. I thought, O if I could only go and tell them my feelings! But the thought came into my mind, I have nothing to tell, and I am not fit to

be with God's dear people. O what a desire I had to be with those dear ones I so much loved; but I felt too unworthy to ask a place with them. O how I wished to get home, so that I could be alone, and ask God to remember me in mercy, and reveal himself to me in any way so that I might know it was he. I thought I was the most miserable being that lived. Time passed on in this way until Friday morning. I was washing the breakfast dishes, and my breathing was, "Lord, have mercy on me." I felt that my strength was all taken from me, and I could not stand alone. I fell into a chair, with my face buried in my hands, and there tried to offer one more prayer to God. My prayer was, "Lord, have mercy on me, a poor, helpless sinner, and if it be thy will relieve me of this burden." It was then my prayer was answered. He said, "Thy sins are forgiven." I saw a white cloud, and the brightest stars I ever saw. I was then made to rejoice with joy unspeakable and full of glory. I could not help saying, "O bless the Lord, for my salvation is of the Lord." My little girl would say, "Mamma, what is the matter with you?" I could not answer her, for I was so full of joy that I could not utter a word. O bless his holy name. I have had great trouble of mind of late, on account of my sinfulness. I often fear I am deceived, and have deceived the church; for I am often shut up in darkness, so that I cannot get a ray of light upon my pathway. I hope I have been led in a way I knew not, and have been made to rejoice with unspeakable joy. Many have been the times I have forgotten my dear children and all earthly cares, feeling that I was ready and willing to bid farewell to all earthly things and go to the outstretched arms of him who is full of love and mercy. I was made willing to go and tell the church what the dear Lord had done for me. I had always felt too unworthy to go, and would say within myself, "The Lord will save me if I don't go." But these words would come to me, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven." I was willing to go and offer myself to the church, in order to find relief, which I did on January 10th, 1891. I felt happy until the next morning, when I was in great trouble and fear, lest I had deceived the dear people of God. It was one week before I was baptized. I thought I never before saw the water look so beautiful. Dear brother, I can never forget those comforting words you spoke to me while we were standing in the water. I felt very happy for many days. Not a wave of trouble crossed my peaceful mind. Now I feel very unworthy, and often think if the brethren and sisters could see me as I see myself they would have no fellowship for me. I have many fears and doubts; but I hope I love God.

"This troubled sea I'm bound to sail,
If e'er I reach that happy vale,
Where doubts and fears prevail no more,
And storms of trouble cease to roll."

Pray for me when it is well with you, that I may grow in grace, and may more of God's salvation know. Do with this as you please. May you long be spared to feed and comfort the little ones.

Your little, unworthy sister,
SARAH S. BARNES.

NEWARK, Del., Sept. 9, 1891.

DEAR BRETHREN BEEBE:—Inclosed you will find a letter that was written to my dear husband, which he said a few days before he was called away that he was going to send to the SIGNS. O how my heart does ache, and how the dear children and I do miss him in the evenings, and when we gather around the table, and do not hear his voice nor see his smile. I think sometimes that I cannot bear up under such a trial; and then again the good Lord gives me some sweet words of comfort that seem to strengthen me for awhile. O that I could be reconciled to his holy will, and say from my heart, "Thy will be done." It is, I trust, my prayer. I feel to thank the dear brethren and sisters for their kind, sympathizing letters, which myself and the dear children have received. They were comforting to our bleeding hearts. But there is one who wounds, and he can heal, and I trust that he will.

From your unworthy sister, if one at all, in deep affliction,

MARTHA STATON.

PHILADELPHIA, Pa., Nov. 13, 1891.

DEAR BROTHER STATON:—I think I never knew, until I read your letter this afternoon, the exceeding sweetness of sorrow. Your sorrowful and mournful letter has sunk deeper into my cold and senseless heart than many sermons I have listened to; and with it a hope springs up in me that it is the power of God unto salvation through your precious letter that has melted me, and caused me to feel the sweetness of brotherly love in Christ Jesus. I think I know that there is nothing arising from a natural source that could thaw my frozen, frigid heart, and draw me to desire the company of any people who are not the people of God. The expression, "sorrow for sin," often comes into my mind, and I am led to wonder if I have ever had sorrow for sin; and O how anxiously I search the records of my past life, looking back in memory over the way my feet have trodden, to find even the slightest ray of evidence to tell me that my hope is well-grounded, and that I have been sorry. To-night I feel to rejoice that your letter has caused such a revolution in my feelings, with such a longing to tell you that the same huge wave which has carried you into the very depths of sorrowful depression, carries in its course every one of the children of God, and no one else; but as you

describe your own feelings, so every one feels that he is alone, and that his brethren simply bear with him. Why, brother Staton, that is so almost constantly my sad condition that I sometimes think if I could only just for one moment have an assurance that Jesus died for me, it would suffice for a lifetime. I think I have sometimes a feeling something like this, that I am sorry because I cannot be sorry; or rather it grieves me that I cannot feel as deeply as I desire. I crave a burden, that I may feel the thrill of my Savior's touch to remove it. As I was driving through the streets to-day I felt for a moment to have a faith's view of the bleeding, suffering Savior, and a saved church. I was for the moment lost to earth, and aroused to find myself quietly singing, and also to find my enemy at my ear, whispering, "You are deceived; you are a hypocrite, and you know it." Indeed, he succeeded in driving it from my mind, for I thought of it not again until after I read your letter, or rather until after I began to write to you. One who rolls sin as a sweet morsel under his tongue cannot certainly have any sorrow for sin; and one cannot realize this sorrow until he has been quickened into divine life by the power of the grace of God shed abroad in his heart. Then, and then alone, can he receive a knowledge of his own sinful and depraved nature. I never could esteem myself as less than others until such time as I was brought to abhor myself, knowing that sin was mixed with all I did. Truly, as you said of yourself, so with me: I am a wonder to myself. I grope along in darkness, seeking for light. I know that I seek it, because it is my constant desire to possess it. When secretly, silently and quickly it comes upon me, then I can rejoice that I did pass through the dark and cloudy day; and I, the sensible, conscious sinner, can comprehend all the darkness, tracing it all the way back to the garden of Eden, its origin, where disobedience began, and death and darkness entered. But darkness, which enshrouds my sinful flesh, cannot comprehend the light which has opened wide the gates to Zion's lovely mount. Very often, when I am performing that which clearly seems my duty and my privilege, the distressing thought comes into my mind, "You are doing that for vain-glory; not because you love Jesus, nor because you love the brethren." Do you remember, brother Staton, the evening that a dozen of us went from Philadelphia to Wilmington to hear you preach, and you were impressed with a feeling that in some way you had deceived us into loving you too much? The very next time you preached for us you laid bare your secret self, in order to undeceive us, to such an extent that while it ennobled you in our eyes, and placed you deeper in our hearts, it condemned me, and to myself I appeared the very worst character in

all the world; for my flesh said to me, "You would not do that way; you would cover up and bury deeper all your weaknesses, if you could, for fear they might not love you so much." What a miserable, deceitful wretch I am! and yet how much I crave a feeling of sorrow for sin! I would have my sins appear before me as the most horrible, venomous reptiles; then I think I could understand something of what perfect hatred is. I want to understand, by fellowship with the sufferings of Christ, how that sorrow and weeping may endure for a night, but joy cometh in the morning. I want to understand what it is to wait patiently for the Lord, which the psalmist said he did; and the Lord heard his cry, and inclined unto him. My natural mind cannot understand how one can be patiently waiting, and yet crying and moaning so loud and pitiful that the Lord opens up springs of living water in his thirsty, parched soul. No more can I understand this than I can understand the marvelous light into which that same soul is ushered with singing and praises. My natural mind cannot comprehend a greater light than that of the brightness of the noonday sun; and that is not marvelous, for it is natural. But at this wondrous spiritual light I marvel and I wonder. When such things were too wonderful for the inspired psalmist, and he could not attain unto them, what am I to do, poor, puny, sin-polluted creature that I am? But joy cometh in the morning of the rising of the Sun of righteousness, and that is enough for me. When the poor captive souls sat sighing by the waters of Babylon, and could not sing the songs of Zion in a strange land, and their harps were hung upon the willows, after they were delivered they did not question the manner of their deliverance, but with joy sang praises unto the Lord. Is it not strange that when one tells us in sorrowful strains of his trials and his afflictions, we rejoice and draw nigh unto him? On the other hand, when he tells us of his bright and joyful seasons, we are sorrowful, for our own seem so few and dim to us. A few weeks ago, dear brother, when a very dear sister told to a few of us her rich and bright and beautiful experience of deliverance, you got up and walked across the floor, saying, "I wish I had such an experience to tell;" while your face manifested plainly a longing for assurance. Then I remember how, when I presented myself to the church, seeking a resting place, and asking that my unworthy name be placed on the records of the dear old Welsh Tract Church, bringing with me no bright and vivid experience, but just a longing desire to be with and near the people of God, you in your child-like simplicity and brotherly love came right down to my mean level, and spoke sweetly in encouragement.

Nov. 18.—I got this far with the letter, and have been so busy ever

since that I could not get a chance to finish it. Brother Grafton came, and we have had a good time. He had trouble with his throat while here, which was a source of annoyance to him. We had a large congregation in the morning, and a very fair one in the evening. Particularly in the evening his words seemed to be accompanied with power from on high.

We are all as well as usual, and all send love. I hope your down-country trip has not made you worse. Thanks for your kind letter.

Your unworthy brother,
B. F. COULTER.

BLANCO, Texas, July 27, 1891.

DEAR KINDRED IN CHRIST—READERS OF THE SIGNS OF THE TIMES:—With fear and trembling I attempt to testify of the mercies of our God. Though I am of Lodebar, and lame, I sometimes hope I have been permitted to eat at the King's table; but I go halting. Jacob was found in a waste howling wilderness (sin), and the Lord led him about, and instructed him. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." O how much instruction we need! and how bitter the learning! When light shines in, or quickening takes place, we see our guilty distance from the just and holy God; for what is man, that he should be clean? and he which is born of a woman, that he should be righteous? We go to the law, or works, and O how bitter to find that the more we try to pray, the more condemned we feel in God's sight, and that justice will cut us off in endless woe. We give up all hope there, and in anguish of soul cry, Lord, in mercy save, or I perish. For we are then at the end of creature doings, and here find that Christ is the end of the law. We rejoice, and praise his blessed name; for he has sent forth the prisoner out of the pit, wherein is no water. We behold his beauty, as the only begotten of the Father, full of grace and truth. We behold a brightness far exceeding that of the noontide sun. Yes, we think, our every breath will be praise unto the God of our salvation. But alas! how soon we find an enemy within, at war with our spiritual mind, bringing us into captivity to sin. But if God in his wisdom numbereth my steps, doth he not watch over my sin? So I take courage, and go halting. When I hear the word rightly divided, and a finished redemption set forth, my poor heart burns within me, and I feel strong, filled with love and praise to my adorable Lord; and often I forget where or what I am, that I should attempt praise to such a Sovereign. Sometimes after I have spoken during services, I feel so little and so ashamed that I feel that I ought to put my head on the ground, at the feet of the brethren, that they

might put their feet on my neck. Has any one ever felt so utterly condemned and insignificant? I am a wonder to myself. Our hope is in the Rock of our salvation. He is strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. We cannot reward him for blessings. "His reward is with him, and his work before him." When he cried out on the cross, "It is finished," his work was done. We hear some say they want to help God save souls. Surely they are mistaken; for every one that will be saved are already saved; but it takes time to manifest it; and that our blessed Lord will do to each one in his own good time. He cannot lose any of them, for their life is hid with Christ in God. There is no power that can thwart him. The powers that be are ordained of God. When I hear any one say they want to help God, I think of the poor Gadarene. The people had done all in their power to tame him, and had even chained him; but he broke off the chains. When Jesus came he was still among the tombs (dead state); but Jesus cast out the devils. Then they found him in his right mind, clothed, and at Jesus' feet. His clothing was Christ's righteousness. So the good works, pledges and instrumentalities of to-day are of no more power to convert a sinner, than were the chains to control the poor Gadarene. What did our Savior say to him? He told him to return to his own house, and tell how great things the Lord had done for him; and so to-day he requires no more nor less than to go to the church and tell what great things he has done, and to follow his example. So I would say to all who feel that the Lord has done great things for them, Go. Yet we feel unworthy, and say within ourselves, I am not fit to sit at the King's table. What am I, that the Lord should look upon such a dead dog as I am?—2 Samuel ix. 8. There is a found rest or salvation in obedience. There is a given rest or salvation. I so understand the Scriptures to teach. We know our God's word is truth, and will stand forever. When we find a clash, we may know assuredly it is in us. Paul writes very plainly about grace and works. They will not mix. When the believer is required (and none but the believer is) to do good works, I understand that it brings into a found rest. There are two rests; or rather one is the fruit of the other. One is works; the other is grace. To rightly divide the two rests was hard for this poor, short-sighted worm of the dust to understand, so that I was almost led to believe that the Scriptures were not given by inspiration; for I could not harmonize them. One passage would seem to contradict another: for instance, Paul says to Timothy, "Take heed unto

thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." This is not an eternal salvation; but it is to be saved from error or false teaching. Again, "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." This, too, is to the living sinner, and not to the dead sinner. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is addressed to a live sinner, one who has tasted the good word of God, and the powers of the world to come; for a dead sinner can no more do this kind of labor, or be laden with it, then a physically dead man can do physical labor. It is by the blood of the everlasting covenant that we have peace with God; and it is immovable, ordered in all things, and sure. It is the fruit of sovereign love; and God's predestination controls all events and things, to the good of the bride. Her clothing is all wrought for her, and is without spot; for it is Christ's righteousness that clothes her. I feel to know that his counsels of old are faithfulness and truth, and that the salvation of his bride is complete. But how can a rebellious one like myself hope for such a glorious salvation as is set forth in his blessed word? Yet I cannot let my hope go; so I go mourning and groaning, waiting to be freed; for as long as I tabernacle here I sin. When we see the palid, cold face upturned in death, we see the fruit of sin; but our Lord has conquered death, hell and the grave. I do not now dread death, as I once did; for I feel that when death comes the prisoner will be free; but not until then. We find that when sin is finished it brings forth death. All of Adam's family are subjects of death. The Scriptures are plain upon this subject. Yet some say that the infant is as free from sin as the angels of heaven; but they prove by their works, in sprinkling the infant, that they are uneasy about it. We believe they are saved by grace. "As in Adam all die, even so in Christ shall all be made alive." If the infant is of Adam's race it will see death, and is a sinner. If not a sinner, there is no salvation for it. David said of his child that had died, "I shall go to him, but he shall not return to me." We believe the Lord saves the infant, not by sprinkling, but by grace. "For since by man came death, by man [Christ Jesus] came also the resurrection of the dead."

Dear brethren Beebe, I will send this to you. Please judge whether it is fit to appear in the SIGNS; for I value the SIGNS, and do not wish to see trash in its pages. I am, I hope, your sister in Christ,

SARAH JONES.

SIN.

DEAR BRETHREN BEEBE:—I realize that nothing but the grace of God can ever be able to so rule over my wayward nature as to grant me the privilege of calling any of his children brethren or sisters; and how remarkable is that grace, especially in my case. While there are vivid recollections of sin, both of commission and omission, the greater share of my sorrows arise from a sense of the inbred corruptions of an unknown heart, with which I often fear that I myself am least acquainted; for "the heart is deceitful above all things, and desperately wicked: who can know it?" I confess this, and desire you to publish my confession in the SIGNS, as a token of my regard for those with whom I am associated in the holy relationship of confidential love and fellowship; and also for the benefit of some poor, despondent one who feels the weight of sin, and desires a sweet relief therefrom. I have no power to give such relief. I can only bear some feeble testimony to that blessed grace of which Paul says, "By the grace of God I am what I am." It is only by revelation that sin is known; only by the revelation of God that sin is made to appear exceeding sinful; only by the revelation of Jesus Christ that sin can be hidden from the view of every quickened sinner; for when Christ is presented to their faith as the "end of the law for righteousness," it is enough to silence all accusations of guilt forever. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Dear brethren, I often tremble when I think of the profession that I have made for fully one-half of my earthly age, and wonder how I have been enabled to stand the fiery darts of Satanic doubts that have arisen from time to time to try the strength of my feeble faith in Jesus, as well as the spite of enemies who have arisen against me for saying that all things, sin included, must fulfill the great purpose of God, and was included in that purpose. My feeble answer is only this, If I sin, it is no more I, but sin that dwelleth in me. Such was Paul's answer; and it matters not to us how sin is unwelcome, but necessarily or irresistibly in us. It came there not at our bidding. I do not say that God put sin in us. I never said so, nor believe it. But in the fulfillment of predestined cause and effect it came as the result of a God-given law, to exemplify through my experience (this is too limited, but through the experience of every child of God) the need of grace—such grace as has been my support thus far on my sinful journey. I have a sinful heart. O how bitter are the daily evidences of that fact! I may be quietly working on my little place, while all appears as peaceful and serene as the atmosphere of heaven could make it; but let some trifling matter call, however unwelcome or unbidden, and all is

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 23, 1891.

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

KNOWING GOOD AND EVIL.

(Concluded from last number.)

"AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."—Gen. ii. 16, 17; iii. 4, 5; 22, 23.

While no amount of investigation can enable finite minds to grasp the infinite principle of divine wisdom by which the introduction of sin in the world is included in the purpose of God, the fact that sin reigns in the natural mind of man is too clearly manifest to require demonstration. That the serpent as well as the woman was under the control of the Creator must be admitted by every one who confesses that God is infinite in all his perfections. The denial of this truth is only consistent with open atheism. But reason cannot find any way in which to account for the existence of created things without admitting the purpose of an infinite power in bringing them into being. Philosophy is lost in this boundless ocean of ignorance; and only by the revelation which God has given through faith can any creature know the truth of natural existence. Hence, it is absurd even in a rational view to deny the sovereignty of God in the exercise of his creative power. His perfections are glorified in all his works. There is no less need for the mote which floats unseen in the noonday sunshine, than for the planets and systems of worlds which cannot be comprehended by the most learned philosopher. Well may every mortal say with David, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psalms cxxxix. 6.

In the first verse cited by our brother it should be observed that the commandment includes the privilege of partaking of every tree of the garden with the single exception of the one tree which was prohibited. Without that commandment man had no claim upon any of the trees. The restriction which forbade him to eat of that tree did not deprive him of any right which was his own. In-

turmoil. A storm more horrible than cyclones of nature arises, rages, raves, spends its fury in its own emptiness, beclouds my sky with blackness of horror, and I am made to cry out of the depths, "O Lord, arise to my help, to my salvation." It may be that enemies glory in my distress, and exultingly taunt me in my sorrow. Though I mourn for the sense of inward sin, they may not be able to find an outward act where-with to condemn me; yet they would more gladly grasp a fleeting shadow of my own sorrow, as a token of guilt, than to pour in a soothing balm of comfort to my soul. O what great grace is needful then! and yet how distant from my God I often lie! I believe that all events are in God's hand. Not one storm can arise but must clear away the chaff, drive away the smoke, and clear the atmosphere of all its stagnant poison, for the good of God's blessed ones. They may tremble in their weakness, and must cry to God in prayer; but there is not a single puff in all that gale too hard, nor a blackness too terrible, nor a tremor of sensible weakness too severe, to test the strength of that God who holds the winds in his fist, and proves himself an ever-present help in time of trouble. I am to-day a miracle of grace, in the enjoyment of the sweet fellowship of faithful brethren, who love the truth and order of the Zion of God; brethren who have endeared themselves to me by all the ties of faithful watchcare, labors of love, brotherly warnings against pride, presumption and folly. All this I boast as the unmerited grace of God bestowed upon me, a sinner, helpless, and totally dependent upon the kind hand of Jesus, whose ever-faithful word has been so sweetly blessed to my comfort that I am lost in wonder and amazement; so that when the clouds break, and the peaceful zephyrs waft holy fragrance to my quickened senses, I can but praise God for his mercies. When false reports have reached my ears I have had to say to my brethren that I ought to be very thankful that they are not true; for when I see the internal tokens of a sinful nature I feel that God only can keep me from committing openly all the hated forms of sin that daily parade themselves before me, both in the people of the world and in the awful darkness of my own heart. Christ alone is all my righteousness. "Though he slay me, yet will I trust in him."

Since writing the foregoing I have been still more (if possible) made to realize the unwelcome burden of experienced sin; not only in the unutterable horror of its own secret power, but also in the evident revelation of its real outworking. Ah, what shall I say now? What plea can I give for justification or extenuation? None.

"Not a word have I to plead; Sins like mine are black indeed."

What though unavoidable contact with the world clashes harshly upon

my inevitable weakness; does that justify passionate resentment? No. What if my cause be ever so just; does that excuse what the worldly religionists would call "righteous indignation?" Ah, no. He who hath a just cause has no need for passionate fretfulness. "They that wait upon the Lord shall renew their strength." "They that trust in the Lord shall be as mount Zion, that cannot be removed." Here, then, is the sequel: I have need for experienced sin, even in all things, that the Lord may seal upon me the blessed lessons of needed reliance; for by no other mode can it be taught me. But, strange as it may seem, the terrors of eternal condemnation do not come upon me; only the weight and power of present distress; only the cry and groan for deliverance from temptation; only the hungering and thirsting after righteousness. But what does this all mean, more than that I must see my righteousness in Christ? Here is all my hope; and the very presence of sin in the world does but intensify the evidences of my interest in his salvation. Thus I must wonder, while I adore that all-embracing purpose in Christ before the world began, that could so bless to my experience each event of life.

"In all the various, shifting scenes Of life's mistaken ill or good, Thy hand, O God, directs unseen The beautiful vicissitude."

In hope as a poor sinner,
A. B. BREES.

OZARK, Ala., Aug. 9, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—For the past few days I have been made to adopt the language of old Jacob, "All these things are against me." I am overwhelmed with grief to see that some who used to be bright ensamples to the flock have gone from us, and would devour the dear saints if they had it in their power. I went down to the bottom of the deep, and in great agony of soul was made to ask God to favor us, and pour out of his Spirit upon us. I asked in my meditation, Why is it that we have so many troubles to encounter? The blessed Savior answered by saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Again, Paul says, "All that will live godly in Christ Jesus shall suffer persecution." These things must be, for Jesus and Paul say they shall be; and what God says is true, and cannot be altered. We are taught that some "went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." Hence we believe it necessary to keep up a good discipline; and when members cannot live soberly, righteously and godly in the church it is the duty of the church to act in such cases, and withdraw herself from every member who walks disorderly, and keep our house clean. By so

doing we will have better times among us.

We were forced to withdraw fellowship from some members not long since for very gross disorder. The excluded parties got irritated considerably. I told them to be gentle, that this was not a personal matter, and that the welfare of the cause demanded what we were doing. At our next meeting (yesterday and to-day) the church seemed to possess new life, there was good feeling, and all seemed to be a unit; hence we have realized that this worked for our good. How painful for such matters to come before us! and how fearful I am that I will not possess the Spirit of the Lord! In all troubles we should be gentle, and not become irritated; for if we do, that is the flesh at work. Treat the offender kindly, notwithstanding he may use harsh expressions. Be kind, forbearing, and exercise great caution in what you say and do. Notwithstanding you may feel that your life is at stake, and you want the thing settled in a hurry, remember, "If God be for [on our side] us, who can be against us?" Notwithstanding you may have great opposition, yet the Lord is for you, and you cannot fall; for he is good, a stronghold in the day of trouble, and knoweth them that trust in him. O that we could always be reconciled to the Lord, and to all the persecutions and afflictions of life, feeling that the Lord shall fight for us, and we shall hold our peace. The devil cannot pass the bounds which God has set for him, for the bounds of his habitation are determined of God. I rejoice in the fact that God doeth his will in the armies of heaven and among the inhabitants of the earth; and none can stay his hand, nor say unto him, What doest thou? He holds the keys of death and hell. The lot is cast into the lap, and the whole disposing thereof is of the Lord. He declared the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Every star in the firmament, the moon and sun, the animal kingdom, the fishes of the sea, the vegetable kingdom, the land, water, man, and all, fill the exact sphere which God has ordered for them to fill. Then, though I am but a poor earthen vessel, I cannot fall; for David says, "The Lord upholdeth all that fall." "The steps of a good man are ordered of the Lord." * * * Though he fall, he shall not be utterly cast down." He is watching over us in the midst of all commotions that we are heir to here in time. The hope of the christian is indeed "sure and steadfast."

I felt, dear children of God, like I wanted to write these scattering thoughts to you. Pray for one who is a worm, and no man, and the very chief of sinners, saved by grace, if saved at all.

Yours in hope,
LEE HANCKS.

deed, he could have no claim upon the favor of his Creator more than the brutes or the inanimate earth from which the man was formed. All his title to eat of any tree was included in the same precept which reserved the tree of the knowledge of good and evil. Not until after the transgression did the man know that he was naked. It is impossible that we should understand what was the condition of man in that sinless state of innocence, more than just what is declared in the inspired revelation which God has given. As heirs of his heritage of death we know what it is to have the terrible knowledge after which our parents lusted. The awful contrast between good and evil could be known only by the introduction of sin; and that fearful monster could only be developed by the transgression of the commandment of the Creator. In the eternal counsel of his will God certainly ordained that man should be the subject of salvation from sin. For the development of that counsel in time the transgression of the law of God must bring sin into the world. Certainly God was not disappointed in the manner of this accomplishment of his own eternal purpose. Yet man was not thereby justified in his rebellion against the law of his Maker.

It is vain to indulge in speculation as to what would have been the result if man had never transgressed the commandment of God. The fact that he sinned is evident, and the terrible effect of that sin is too manifest to require argument. In this is clearly shown the truth of the divine declaration that the effect of transgression should be death. It is not profitable for us to attempt to define what is death, more than to accept the testimony of revelation and experience, that it is the instant and immediate result of sin. After man had transgressed he could never more attain that state of innocence in which he was pronounced by his Maker, in common with all his works, "very good." In this separation from innocence he instantly died. The universal reign of death since that instant when man sinned, is only the development of the truth of the sentence declared in the beginning. Literally, the records of time but attest the truth of that decree, "Dying thou shalt die!" Carnal enmity cannot deny this fact.

"And the serpent said unto the woman, Ye shall not surely die." It is characteristic of the temptations of the adversary that while he is ever tempting the saints to disobedience, he does not directly advise or direct them to disobey the plain word of God. As in this case, his suggestions always lead directly to disobedience; but the allurements is presented that in transgressing the commandment of God there is an advantage to be gained by the transgressor. In many cases, as in this temptation of our mother Eve, it suits his purpose to use words which

are in some sense true, but to so misapply them as to change the truth of God into a lie. His devices are very cunning and deceptive; but invariably they are suggestive of opposition to the plainly revealed word of inspiration. Certainly it was the effect of eating the fruit of that tree that the eyes of the transgressors were opened, and they saw what they had not before known, that they were naked. They did not cease to breathe in the day when they fell under death. They did die in parting from their sinless state, and falling under the power of corruption and sin. This is the death which passed upon all men by the one transgression. By this one offense many were made sinners. In that very day all who were embodied in Adam sinned, and death passed upon them. Since that entrance of sin there has been nothing but death in the world which was cursed for man's sake, that it might be a suitable abode for a sinful man. He was dead to the garden of the Lord in which he had been favored to abide while unstained by sin. No sinner could dwell in those bowers which were blessed by the favor of the holy Lord God, whose presence had been the delight of the sinless creature of his power. There was no interval of time between the transgression of the commandment and the death which was declared by the Lord. Thus the serpent was proved to be a liar, and the sentence of the Lord was literally fulfilled. The coveted knowledge of good and evil was indeed attained, but it was at the fearful cost of hopeless bondage under the power of death and sin. From that death none of the children of Adam has ever been able to deliver himself. Not only is this bondage declared in the subjection of all men to physical death, but it is clearly seen in the impossibility of any sinner ever desiring to be free from the power and dominion of sin. Whatever may have been the capacity of man for obedience to the commandment of the Lord before he transgressed, it is certain that in that first violation he was brought under the dominion of sin, so that it is impossible for him to desire to be delivered from its control. So utterly perverted is his mind that darkness is mistaken by him for light, and death seems life to him. He is not in danger of dying, but is already lost in death.

The sense in which the eyes of the sinners were opened in eating of the forbidden tree, is intimated in the discovery that they were naked. In this they manifested that they knew good and evil, as far as natural things are concerned. Certainly they were not enabled by their sin to attain that knowledge of God which our Lord declares to be life eternal. Neither had they that knowledge in their condition of innocence, as they came from the hand of their Creator. If they had possessed that life which Jesus gives to

his sheep, they could not have come under the power of death. The fact that death reigns universally is conclusive evidence that all the children of Adam are polluted by the one transgression which gave the whole family of man to the dominion of death. Where there is no sin there can be no death.

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." When this suggestion was presented by the tempter, the woman was deceived by the covetous principle of lust, by which she desired that which she was assured the fruit of that tree would bring to her. Sin was already in her heart before she had actually taken the fruit and eaten of it. Her action only manifested the transgression which was thus committed in her heart from the instant that the suggestion of the serpent was received by her. Thus the conception of lust bringeth forth sin; and sin, when it is finished, bringeth forth death.—James i. 15. It is not our design to attempt to explain away the mystery of iniquity whereby death reigns. No created intelligence can ever learn more than God has revealed of the existence of darkness and sin where he has formed light and wrought righteousness. He has declared, "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."—Isa. xlv. 6, 7. It should be particularly observed that in this declaration of his sovereignty the Lord asserts his superiority to all the restrictions which apply to created sources. No earthly fountain can send forth streams of opposite character; but cold and heat, light and darkness, that which we call good and evil, although opposites in themselves, are all included in the appointment of God, and in that sense they are alike received by us at the hand of the Lord. But it must be remembered that however the evil may seem to prevail, "The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations."—Psalms xxxiii. 10, 11. While the literal assertion of the serpent was declared by the Lord to be fulfilled, in that the man was become "as one of us, to know good and evil," it is still true that as spoken by the serpent it was a deceitful lie. The knowledge which resulted from the transgression did not make the man as gods. On the contrary it brought him under the condemnation of death. And while even this terrible calamity was included in the eternal purpose of God for the manifestation of his infinite grace in the salvation of his people from their sins, the lying enmity of the serpent is not thereby justified or excused. Finite judgment can recognize only such evil as is mani-

festated in outward action; but the infinite judgment of God sees the principle from which every action results. He judges the secret thoughts and intents of the heart. The rising emotion of anger is murder in his sight, even though it is never manifested to the most intimate fellow mortal. The trembling desire for conformity to the holiness of God is recognized as the perfect righteousness of Jesus, even though the conscious sinner may not dare to claim a hope in the infinite grace of God. None but the Searcher of hearts can judge righteously in regard to the principle which moves any action of man.

From the first expression in verse 22, it is clear that the effect of the transgression was to give the knowledge of good and evil, in the sense of the application of that discrimination to natural things. It is not to be understood that the man had become like God in any respect other than that which is specified. Merely "to know good and evil" is all the resemblance developed by the eating of the forbidden tree. It is clear from the record that he had no immortality, since it was for the purpose of preventing his attainment of that principle by eating of the tree of life that the man was sent forth from the garden. Yet the perversity of natural reason is exposed by the general claim that immortality is inherited by all the children of Adam, while the guilt of his transgression is with equal unanimity repudiated by them. But it was not until man had become involved in sin that the purpose of God was fulfilled as declared when "God said, Let us make man in our image, after our likeness." The manner in which Adam became involved in sin is the exact type or "figure of him that was to come." His bride was vitally identified with himself, and when she being deceived was in the transgression, it was needful that he should go to her, since she could not return to him. As the man was not deceived, so our Redeemer was fully conscious of the awful sacrifice he must make in saving his people from their sins, and so ransoming his bride from guilt. The likeness of God is not in the mere shape of the body of man. It was only declared after man had come under condemnation. "God is a Spirit." He is not to be regarded as altogether such an one as ourselves. The likeness could not fully conform to the glorious One that was to come; because the man could not deliver either himself or his bride from the death into which he followed her. In this appears the eternal purpose of God that in all things the pre-eminence should be ascribed to Jesus. He alone was able to lay down his life in satisfaction of the demand of divine justice against his body the church, and take his life again, according to the commandment which he had of the Father. In this wonderful way justice was satisfied, and

sinner were saved from their sins, being justified freely by the grace which is in Christ Jesus. The only hope for this salvation is in the eternal counsel of the will of God, by which all the subjects of divine grace were chosen in Christ before the worlds were made, and life was hid for them with Christ in God.

There is peculiar significance also in the sending forth of Adam from the garden "to till the ground from whence he was taken." The ceaseless toil well typifies the unsatisfactory efforts of the children of his grace, in trying to draw sustenance from the polluted soil of their own earthly nature. They realize the thorns and thistles which are brought forth from the accursed soil, and have to feel constantly that this is not their rest. Yet they are continually forced to labor while they remain in this earthly house of their tabernacle. Nothing satisfactory is ever produced by their labor, but they find no resting place in this world. Their only rest is in Jesus.

Since the natural man receiveth not the things of the Spirit of God, it is evident that it is only in an earthly and natural sense that the man had become capable of knowing good and evil. That knowledge of God which is eternal life, as declared by our Lord, never could be attained by transgression, neither is it the reward of obedience. It is exclusively the gift of God in Christ Jesus. In the immediate connection of the text the effect of their disobedience is declared in that "The eyes of them both were opened, and they knew that they were naked." This knowledge produced terror, so that they hid themselves. They were already thus dead in being separated from their innocence in which they had never known fear.

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INQUIRIES AFTER TRUTH.

WILL Elder E. V. White give his views through the SIGNS OF THE TIMES on Revelation iii. 8-12, at the request of a weak and trembling one, if one at all? M.

MARRIAGES.

In North Berwick, Maine, Sept. 9th, 1891, by Elder Wm. Quint, Mr. Haven A. Roberts, of North Berwick, and Miss Lillian D. Allen, of Wells, Maine.

On Sept. 17th, 1891, by Elder Wm. J. Purington, Mr. Wills F. Pruitt, of Newport News, Va., and Miss Mary L. Blackwell, of Hopewell, N. J.

OBITUARY NOTICES.

Mahlon Stacy Beakes, an esteemed member of the Middletown & Walkill Old School Baptist Church, departed this mortal life while visiting some of his children at Cornwall, N. Y., on Tuesday, Sept. 8th, 1891, aged 74 years, 7 months and 26 days.

He had suffered for a long time with rheumatism, and lastly with bilious and remittent fever. The deceased was a son of Joseph and Anna Beakes. He was first married to Emeline Carpenter, who died in July, 1870, and afterward to Mrs. Mary Ann Beyea, who survives him, and is a worthy member of the Middletown & Walkill Church. At the time of his sickness and death she was also confined to her bed, at the home of her sister, Mrs. J. C. Wilkes, in this city.

Brother Beakes received a hope in the Redeemer many years ago, and was baptized by the late Elder Gilbert Beebe, in the fellowship of the Middletown & Walkill Church. He was a great lover of music, and his chief delight was in singing the songs of Zion and conversing upon the things of the kingdom. He was known as a warm-hearted, generous man, and will be greatly missed by his brethren and friends.

His remains were brought to this city on Thursday, the 10th, and buried in Hillside Cemetery, after a brief funeral service at the residence of Mrs. Wilkes, which was conducted by his pastor, Elder Benton Jenkins. He is survived by his afflicted and bereaved companion, our dear sister, ten children, all by his first wife, three brothers and two sisters.

May the Lord comfort the mourners, and resign us all to his will, knowing that he doeth all things well.—ED.

Elder Harrison Butler was born in Tuscarawas Co., Ohio, Oct. 25th, 1815, where

he remained twenty-eight years. At the age of twenty-four he chose a helpmeet in the person of Miss Amanda Gist. They were married April 14th, 1839, lived in Ohio four years, then removed to Wisconsin, remained there seven years, and came to Iowa in 1850. Unto them were born eleven children. Four sons and two daughters, together with the bereaved wife, survive him. He had been a Baptist minister for more than a third of a century. He died August 29th, 1891. He leaves twenty grandchildren and nine great-grandchildren.

Elder Butler visited our church last winter and appeared well. On Monday following, while returning home, the train was wrecked, and he received serious injuries, from which he never recovered. In a letter to me since the accident he wrote as follows: "I feel very lonely, suffering day and night. I hope to bear it with patience. I still hope in One who will not forsake me. If I am one of his I know that he will not." A short time before his death he wrote the following: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm xxxiv. 19. Also, "Let thy mercy, O Lord, be upon us, according as we hope in thee."—Psalm xxxiii. 22. He then added, "Not unto us, but unto thy name belongs all our righteousness, sanctification and redemption. In thy dear name we hope for thy loving-kindness. We think we know in whom we have believed and trusted; for thy word stands forever, and is precious to them that believe to life everlasting. Brother Blake, you may use the above texts of inspiration [meaning the verses from the Psalms], if it seems good to you, when I am gone."

Thus at the last he could set to his seal that God is true, leaving good evidence that he was one who had been redeemed. Brother Butler was a faithful minister, serving the church with the ability which God in his wisdom had seen fit to bestow upon him. He lived as he died, believing and trusting alone in the grace of God. We loved him for his steadfast adherence to the doctrine he believed. We would not extol the man, but the virtues which through grace shone in his life, and would fain follow him as he followed his Master, meekly, humbly, ever esteeming others above ourselves.

I attended the funeral, and used the words which he desired. All that was mortal of the dear brother was consigned to the earth, in hope of a glorious and immortal resurrection.

THOMAS BLAKE.

DUNKERTON, Iowa.

SISTER C. H. Taylor bade farewell to this world and all it contains on October 19th, 1890, in the 76th year of her age.

She was born in Washington Co., Ind., and was married to G. P. Taylor on Jan. 16th, 1835. They lived happily together nearly fifty-three years. She joined the Regular Baptist Church in the year 1839, and was baptized by Elder Shelton, living a worthy member until death relieved her of all sorrow and pain. She came with her husband and three children to Missouri in the year 1844, where they raised a family of five boys and five girls, all of whom survive their parents. She was a kind mother, an affectionate wife, a good neighbor, a devoted christian, and a firm believer in the Bible doctrine as it is preached by the Predestinarian Baptists. On her death-bed she exhorted her children to faithfulness in all their duties, especially church duties, by attending their church meetings, and by walking worthy of the vocation wherewith they had been called.

By request the writer of this notice delivered a funeral discourse to her memory on the first Sunday in July, 1891; also the funeral of little **Grover Taylor**, sister Taylor's grandson, who had been afflicted all his life, and left this world of sorrow

but a few days after his grandmother. Little Grover was only two years old, and was the son of sister Annie and brother W. W. Taylor.

They are gone from us, and from pain and trouble, and are now basking in the rich presence of their Redeemer, never to return to this sin-cursed world. It will not be long until we shall hear the summons to quit this world, and O may we hear that welcome, "Child, come home." May God bless each one of the bereaved out of his unwasting fullness, is my prayer, for his dear name's sake.

W. R. STORMS.

PLEASANT HILL, Mo.

DIED—At her residence near Eden Station, Delaware Co., Ohio, June 19th, 1891, sister **Lydia Martin**, wife of brother Sabeers Martin.

She was born in Tuscarawas Co., Ohio, in the year 1841. Her maiden name was Risher. She received a hope in Christ when in her eighteenth or nineteenth year. She had never heard a Baptist sermon before she received a hope. After she obtained a hope she went in search of some one who had felt as she had, but could find none who had seen the justice of God in their condemnation, and concluded that she was the only one on earth that had felt the sinfulness of sin. In her twentieth year she was married to her true and loving husband, which was on the 13th of March, 1861. Brother Martin had received a hope when a child of fifteen years. He had not thought of her as being an Old Baptist at heart. When the meeting day of the Baptist Church called Marlborough came they went. The ministers were Elders Sherwood and Main. As soon as they began to talk sister Martin was surprised to meet total strangers who could tell all her feelings. On the way home she burst into tears and said, "O, my dear husband, those men told me to-day the things that my Savior taught me nearly two years ago, and I don't know how to go home without telling them." Brother Martin said he hoped that he was taught the same things nearly ten years before. She said, "Then I will tell it to you first." But she right away lost courage to tell it to the church, until their regular meeting in January, 1862, when they both were received, and baptized by Elder S. C. Main. A son and a daughter were born to them. The daughter was called home on the 4th of October, 1883, leaving a bright evidence to console her grief-stricken parents. Sister Martin was not expected to live at that time. A complication of diseases set in, and she suffered untold agony the greater part of the time until her death. She was a faithful wife, a loving mother, a kind and accommodating neighbor, a devoted christian, and a firm believer in the doctrine of the Bible, as taught by the Primitive Baptists. She retained her reason almost to the last, and made all her requests known concerning her burial. She desired the writer to preach, after which Elders Sherwood and Bright should speak. We tried to speak to the comfort of the grief-stricken husband, son and daughter-in-law, sorrowing relatives and friends, using the words in Revelation xiv. 13. There were other ministering brethren present.

Sister Martin never could be fully reconciled to the death of her daughter until the day before she died. She then said to her husband, "I feel to say that Jesus hath done all things well. I would not ask for Laura back." She had two sisters and four brothers to mourn their loss. Although it is a great loss to her husband and family, brothers and sisters, their loss is her eternal gain. May the God of all grace visit them with the visitations of his power, and reconcile them to their loss, is the humble prayer of the writer.

GEORGE D. BARTLEY.

ZANESVILLE, Ohio.

MEMORIALS.

WHEREAS, In the wisdom of God, and in accordance with his sovereign will and divine pleasure, our dearly beloved brother, ELDER JOSEPH L. STATON, has been released from the burden of the tenement of clay, in which for the past eleven years he went in and out among us as a faithful under-shepherd of our Lord Jesus, the great Shepherd of the sheep. He is at rest—asleep in Jesus; but we are deprived of his usefulness. His kindly, loving smile will greet us no more, except in sweet and tender memory. We hear no more his gentle, cheering words of encouragement and brotherly love, which upon so many occasions strengthened us in our pilgrimage, when our feet became wearied, and our spirits drooped by the way. He faltered not in all his duty toward us. He carefully studied our welfare, dismissing at all times his own interests and bodily comfort when they would in any sense conflict with the interest and well-being of those whom God gave him the oversight. We loved him as a father in Israel, a faithful pastor, a devoted friend, a loving brother, and a pleasant companion. He was firm and fearless in preaching the whole truth of the gospel of Christ as it was given him. Jesus, whom he loved, whom he preached, and in whom he put his trust, hath taken him to himself; and now the veil of flesh which clouded his view of that inner spiritual life has been rent in twain, and he sees no more through a glass darkly. Things spiritual in his case have been separated from things material. The hope which was in this life an anchor to his soul, both sure and steadfast, is now clearly and fully realized in a glorious eternity. In our grief we would adopt the language of David, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." May it be the desire of the Welsh Tract, London Tract, Fishing Creek and Salem Churches, with his dear family, and his numerous brethren and friends, to bow in humble submission to the will of him who gave our brother grace to say in his last earthly moments, "Thy will be done." While our hearts are sad in the bereavement which has overtaken us, may we feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Therefore be it

Resolved, That this expression of our sorrow be placed upon the Minutes of the several churches of which he was pastor, and a copy be sent to sister Staton, to whom we extend our sympathy, our warmest love and tender regard. Also, that it be sent to the SIGNS OF THE TIMES for publication.

ASSOCIATIONAL.

THE Juniata Old School Predestinarian Baptist Association will convene with the Springfield Church, Huntingdon Co., Pa., on Friday before the first Sunday in October, 1891, and continue three days.

We give a cordial invitation to those of like faith with us. Those coming from the east or west will have to come on the Central Pennsylvania R. R. to Moon-tonion, and there take the East Broad Top R. R. to Three Springs, where they will be met. If there should be no person at the depot, inquire for Mordecai Chilcote.

SILAS STARR, Church Clerk.

THE Ebenezer Baptist Association of the primitive faith and order will be held with the Bethlehem Church, Mt. Carmel, Alabama, on Friday before the first Sunday in October, 1891.

The church is about two miles west of Sellers station, on the Alabama Midland R. R. All who come by Montgomery will have to change cars at that place and

take the A. M. R. R., which leaves Montgomery at four o'clock p. m. There will be conveyance at Sellers station for all who wish to come. A cordial invitation is extended to all our brethren, and ministers especially.

W. O. WILLIAMSON.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the church at Forest Grove, Wicomico Co., Md., on Wednesday before the fourth Sunday in October, 1891, and continue the two following days.

THE Pilgrims' Rest Association will meet, the Lord willing, with the Gilead Church, in Miami Co., Kansas, on Friday before the second Saturday in October, 1891.

Those coming from the east and west will come on the K. C. & S. K. R. R. to Gardner. Those coming from the south will come on the K. C., F. S. & M. R. R. to Olathe, and change cars for Gardner, where they will be met and conveyed to the place of meeting on Friday. Those coming by private conveyance should come seven miles south of Gardner, and inquire for Elder S. P. Ramey.

All lovers of truth are invited to attend, and ministers especially.

WM. L. HALL, Clerk.

YEARLY MEETINGS.

THERE will be a yearly or two days meeting held, if the Lord will, with the Andes Old School Baptist Church, at Union Grove, Delaware Co., N. Y., on Saturday and Sunday, October 3d and 4th, 1891, to commence at 10 o'clock a. m. on Saturday. We give a cordial invitation to all members and friends of our order who can to meet with us, especially the ministering brethren.

J. A. HUNTLEY, Clerk.

OUR yearly meeting is appointed to be held with the Columbia Old School Baptist Church, at Kelly's Corners, Jackson Co., Michigan, on the first Saturday and Sunday in October (3d and 4th), 1891.

A cordial invitation is extended to all of our faith and order, together with our friends.

WM. L. BROWN, Clerk.

THERE will be a yearly or two days' meeting held with the First Old School Baptist Church of Roxbury, N. Y., on Wednesday and Thursday, Sept. 30th and Oct. 1st, 1891, to commence at 10 o'clock a. m. We give a cordial invitation to all those who have a desire to come, and especially the ministering brethren.

Those coming from the east will be met at Roxbury on the morning train, and those from the west on the 2:30 p. m. train on Tuesday, the day before the meeting.

We expect Elders Jenkins and Vail to attend the meeting.

WM. BALLARD, Clerk.

WE have appointed our yearly meeting at Cow Marsh to commence on Saturday before the fourth Sunday in September, at two o'clock p. m., and continue over Sunday, and perhaps Monday. A cordial invitation is extended to brethren and friends from abroad to meet with us.

Those coming by rail will please take the morning mail trains on Saturday, getting tickets from the southward to Felton, and from the northward to Woodside, where they will be met and cared for. These stations are on the Delaware Railroad.

E. RITTENHOUSE, Pastor.

THE yearly meeting of the Old School Baptist Church of Otego, N. Y., will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (14th and 15th), 1891, when we hope to meet many of the Lord's poor, needy, yet rich in the faith of his saints. Friends will be met on Tuesday at the noon and afternoon trains, and the 7:20 evening train.

G. M. FRENCH, Clerk.

The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

EVERY WEDNESDAY,
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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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. 59.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 30, 1891.

NO. 39.

CORRESPONDENCE.

SNAPPINGER, Ga., Aug. 1, 1891.

ELDER S. H. DURAND—DEAR BROTHER IN THE LORD:—Your kind favor, in reply to my letter, was received a few days ago, and now I feel an inclination to comply with your request to write some of my exercises for the SIGNS. I must confess that I feel a delicacy in writing to a minister of the gospel. To think of a poor, weak child like myself, and insignificant as I feel myself to be, trying to write to one who is spiritually minded, so gifted, and so much my superior in the knowledge of heavenly and divine things, I shrink from making the attempt; but trusting that you will bear with me in my extreme weakness I will write a few of my feelings while traveling along through this wilderness of sin and sorrow. When I look back upon my past life I see very few christian marks, which makes me fear that it is all wrong for me to try to write to any of the dear little ones of the heavenly Father's kingdom.

For almost a year I have been traveling in darkness most of the time. Having worldly sorrows, trials, temptations and crosses to bear, I yielded to my sinful and evil thoughts, and wandered far from the God I had professed to love; and almost before I was aware of it Satan had me captive at his will. Ever so long I never thought of my Savior, and when I did I could not even call upon him for mercy; and I was so stiff-necked and rebellious that I complained and murmured at the God of love for sending the trials upon me. In my weary wanderings I turned to the flesh-pots of Egypt. In my christian journey of life I have often felt that it was good to have troubles and sorrows, and bodily afflictions too; but I hope it will not be my lot to pass through another long, dark night, as I did through the past winter months. Indeed it was a time of sorrow, sin and temptation. O the cunning devices of the adversary! What sorrow we bring upon ourselves when we yield to the influence of the tempter! Long, long I was tossed upon the dark and stormy deep, with the tempestuous waves rolling high; but when the blessed Captain came walking upon the sea he bade the tempest cease, and there was a delightful calm. How sweet is the still, small voice when he speaks, "Fear not; it is I." I think I was thankful that the heav-

enly lover of my soul had once more looked down upon the poor, little, erring child, and had again delivered me. Ever since I felt that my sins were pardoned, and that I had been washed in the blood of the Lamb, there has been a continual warfare, the flesh lusting against the Spirit, and the Spirit against the flesh. I am so prone to go into by and forbidden paths; and when I would do good, evil is present with me, and how to perform that which is good I know not. In all my spiritual life I have never had so great a conflict as the one just spoken of. I sometimes am troubled and assailed with doubts and fears in regard to myself. I sometimes doubt the genuineness of my hope, and fear that I have never known anything of the exceeding joy that I thought I had experienced; yet at times hope springs up in the heart when reading the experience of God's children, and also sometimes when alone, meditating upon the glorious things of Zion. If I have not an interest in these things, why all this sorrow and sadness, and why this walking about the streets of Zion, inquiring for her palaces? When passing through the dark and trying scenes of this life how sweet have come the words, "I will not leave you comfortless: I will come unto you." How often in days that are past and gone, when I was left alone, feeling lonely and forsaken, has he come unto me with his loving smiles, and comforted me, when all else had failed. How lonely and desolate we feel when he withdraws his peaceful presence from us, and we are left to grope in darkness. Without one ray of light to beam upon us, how rough and rugged seems the way; and when we are so cold and lifeless that we cannot feel a desire to go to him, and are not able to call upon him in mercy, our case is a most deplorable one. But when we are able to approach the mercy-seat in prayer, and call upon him in our supplications, we find sweet relief. When we again are permitted to realize his presence we are filled with joy unspeakable and full of glory, and can say, "I know that my Redeemer liveth." O how sweet are his promises to us! "I will not forget thee." The mother may forget her child, but the tender, loving Father says, "I will not forget thee." Truly have I found,

"Though I have him oft forgot,
His loving-kindness changes not."

"What a friend we have in Jesus,"
just such a friend as I need. His

friendship far excels all earthly friendships; yet I feel that I do not deserve the least of his blessings, I am so vile.

Since I commenced writing this letter sadness and sorrow have seized me; but I hope it is a godly sorrow for sin, which works repentance not to be repented of. While we are wearily wandering through the dark and troublous journey of life we are often weary and heavy-hearted, sometimes mourning on account of indwelling sin, sometimes grieving over departed joys, which often causes tears to flow down our cheeks unbidden; and many other sorrows we meet all along our pathway. All these, with our own sinfulness and corruption of heart, the world and Satan to contend with, make the way very rough and rugged indeed for our sore and tender feet. O what a dark and thorny maze! But amid all the strifes and conflicts of this life how sweet is the hope that when we are done with all these earthly scenes we will land on the beautiful shores of eternal bliss, where pain and sorrow, sin and temptation, can never molest us again. We often find ourselves murmuring at our lot here below; but he who appoints our pathway knows what is needful and best. He loves us too well to give us one trial too much; and when we get to the end of the journey here below the toils of the road will seem nothing. O that I could be more submissive and more resigned to his will in all things, and not be found murmuring at my little trials here, but be found walking in the footsteps of the meek and lowly Jesus, who bled and died that I might live. His love wherewith he has loved us is a matchless love, or it could never have been placed upon one like me.

"What a wonder of mercies! behold,
now, and see
What the precious Redeemer has done
for poor me."

It is a wonder that I am remembered at all, or that I am not consumed; but how great are his mercies toward me, and yet how unthankful and how undeserving I am of even the least of his blessings. O that I could be nearer to my God! The world is dark and dreary, and I feel so lonely. I am so beset with sin that I go mourning much of my time; nor can I comfort find till I can nearer be to God. The crosses on me laid often press me down; but one cross alone, the cross of Calvary, my Savior's cross, lifts me up.

I am glad that you are going to have sister Mary Parker's letters put into a volume. I know it will be interesting and soothing to the poor and afflicted people of God. I earnestly hope that you may receive a liberal patronage in the sale of the book. I shall order one as soon as it is published. For nearly nine years I have been reading her letters in the SIGNS OF THE TIMES, and for five years she has been sending me her epistles of christian love and fellowship, which have given me much comfort and encouragement by the way. She is one of the sweetest writers of the day. Her first book of letters is a perfect gem. She has a very sweet manner of expression in her writings.

Lest I weary you I will bring my letter to a close. May the God of all comfort bless and protect you in your every trial through this life, while passing through this vale of sorrow and tears, bless you in your labors in the ministry, and at last, when your work on earth is done, and the hour of your departure has come, may your spirit be wafted to that heavenly home prepared for you and all the redeemed of the Lord, is the sincere desire of your poor, unworthy sister in hope,

ARMINDA L. DULIN.

1910 N. 22D ST., PHILADELPHIA, Pa., }
Sept. 8, 1891. }

DEAR BRETHREN BEEBE:—The impression is with me to write to those dear saints of the Lord who are mourning in Zion, and my soul's sincere desire is that I may be enabled by grace to sow grains of comfort to them, with the comfort wherewith I myself have been comforted of the Lord. I hope I fully realize the truth of the words of the psalmist, "Except the Lord build the house, they labor in vain that build it." I know that I cannot administer comfort to the Lord's people except the Lord inditeth the matter. Faith in Jesus is the substance and matter of all that we hope for during this present natural life, and that hope extends beyond the things of time, into a glorious eternity, when the mortal shall have put on immortality. The Lord hath built all the house. His hands have completed the perfect building which contains our faith, our hope, our fears, our joys and sorrows. That which we build is but the working out of our own salvation by that which God hath wrought in us to will and to do of his own good pleasure. From the

lips of our dear Redeemer it is recorded, "Blessed are they that mourn; for they shall be comforted." The blessing is already the possession of those who mourn in Zion, and is not something that can be acquired or demanded as the result of mourning; but it cometh from the Father of lights, in whom is neither variableness nor the shadow of turning, by the precious gift to them of his dearly beloved Son, who endured the cross, despising the shame, having redeemed them from all their sins by the fulfillment of every jot and tittle of the law. If I am enabled to tell in my simple way how that blessing was manifested to me, how I have mourned on account of sin, and how I have been comforted, those who read that which I have experienced, and can testify by the faithful and true witness within themselves of a like precious experience, then they will be comforted with the comfort wherewith I have been comforted of the Lord. This is a manifestation of that faith which witnesseth to faith in such as are in possession of the same divine blessing. "Blessed are they that mourn." The mourning characters are blessed characters. They who are dead are devoid of feeling, and cannot mourn, because they are dead. Saith the divine record, "For as in Adam all die, even so in Christ shall all be made alive." So they that have died in Adam (and all have died) are unconscious (in every sense) to spiritual life. But when "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," we become live characters; for Jesus, by his appearing, hath abolished death, and brought life and immortality to light through the gospel. Surely blessed characters are they that mourn; for the life they live is the life of Christ, vouchsafed unto them by the suffering of death; and in mourning they have fellowship with his sufferings, in which they are partakers of Christ's perfect righteousness. If that rich blessing is mine, it was given me in eternity, before the worlds were made; for saith the apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world," &c. Then the blessing is unto them whom the Father hath chosen in Christ, whom he hath appointed heir of all things, and by whom the worlds were made; and all such are ordained unto eternal life, that life being secure in Christ against all principalities and powers, and against every assault of the enemy. And for our comfort we have the sweet assurance given us by the words of our dear Savior, who said, "All that the Father giveth me shall come to me, and

him that cometh to me I will in no wise cast out." Being blessed therefore with the blessedness which is in Christ Jesus our Lord, why do I mourn? Surely the possession of the blessing of God is that for which we should constantly rejoice, offering praises. But alas! "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."—Rom. vii. 21-23. This to me is a great mystery. I find myself, as I examine myself, trying to separate the saint from the sinner, and I cannot. I find in me (that is, in my flesh) no good thing. My searchings discover a mass of depravity, a very sink of sin, evil thoughts, hatred, malice, pride, covetousness, and all the works of darkness, which are in my flesh; all of which are enmity to God, and opposed to righteousness. Therefore I mourn, and in darkness and distress I cry for light and relief. I find my heart to be full of evil, and that continually, and with the psalmist I cry, "Create in me a clean heart, O God, and renew a right spirit within me." As I look within myself with loathing and bitterness, the serious, awful question comes like thunder tones, Can such a depraved and sinful creature be a child of the living God, a subject of all that is pure and heavenly, an heir of heaven, and joint heir with Christ Jesus our Lord? Is it any wonder I am a mourner, prostrate in dust and ashes, and dare not lift my head for very shame? Then sometimes, by a glimpse of heavenly light, I learn that so long as I look to self, hoping there to find an anchor to my tired and anxious soul, I continue a mourner; and it is only as I am enabled by grace to look away from self to the Savior of sinners that I can obtain a ray of comfort. And herein is the promise verified and realized, that the blessed characters do mourn, being in Zion. Therefore they shall be comforted; not as a reward for mourning, but because God has shed abroad his wondrous love in our heart, giving us a knowledge of our true condition, and the way and plan of salvation. The abhorrence of self, and the godly sorrow for sin, would seem to be sufficient cause for almost constant mourning; but I find other conditions by which I am made to mourn. There are times that my whole being seems frozen into lassitude and indifference to my present or future welfare, devoid of any consciousness of the exceeding sinfulness of sin, incapable of realizing that my Redeemer liveth, my hope so chilled and blasted that I cannot recognize it as a hope, except that away down in some secret recess of my heart of adamant there is a desire that I may know Jesus, a longing for his dear presence; and that

desire of the heart is as a lamp that burneth always, giving both warmth and light to my shivering, unfeeling soul; and it is this bright beacon light that never goes out, nor ever leaves me, that causes me to mourn because I cannot mourn. "For they shall be comforted." The knowledge of how I am led into a condition of mourning is as mysterious to me as the way I am afterward comforted. As I am given to look back over my past experience, and call to remembrance the former things of old, I discover that the word of the Lord has been true and faithful in every instance and circumstance of my journey; for in that word of promise our dear Redeemer said, "I will not leave you comfortless; I will come to you." I realize that in the times past he has delivered me out of six troubles, and by the sure word of his promise in the seventh he will not forsake me; and each deliverance has been, not by my way, but according to his perfect way. I looked toward the west, where I had been rearing fortress after fortress of my own creature works, until I came to the ends of the earth; and like other Babel-builders, there was a confusion of tongues within me, so that I was not able to understand, neither did I know that all the while I was learning the pure language of Canaan, which caused the confusion. And when I had come to the end of my earthly effort, finding my foundation was of sand, I was turned about, and out of the east wind comes Jesus, "Fair as the moon, and clear as the sun," making peace where confusion reigned; and now as the mountains of my vileness and pollution are cleared away, as the dew by the morning sun, I stand upon the mount Zion, and behold the glorious Sun of righteousness arising to comfort all that mourn in Zion, and I am comforted, and am rejoicing. The Lord has been exalted in the earth, and the creature is abased. I turned no more (in my joy) to my own self-righteousness, which I now abhor, but I glory and revel in the perfect righteousness of my Beloved, whom I have found. My cup is full, my comfort is secured, I have received the oil of joy for mourning. The mourners go no more about the streets, the silver cord is not loosed, neither the golden bowl broken, nor the pitcher broken at the fountain. Myriads of angels rejoice. The death I die daily is for this day passed. I have entered the new, the heavenly Jerusalem, and all this to the vilest of the vile, through the goodness and mercy and tender forbearance of the God of heaven and earth. I am not able to draw a line of distinction between the afflictions (which cause the saints to mourn) coming from natural causes, and which are common to the whole of Adam's race, and those which are the peculiar inheritance of the saints. The difference between the effect produced upon and manifested by the world,

and that of the saints, is plain enough. But the whole experience of the redeemed is so expressive of a close commingling of their whole being, in all that is both natural and spiritual. The individual temperament has much to do with the different degrees of emotion, exultation or depression manifested, as we are led either into seasons of mourning or of joy. I have so often been led to question my own interest in Zion's King, with anxious, distressing fears, when I read, or hear others tell, of wonderful deliverances so far beyond that which I have experienced. I can rejoice for them, but not with them, because their way has seemed deeper than mine. But sometimes I meet with one who has traveled just my way. In rehearsing his travels, he tells me of the same ground that I have gone over, and O how my heart goes out to that one with a sacred nearness! for he has comforted my mourning soul with the comfort wherewith the Lord hath comforted him. There is no doubt about the comfort coming to those that mourn in Zion with a godly sorrow for sin; for the promise of our Beloved is, "They shall be comforted;" and the wills and shalls of Jehovah are irrevocable. I think sometimes when we are searching for evidence to sustain or controvert our hope, by comparison, that we should compare the conversation and deportment of those of the world, as well as those whom we look upon as the Father's children. By so doing we are enabled the more to discern the clear marks of separation between the mourner in Zion and the mourner in the world censuring the Lord as the unjust cause of his mourning.

May the hearts of all who love the appearing of our Lord Jesus be united in one sweet anthem of praise to him who comforts all that mourn.

Your brother in hope of life eternal,

B. F. COULTER.

SANDUSKY, Ala., Aug. 21, 1891.

DEAR BROTHERS EDITORS:—I returned last week from an eighteen days' tour among the Baptists in Georgia. I found all in peace where I went. I met with Elder Lively at each of the three churches he serves in Georgia, and was glad of the privilege of once more hearing him tell of the wonderful works of God. I spoke twenty times, in my usual stammering way (I shall never feel to be eloquent). My theme was salvation, and the unity of Christ and the church. I did not hear a dissenting voice; and the liberality of the brethren, sisters and friends was such that I returned lacking nothing. I did not feel worthy of the kindness I received. I found the numerical strength of the Baptists about as in this country—"a few" compared with the masses. I am of the opinion that they are not so numerous anywhere, but there might be a better

fraternity than exists in some places; but in spite of the allurements of the wicked tempter to decoy this people from the sufficiency of Christ and the simplicity of the true worship, there is still a remnant according to election, who will not bow to the image of Baal, nor become divided against each other. The peculiar marks of their identity by the Scriptures, and also by the outside world, are still preserved. The world of mankind have made great progress in science, philosophy, ethics and etiquette, and have sought out many inventions, both fertile and religious, but have never become so wise as to quit trying to discourage the people of God by taunting them with the scriptural marks. They dote upon the fact and expression, "You are so few in number." The Bible says, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest." "Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Many are called, but few are chosen." Another one says, "You are hated so badly." Christ says, "Ye shall be hated of all men for my name's sake." "If the world hate you, ye know that it hated me before it hated you." "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "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." Still another says, "You are made up of the most ignorant and poor class." Christ says, "The children of this world are wiser in their generation than the children of light." Paul says, "We are fools for Christ's sake." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." "I will also leave in the midst of thee an afflicted and poor people; and they shall trust in the name of the Lord." "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?"

Another one says, "You all are so selfish, and are opposed to all religious institutions, and are close communionists." The Scriptures say, "Lo, the people shall dwell alone, and shall not be reckoned

among the nations." "Israel then shall dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." "Whatsoever is not of faith is sin." "Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men."

Another one says, "You all do not believe there is but one church." Christ 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. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." "There is one body [church], 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."

I see it will consume too much space to pursue this identity to the end. Many things are said of this people; and they are called by many names that identify them with the prophets and apostles, and the old primitive saints. No doubt many of the little ones have been greatly embarrassed by these intended taunting criticisms, not being posted sufficiently to know that these very things help to establish what we term the outward marks of the identity of the true church. We are so rebellious in our nature that it is hard to be thankful when we are reproached for the name of Christ; but it is our duty. The primitive disciples "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name;" and Christ also hath left us an example of suffering and thanks.

Yours in hope and affliction,
P. J. POWELL.

PARSONS, Kansas, Sept. 2, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I write to let you know that I have not forgotten that I have not sent in my remittance for this year. I have been, and am yet, in very poor health. I have not been able to do any work since the first of

March, and am not able to do any yet. Inclosed find post-office order for two dollars, my subscription for this year.

Brethren Beebe, I saw a letter written by brother A. J. Gray, of Arkansas, in the SIGNS of August 5th. I would like to have some brother that can use the pen of a ready writer take up the subject contained in that letter and give his views on it, as I am like some that brother Gray speaks of. I cannot see it as he does. I am such a poor writer that I can hardly make any one understand what I do see, if I see at all. If I understand brother Gray, he says that in the formation of Adam, God at the same time formed or made sin in him. If that be so, how is Adam the figure of Christ? For we read that Adam "is the figure of him that was to come." Let us see if we would not spoil a beautiful figure by saying that sin was formed in Adam when God formed him from the dust of the ground. That would be saying that there was no period of time when man was without sin. We read that sin is the transgression of the law; so I understand that Adam did not sin until he had transgressed the law. "The creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." We read again that "when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." Now to the figure. Adam was not deceived, but Eve was in the transgression. Eve was Adam's wife, or bride, as the church is the wife or bride of Christ. Eve is the representative of the church, and Adam the representative of Christ, the husband or head of the church, as seen in the figure of Adam, the husband and head of Eve. When the serpent talked with Eve (she being made subject to vanity), in her lust for more knowledge, she was told that if they ate of the tree they would be as gods, knowing good and evil, &c. She believed the devil, disbelieved God, put forth her hand, took the fruit, ate of it, and gave it to her husband. He took it, and saw that his wife was separated from him, as Christ saw his bride. For the great love that Adam had for his wife he did eat, and went into death and sin to be with his wife that he loved. The church was given to Christ when it stood upright before him. It had not been all defiled with sin. He loved her, yes, with an everlasting love. When she fell from her uprightness before him, and became all defiled, and under the curse of the law of God, Christ did not turn his back upon her, but loved her still; and for that love in the fullness of time he comes, and is made of a woman, made under the law, to redeem them that are under the law. He had no sin of his own, but took upon himself the sins of his bride. He washed her in his own blood, made her clean, and dressed her in a robe of his own weaving.

Brother Gray says, "If there was no sin in the world until Adam transgressed the law, none are sinners by nature." I do not know how he may divide the two words, nature and transgression. I have believed, and do yet believe, that Adam was the father of all the human family; and what he had we have also. Is it not a fact that all mankind know good and evil? If they do, how did they come into possession of the knowledge, if they did not inherit it from their forefather Adam? He got it by eating of the tree of the knowledge of good and evil. We see that up to the time he ate of the tree he did not know good and evil. All of us inherit it from Adam. I call it natural, because we get it by him. Things that we get from Christ are spiritual. So I think that this knowledge of good and evil, which all men have, is the thing that some call the good spirit and the bad spirit. They say that the good spirit checks them whenever they begin to do a bad act; but I do not understand it to be anything more than the conscience checking them, by reason of the knowledge that they have of good and evil.

Again, what would become of the parable of the wheat and tares? A man sowed good seed in his field, and while men slept his enemy came and sowed the tares among the good seed. Yes, while all the human family slept in the loins of Adam, the devil, the enemy of God, sowed the tares, when he deceived our mother Eve in the garden; and the first fruit of this sowing we see in the disposition of Cain. It has been going on ever since, and will continue as long as time shall last. The first fruit of the good seed that was sowed we see in the disposition of Abel. It also has been going on, and will continue until the last substance of that seed shall have been developed or brought forth. This is what I understand to be the Bible two-seed doctrine. I know of no other. I think that brother Gray overlooked some of these things, because they must undoubtedly mean something. As my sheet is not full, I will say that I believe it was as much the purpose of God that Adam should transgress that law in the garden, as it was that Christ was to be put to death on the cross. I am one that believes in the predestination of all things; that God, before he created the heavens and earth, purposed all things within himself. Then he put all things in motion; and there has not anything transpired or happened to stop, hinder or frustrate any of his purposes. All the men on earth and devils in hell have never defeated nor ever will defeat any of his predestinated purposes.

I will now stop, as I have already written more than I thought to write when I commenced. Do with this as you think best, and all will be right.

I am, as ever, your brother in hope of eternal life,

JAMES W. FRENCH.

OPELIKA, Ala., Aug. 19, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel this morning like writing a few words, which I hope will be of some benefit to some one. "Take us the foxes, the little foxes, which spoil the vines; for our vines have tender grapes."—Song ii. 15. These words are words of admonition, and we find such admonitions to be healthy in the church of God. The innovations that have from time to time been made on the church, and the damages thereby, are of themselves enough to warn us, and put us on our guard against anything that will mar the peace or disturb the fellowship of the saints. The figure here used has a meaning to us, if we have ears to hear what the Spirit saith to the churches. Little things, which seem to be of little importance, do their damage, and the vine suffers. Watchmen are placed upon the walls, and are said to watch for the souls of believers. I have heard members say that certain things were little things, and they considered them of not much importance. The very conduct of a preacher, in his manner and deportment, has its weight with the little ones. One may do a thing, and say that is his business. True, in a sense, it is, but Christ warns and charges us, lest we offend one of the little ones who believe in him. I have often thought of it, and how circumspect a preacher should be. "Watch thou in all things." "Take heed unto thyself, and unto the doctrine." This means a great deal; and when I survey my own life and conduct, it makes me tremble and fear lest I have not walked charitably before my brethren. The very appearance of a preacher, if he acts after the flesh in anything, is noticed, and it opens the door and admits many things. Circumspect means something. "Redeeming the time, because the days are evil." Time is short. Have we time to go into these things, and get out of them, and save the brethren? The foxes, the little foxes, spoil the vines. The fruit is affected thereby. As is the minister, so are the people. If he is vain and thoughtless, and regards not these things, neither will the brethren; and then what state of things will follow? If we sow to the flesh, we shall reap corruption; but if we sow to the Spirit, we shall reap life everlasting. "Whether we eat or drink, or whatsoever we do, we are to do it to the glory of God. There is a great deal in this subject that I have only hinted at; but some brother may feel like writing on the subject, and it might be profitable to the household of faith.

Yours in hope,

W. LIVELY.

MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 30, 1891.

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

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

THE ANGELS THAT SINNED.

"FOR if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter ii. 4.

In compliance with the request of brother C. B. Carter, of Idaho, as published in our issue of August 12, the following thoughts are submitted for his consideration, and for the judgment of all our readers. Since the apostolic day nothing which is presented by any mortal can be safely received without comparison with the inspired record which is the only standard of revealed truth. Only such views as we have are requested by our brother; and as such this reply is written, claiming no authority further than it is found to be sustained by the infallible test of the Scriptures.

The language of this verse clearly shows that it is only a portion of the sentence from which it is taken. Evidently it would be wresting the text from its legitimate import if it were considered without the explanation which is contained in the context. In the preceding chapter Peter refers to the manifestation of the testimony of Jesus to which, in company with James and John, he was a witness in the holy mount. The voice which they there heard would seem to be the strongest evidence which could be presented. But the subjects of grace have a more sure word of testimony than that. This is the abiding witness of that "light that shineth in a dark place," which is the peculiar seal of the holy Spirit of promise. They might doubt their remembrance of the event on the holy mount; but the abiding evidence of their own ever-present experience shines more clearly in the darkness of their doubts and fears. No other light ever did shine in a dark place; natural light dispels the darkness, and the place where it shines is thus made light. But the peculiarity of this "more sure word of prophecy" is that it makes the very darkness light. In this heavenly light is found the most unquestionable witness on which the hope of the saints is sustained. In times of temptation and trials the remembrance of bright assurances in the past is frequently challenged as having been mistaken or imaginary; but there can be no doubt of the reality of that darkness which was felt when the tempter arrayed all our own vileness against the ground of our hope in the salvation which is in Christ Jesus.

In illustration of this principle

Peter cites the fact that "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." This being true, it is evident that the Holy Ghost is the only sure interpreter of the prophecy written by those holy men. Then Peter states that "There were false prophets also among the people." This was at the same time when the Holy Ghost moved holy men of God to speak that prophecy which was true. The false prophets were among the people not merely as occupying the same portion of the country with them; but as the sons of Korah, whom God destroyed in their presumption; were of the tribes of Israel, so these false prophets were among the natural children of Abraham. Their first estate, as referred to by Jude, was among the favored nation of Israel who had much advantage every way.—Rom. iii. 1. In obedience to the law of Moses they were assured of the richest earthly blessings. Their rebellion against that covenant which God gave them was the sin which brought upon them the condemnation which was written in that covenant. Like all else which is written of that typical people, the awful destruction of those sinners against that covenant is but the shadowy revelation of the inflexible justice of God in visiting upon his antitypical people the chastisement due to their disobedience. The type would have been incomplete without those false prophets, who are denominated in our text "the angels that sinned." They were needful to foreshadow those false teachers who "shall be among" the saints to whom the apostle was inspired to write this epistle. It is not any accidental or unforeseen event that these false teachers are found troubling the churches of the followers of Jesus. It is as positively declared that *they shall be* as their typical representatives were among the people of national Israel. Those impostors were not recognized as such until they had developed their character by their rebellious fruits. So, the saints cannot detect the false teachers until they are exposed by the false doctrines which they promulgate. The truth of inspiration must be demonstrated by the fulfillment of this absolute assertion that such teachers shall be among the saints. It is further declared that "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." If they find no followers this declaration cannot be fulfilled.

In the use of the word "angels" in our text it has been thought by some that there was reference to some unrevealed rebellion in the heaven of eternal glory. Under this mistaken notion Milton has given his poetic dreams in "Paradise Lost." Believers in the perfect revelation of

divine truth in the Scriptures, will readily see that such a delusion has no authority in the sacred standard. Those who know no more of the Scriptures than the letter, have resorted to the absurd theory, which is borrowed from heathenism, to conceal their own utter blindness to the true import of the plain assertions of inspired truth. In numerous cases this word "angel" is used in the Scriptures where it clearly signifies the same as our common word "messenger." In some cases it is used as signifying an eminent or mighty man. It is also applied to bad characters as well as to messengers of good. So Young says in his great Concordance, "*Angel* is used of a messenger (good or bad) from heaven or from men, and applied to spiritual intelligences, to the pillar of cloud and fire, to the (pestilential) winds, to priests, prophets, ministers, disembodied spirits, &c."—III. Bible Idioms, 67. Accepting this definition of the word, the reference in our text is evidently to the same false prophets who are mentioned in the first verse of this chapter in contrast with those holy men of God who spake as they were moved by the Holy Ghost.

Those false prophets were "cast down to hell" in the exposure of the falsehood of their pretensions to divine authority. The just condemnation of God was revealed in his rejection of the unauthorized service which they rendered. Thus they were cast down to hell in the confusion to which they were consigned by the judgment of God against them; for in a scriptural sense condemnation and confusion is called hell. These are the chains of darkness into which the sinning angels (or, false prophets) are delivered "to be reserved unto judgment." There is no way in which the subjects of this terrible judgment can deliver themselves from those awful chains in which they are bound. Nor is it to be understood that they are thus bound merely as prisoners awaiting trial. There is no distinction between the judgment unto which they are reserved and the damnation which slumbereth not. The false prophets and the false teachers are alike under this condemnation. So John the Baptist bore witness, "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath life; and he that believeth not the Son shall not see life; but *the wrath of God abideth on him*."—John iii. 35, 36. He is not waiting to be judged.

The same judgment unto which those sinning angels are reserved in chains of darkness, is unquestionably the condemnation which was visited upon Sodom and Gomorrah, to which reference is made in this connection. Jude says of those guilty cities that they "are set forth for an example, *suffering the vengeance of eternal fire*." This was written about two thousand years after those cities were consumed by the

rain of fire and brimstone; so that if that destruction had been all that was meant he would have said that they *had suffered* that just vengeance. As easily may those doomed Sodomites escape from the chains of condemnation in which they are confined as those false teachers who are prophesied of in the context, can escape the just visitation of the wrath of God. Well may the saints tremble in consideration of the fearful severity of that judgment unto which they are reserved who are found guilty of prophesying lies in the name of the Lord! No minister whom God has sent can afford to bear any message but that which he has received from the mouth of the Lord. There is no doubt that the tempter is still ready to offer large inducements to those messengers whom God has sent, as the reward for worshiping him by teaching for doctrines the commandments of men. But in the example of Ananias and Sapphira may be read the result of every such effort to lie unto the Holy Ghost. The same motive which actuated them is still brought to bear upon the saints to induce them to deny their allegiance to the Lord Jesus. Covetousness is not always confined to the desire for money. The same essential principle of idolatry moved Diotrephes to love the pre-eminence.—3 John 9. This peculiar form of idolatry is distinguished by refusal to receive the apostles as the authorized and inspired judges in the spiritual Israel. If there had been no possibility of his beloved brethren falling under the condemnation typified in the case cited in our text, it seems unnecessary that it should have been left on record as a warning to them. But we know there are no idle words spoken by this inspired authority. The saints have need of every admonition which God has given, that they may be perfect, thoroughly furnished unto all good works.

It would seem unnecessary to say that there is no such thing as the subjects of salvation by the grace of God ever forfeiting that eternal life which Jesus gives them. As they did not receive it as a reward for their own merit, so they cannot lose it by their guilt. All the admonitions and commandments of our Lord in the gospel dispensation are for the guidance of the saints in walking as children of the light. In obedience they enjoy the answer of a good conscience toward God in their present experience, which cannot be enjoyed in disobedience. They glorify God in their body and in their spirit which are God's, when they yield their members servants unto righteousness; they sow to the flesh, and shall of the flesh reap corruption, when they follow the dictates of their own carnal minds. Reason will admit that this is true when they who have professed to hope in the grace of God for salvation, so far forget their Lord as to turn to revelry and rioting; but it is

only by grace that the saints are made to understand that they are sowing to the flesh in rendering religious services for which there is no authority in the law of Christ. Such unauthorized devotions are usually very praiseworthy in the sight of reason, and in zealous observance of them carnal pride is gratified. Unless checked by divine grace, those who are captivated by this device of Satan will very soon be ready to bite and devour those who do not render to them the reverence due to their superior attainments in practical godliness. This is one very manifest difference between the effect of that wisdom which comes down from above and the attainments of carnal reason. The revelation of divine truth always humbles the enlightened saint under conscious personal unworthiness. The knowledge which is attained by study is from the earth, and its tendency is to puff up the pride of those who have acquired it. The confusion in which pride involves its subjects is all of hell that can be known by the creatures of time.

The "chains of darkness" into which those sinning angels are delivered are so strong that they cannot be broken by any efforts of the sinners bound by them. There is no possibility that they should so much as wish to be freed from their bondage. Under their strong delusion, they revel in the imagination that their chains are rays of divine light; and they look with self-satisfied pity or contempt upon those who do not share in their fancied enlightenment. This feeling is the invariable effect of those chains into which those are delivered who sin in trusting their own carnal reason rather than obeying the word of divine truth as revealed in the teaching of the Spirit in their own experience. Beyond what is written in the Scriptures we dare not presume to inquire into the great deep of the judgments of God. It is certain that neither the devices of the adversary, nor the sins of the subjects of divine grace, shall be able to disappoint the perfect work of Jesus in saving his people from their sins. In the glory of his eternal victory our Redeemer will not mourn the loss of one of those whom his blood has cleansed from all sin. Every one of them shall be with him where he is, and shall be like him, being justified by his grace, and made holy as he is holy in his own perfect righteousness. Whatever they may be called to suffer in their earthly sojourn, there is no possibility that they shall be plucked out of the hand of that omnipotent God by whose power they are kept through faith unto salvation ready to be revealed in the last time.

It will be observed that the judgment unto which those angels are reserved, is not a decision of the question of their guilt; for their condemnation is already manifest in the visitation upon them of this terrible consequence of their sin. In their

experience here in time there is no more severe chastisement to the children of the light than to feel themselves bound under chains of darkness. We cannot understand, however, that to the dead, who know not anything, there can be any special suffering under such chains. Therefore, it seems inconsistent to regard this admonition recorded in the connection of our text as applying to any but living subjects of the grace of God. The whole context, and indeed, the whole of this epistle, is in accordance with this application of the text. If any other view is more consistent with the doctrine of God our Savior, in the estimation of any of the brethren, we shall be pleased to present such views to our readers, as we have no desire to hold anything but the truth as it is revealed in the experience of the saints and in the inspired Scriptures.

WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

The above article first appeared in No. 46, Vol. lvii.; and so liberally did the brethren respond that we have been able to place on our list all who have appealed to us for the paper free, and whom we thought were not able to pay for it. The fund is now exhausted, and we shall not be able

to supply the paper to any more indigent subscribers until we receive further contributions. With each issue of the paper the time of some expires who were placed on the indigent list last year, and to enable us to continue these we shall require the assistance of our brethren.

Financially we are not benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with the church at Bald Eagle, Mount Sterling, Kentucky, to the several churches of which she is composed, sendeth christian love and salutation.

VERY DEAR BRETHREN AND SISTERS:—It is through the tender mercy and ever-abounding grace of God that our poor, sinful lives have been spared, and we have the blessed privilege of meeting together in an associate capacity, and addressing to you our annual Circular Letter, which custom is of long standing. We feel first to say to you, beloved in the Lord, in the language of the apostle, "By the grace of God I am what I am." We all know (being taught of the Lord by sweet experience) that

"Grace has brought us safe thus far,
And grace will lead us home,"

where parting will be no more, where the wicked will cease from troubling, and the worried pilgrims will be forever at rest; which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil, whither Jesus, the forerunner, has for us entered. The apostle says, "For of him, and through him, and to him, are all things; to whom be glory forever." Says the same apostle, "Who of God is made unto us [his people] wisdom, and righteousness, and sanctification, and redemption." Yes, dear brethren and sisters in the Lord, being "sanctified by God the Father, preserved in Jesus Christ, and called," as such we are blessed with "all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Now, beloved in the Lord, Jesus is "head over all things to the church, which is his body, the fullness of him that filleth all in all." "And of his fullness have all we received, and grace for grace." We are called with a holy calling; not according to our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world was. The apostle Peter (i. 23) testifies, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." In this the children of God

are manifest, who walk not after the flesh, but after the Spirit; and "we know that we have passed from death unto life, because we love the brethren." Dear brethren, in view of these blessed declarations of the Scriptures of divine truth, be encouraged to contend earnestly for the faith once delivered to the saints, endeavoring to keep the unity of the Spirit in the bond of peace. Yet we believe that we, as we stand in relation to Adam the first, are sinners by nature, totally depraved; and are not only enemies to God by wicked works, but are in these carnal minds of ours enmity to God, not subject to his law, neither indeed can be. Therefore, as such, we are sinners by nature. Thus we see that we are all the fallen and depraved sons and daughters of Adam's race. "But God, who is rich in mercy, for his great love wherewith he loved us [his people], even when we were dead in sins, hath quickened us together with Christ;" for "in his love and in his pity he redeemed us." He (Christ) was made a curse for us, that we might be made the righteousness of God in him. Therefore he is called "The Lord our righteousness." We are freely justified by his grace, through the redemption that is in Christ Jesus our Lord. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The angel said to Joseph, "He [Jesus] shall save his people from their sins." Paul the apostle said that he has saved them [his people] from their sins. Thus they are manifested in time by a holy calling, being made kings and priests unto God. They worship God in the spirit, rejoice in Christ Jesus, having no confidence in the flesh.

Now, dear brethren, what shall we say to these things? If God be for us, who shall be against us? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Now, dear brethren, as we were foreknown of the Father as his chosen people, though now bearing the image of the first Adam, and by reason of sin are all defiled and contaminated, and though by reason of the same the grave shall claim our bodies as its prey, yet we are assured that because of God's foreknowledge in

predestinating us to be conformed to the image of his Son, and unto the adoption, these vile bodies of ours shall at the consummation of the adoption come forth, fashioned like unto the glorious body of the blessed Jesus, bearing the perfect image of our Lord and Savior. Job says, "All the days of my appointed time will I wait, till my change come." Thus, dear brethren, we, like Job, are waiting for the glorious change; for the apostle declares that this corruptible must put on incorruption, and this mortal must put on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. 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." Then we can adopt the language of the poet,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOWN, Ass't Clerk.

The Elders and Messengers of the churches composing the Lexington Association, in session with the Middletown Church, at Halcottsville, Delaware Co., N. Y., Sept. 16th and 17th, 1891, to the churches whose messengers we are, send christian salutation, praying that grace, mercy and peace through our Lord Jesus Christ may be with you all.

DEAR BRETHREN:—According to our custom of long standing, we will send you this our epistle, in which we will call your minds to the words that are written by the apostle to the Philippians iii. 2, 3, which are spoken directly to the children of God, saying, "Beware of dogs, beware of evils workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." You can see that this was spoken to the children of God, by the saying in the commencement of this chapter, "Finally, my brethren, rejoice in the Lord. To write the same things to you to me indeed it is not grievous, but for you it is safe." If it then was safe in Paul's day for the church

to know these things, it is just as safe for the church in this day in which we live. For Paul advised Timothy, or put him on his guard, by saying that evil men and seducers should wax worse and worse, deceiving, and being deceived. "But [Timothy] continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." Now, brethren, just notice that Paul says to the church in the commencement of our letter, "Beware of dogs." If they bark and howl about you, do not be alarmed, although they are of the same nature of the wolf; that is, to bite and devour and scatter the sheep and lambs of the fold. Now beware of those that come among you in sheep's clothing, but inwardly they are ravening wolves. Christ has admonished us not to give that which is holy to dogs. And we find that Ezekiel has called the same class of deceivers, saying, "Her princes in the midst thereof are like wolves, ravening the prey, to shed blood, and to destroy souls, to get dishonest gain."—Ezek. xxii. 27. The next is, "Beware of evil workers." God has given us a standard by which we may discriminate between those good works which he has before ordained that we should walk in them, and those works which are denounced as evil; and all religious works therefore which are not so furnished by precept or example in the Scriptures are evil works, and those who perform them are evil workers. They shall come with all deceivableness and lying wonders, after the workings of Satan. Now, beware; for if it were possible they would deceive the very elect. Now beware of the concision. They are to be watched, for they are introducing new things, which they want the true church to follow, such as pouring and sprinkling, &c., and discarding the pattern the Savior gave his people to follow. But, brethren, let us still adhere to the admonition the Savior gave us and his disciples, to beware of the doctrine of the Pharisees and Sadducees. As Paul said to the Roman brethren, "Now we beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."—Rom. xvi. 17. The eighteenth verse reads, "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." John says, "Receive them not into your house, neither bid them God speed." "For we are the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And all such are of that circumcision which is not made outward in the flesh, but that which is in the heart, which is the work of the Lord, and not of man. In conclusion, Paul says to the church at Corinth, "Wherefore, my beloved, be ye stead-

fast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

I. HEWITT, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't. Clerk.

The Pocatolico Primitive Baptist Association, to the several churches of her body.

DEAR BRETHREN IN THE LORD:—Through the tender mercies of the all-wise and merciful God a few of us, desiring to be followers of our Lord and Savior Jesus Christ, have been brought through many trials and tribulations unto the present time. The Lord has ever been with his people Israel. He says by the prophet Jeremiah (xxxii. 3), "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Now, brethren, we believe God's love is eternal, from the beginning of time to the end of time. Therefore we see that he loved us as well while in Egypt as when delivered. He also says, "When Israel was a child, then I loved him, and called my son out of Egypt.—Hosea. xi. i. So we see that our heavenly Father, if we be true Israelites, has ever watched over us, and has been merciful to our unrighteousness. Dear brethren, when the Lord passed by us, and saw us polluted in our own blood, he said unto us when we were in our blood, Live. We understand this filthy condition to be our natural condition before regeneration, while in a state of nature. He passed by, and looked upon us, and entered into a covenant with us. Then we were brought to see our condition. "And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. Brethren, do you not remember the time when you loathed yourselves in your own sight for all your sins, and could say in truth, O that I had not been born? But remember, brethren, that while Joseph's brethren were in their greatest distress, Joseph's servant was preparing the table, that they might dine with him: a beautiful type of our Lord and Savior Jesus Christ, who has always been with his people in time of need.

WOOTSON MELTON, Mod.

A. EGGLETON, Clerk.

CORRESPONDING LETTERS.

The Licking Old School or Particular Baptist Association, in session with the church at Mount Sterling, Montgomery Co., Ky., Sept. 11th, 12th and 13th, 1891, to the associations and corresponding meetings with whom she corresponds, sendeth christian love and salutation.

VERY DEAR BRETHREN IN THE LORD:—Our correspondence has

been kept up with you for more than half a century; and notwithstanding a felt sense on our part of our unworthiness, you have overlooked our imperfections, and continued to send us your messengers with messages of love. We know that in us, that is, in our flesh, there dwells no good thing. If we were to hear it preached every day that our nature was changed in the new birth, our burdened hearts, on account of indwelling sin, would tell us not to believe it; and though an angel should tell us that we were made perfect in the new birth, we would still know that in our flesh there dwells no good thing. We desire a continuance of your correspondence.

The next session of our body will meet, by divine permission, with the church at Little Flock, Anderson Co., Ky., nine miles south of Frankfort, on the L. & N. R. R., and six miles north of Lawrenceburgh, on the Louisville & Southern R. R., where and when we hope to meet you again.

H. COX, Mod.

J. W. WALLIS, Clerk.

J. T. McCOWN, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the Middleton Church, at Halcottsville, Delaware Co., N. Y., Sept. 16th and 17th, 1891, to the several associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant-keeping God we are again assembled with one accord in one place, to raise our voices together in praise and adoration to our God and King, and to hear from the several churches composing our body. We find, first, that we have peace and harmony in our borders, that gift of our Savior so much to be desired, and without which no individual or body of men can enjoy this life. We find also that there is some ingathering in some of the churches, and also a seeming increase of interest in our welfare. Our attendance has been larger than for several years, the preaching harmonious, and the weather fine. One was baptized the second day of our session. In reviewing the whole matter we feel encouraged to believe that the cloud which has so long hovered around us is lifting, that the time of the singing of birds will once more come, and the voice of the turtle dove be heard in our land.

Our next session is appointed to be held with the Schoharie Church, about two miles from Schoharie village, Schoharie Co., N. Y., on the third Wednesday and Thursday in September, 1892, when and where we hope to meet a goodly number of your messengers, and receive your messages of love.

I. HEWITT, Mod.

JAMES A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

The Pocotalico Primitive Baptist Association, to the several associations with which she corresponds, sendeth christian salutation.

DEAR BRETHREN:—Whereas we have been comforted and consoled by the coming of your ministers, laden with the truth of the gospel, we desire a continuance of your christian correspondence for the time to come. The poet cried out,

"How beauteous are their feet

Who stand on Zion's hill!

Proclaim salvation with their tongue.

And words of peace reveal!"

Our Minutes will inform you of the time and place of our next Association. Brethren, farewell. May the God of peace be with us all.

WOOTSON MELTON, Mod.

A. EGGLETON, Clerk.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.

OBITUARY NOTICES.

DIED—August 23d, 1891, after a ten days' illness, Mr. Arnold Hill, of Roxbury, Delaware Co., N. Y., aged 69 years, leaving a widow and an adopted daughter, with other relatives, to mourn their loss.

Mr. Hill was not a professor of religion, but a firm believer in the Old School Baptist or apostolic doctrine of salvation by grace through Christ. He was a devoted husband, and a friend to the Baptist cause, and we miss him very much. Of late his health had not been very good, but he was very active, and made several visits among his friends, not knowing of his departure so soon, to go home to his Master. His widow is left very lonely and sad, yet the dear Lord has given her strength to bear up under the burden.

His funeral was largely attended at our meeting-house by sorrowing relatives and friends. May the Lord bless this bereavement to their good.

ALSO,

DIED—Sept. 11th, 1891, after three days' illness of congestion of the brain, Mr. Burrit B. Bouton, of Roxbury, Delaware Co., N. Y., aged 43 years, leaving a widow, two sons, one daughter, two sisters and an aged mother, with other relatives, to mourn their loss.

Mr. Bouton was a lawyer by profession, and a general business and enterprising man, and the community feels deeply its loss, with the family and friends. He also was not a professor of religion, yet we believe that his end was peace. While a broken-hearted widow and children, with his sisters, aged mother and aunts, mourn, they mourn not as those who have no hope.

His funeral was largely attended at the house on Sunday last; after which all that was mortal was laid to rest in the village cemetery. May the Lord comfort the bereaved with his blessed presence, is my desire, for Jesus' sake.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

SISTER Betsy Maria Reeve departed this mortal life at her residence in New Vernon, Orange Co., N. Y., on Monday morning, Sept. 14th, 1891, aged 74 years and 29 days.

Sister Reeve was a daughter of John and Eunice Comfort, having been born and spent almost all her days near the place where she died. She was twice married. Her first husband was Theodore Wilkin. Of this union there were two children, both of whom are deceased. Her second marriage was to Mr. Wm. L. Reeve, about thirty-nine years ago. Of this union were two children, one dying in infancy, and the other, a son, surviving her, who with his father mourn the departure of a faithful and affectionate wife and mother. She is also survived by one sister, Mrs. Ruth Ann, widow of Deacon Samuel M. Jordan, of the New Vernon Church, where sister Jordan is yet a member.

Sister Reeve was baptized in the fellowship of the church at New Vernon by the late Elder Gilbert Beebe, on Nov. 28th, 1858, where she continued a member until her decease, loved and esteemed as a faithful disciple of her Lord and Master.

Her funeral was numerously attended on Wednesday, the 16th, the services being conducted by her pastor, Elder Benton Jenkins; after which her body was laid in the cemetery of the New Vernon Church.—ED.

Margaret Weaver Morris was born in Clarke Co., Ohio, May 11th, 1812, and died Sept. 7th, 1891, aged 79 years, 3 months and 27 days.

She was married to Henry Morris (who died several years ago) Aug. 30th, 1832. She was the mother of ten children, seventy-three grandchildren and forty-three great-grandchildren; of whom are now living eight children, sixty-one grandchildren and thirty-eight great-grandchildren. Sister Morris was one of seven that split off from the New School, and was constituted with the rest into the Sugar Creek Church, Putnam Co., Ohio, July 13th, 1839. She was the last one of the former members of the church, and the last one of the pioneers of the settlement in the vicinity of Columbus Grove, Ohio. She was a very agreeable wife, an affectionate mother, highly esteemed as a neighbor, and beloved by all who knew her. She was a sound and orderly member of the church, and a great lover of the SIGNS OF THE TIMES.

The funeral was attended by the writer of this notice. Preaching by Joseph Ford and Elder George Cottrell, to a very large and attentive congregation. Sister Morris is wonderfully missed by the family circle and the church; but we feel sure that our loss is her eternal gain.

ALSO,

Barbara Burkholder East was born in Cumberland Co., Pa., Jan. 12th, 1819, was married to Isaac East Nov. 28th, 1839, and died August 31st, 1891, aged 72 years, 7 months and 19 days.

She was the mother of nine children, six of whom preceded her. She leaves a husband and three children to mourn their loss. Mrs. East was one of the pioneer mothers of Allen Co., Ohio, her husband having moved to that county in 1832. She never united with any church, but gave evidence of a good hope in the blessed Redeemer.

The writer of this notice preached on the occasion, upon the subject of the resurrection, to a large and attentive congregation.

J. G. FORD.

It has fallen to my lot to send for publication the sad news of the death of another of God's servants, in the person of Elder Thomas Jenkins, who died Feb. 13th, 1891.

He was born in Morgantown, W. Va., Jan. 6th, 1798. He was married three times, and was the father of ten children. His last wife and five of his children are still living. He professed a hope when young, and joined the Sandy Creek Church, in Preston Co., Va. On the 31st of March, 1832, he was liberated to preach; and on the 7th of October following a presbytery was formed for the purpose of ordaining him to the work of the ministry, composed of Elders James Seymour and Jonathan Smith.

Elder Jenkins preached in about thirteen different states, and was an able defender of the truth, always laboring to establish the doctrine of the Bible. He generally had the care of from two to four churches; and during the war of the rebellion was, I believe, a resident of Fremont Co., Iowa. His first wife was Hannah Smith, his second Anna Ulery, and his third and last Masilda Cunningham. He had been living with his son Thomas for a number of years. The writer had been acquainted with him for several years, and had kept up an appointment near him, so that I could have his able counsel. It was at this place that he preached his last public sermon, on the third Sunday in October, 1889. He suffered a great deal, but was patient, believing that Christ had sweetened death; therefore he was only waiting the appointed time of the Father. I visited him quite often, and always (or nearly so) found him preaching Christ, or repeating some psalm or poem.

W. S. DICKERSON.

MAPLETOWN, Iowa.

Anthy Crocker Webb, relict of Stephen Webb, died March 11th, 1891, at the residence of her daughter, Mrs. P. S. Kinney, at Schoharie C. H., N. Y., in the 86th year of her age.

The subject of this notice was one of the daughters of the late Elder Crocker. She was born in the town of Rensselaerville, Albany Co., N. Y., in 1805. At the age of seventeen years she united with the Old School Baptist Church of which her father was pastor. During the following year she married Stephen Webb, with whom she lived more than sixty years. Shortly after marriage they removed to Middleburgh, Schoharie Co., N. Y., where she united with the little church on Middleburgh hill, retaining her membership at the time of her death. During the division and separation which took place in those churches during the life of her father she ever stood firm in the faith once delivered to the saints, never turning to the right nor left from the rule (as she understood it) laid down by her Lord and Master in regard to the order of his house; never giving assent to the isms of the day, nor the doctrines and commandments of men. Her heart and home were ever open to all of her faith and order; and the poor and destitute she never turned empty away. Since the death of her husband, eight years ago, she made her home with her daughter Helen. She was the mother of nine children, four daughters only surviving her, all but one being at her bedside at the time her spirit took its everlasting flight.

By God's overruling providence, Elder D. Earl was present at her death, having been called to Middleburgh to preach the funeral sermon of a son-in-law of the late Elder L. P. Cole. At her funeral, which was attended by a large circle of friends, Elder Earl preached a comforting discourse, followed by Elder John Clark, of Roxbury, the text being, "I have fought a good fight, I have finished

my course," &c.; after which her remains were laid to rest beside those of her husband in the "Old Stone Fort Cemetery" at Schoharie.

Excepting the time spent with us at her meals, it was occupied in her room; not in idleness, but in reading, writing to absent relatives and friends, and in sewing or knitting.

It is at the request of my wife that I attempt to do what I feel incompetent to perform, and which has proved a task too sad for her to complete, as she had undertaken it, and deferred from time to time to finish, the lapse of time making the task no less difficult. Mother Webb often spoke of her departure, having no desire to stay here, only to fill up the measure of her days, and to "depart and be with Christ, which is far better."

"Asleep in Jesus! O how sweet
To be for such a slumber meet!"

P. S. KINNEY.

ASSOCIATIONAL.

THE Juniata Old School Predestinarian Baptist Association will convene with the Springfield Church, Huntingdon Co., Pa., on Friday before the first Sunday in October, 1891, and continue three days.

We give a cordial invitation to those of like faith with us. Those coming from the east or west will have to come on the Central Pennsylvania R. R. to Moon-tonion, and there take the East Broad Top R. R. to Three Springs, where they will be met. If there should be no person at the depot, inquire for Mordecai Chilcote.

SILAS STARR, Church Clerk.

THE Ebenezer Baptist Association of the primitive faith and order will be held with the Bethlehem Church, Mt. Carmel, Alabama, on Friday before the first Sunday in October, 1891.

The church is about two miles west of Sellers station, on the Alabama Midland R. R. All who come by Montgomery will have to change cars at that place and take the A. M. R. R., which leaves Montgomery at four o'clock p. m. There will be conveyance at Sellers station for all who wish to come. A cordial invitation is extended to all our brethren, and ministers especially.

W. O. WILLIAMSON.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the church at Forest Grove, Wicomico Co., Md., on Wednesday before the fourth Sunday in October, 1891, and continue the two following days.

Those coming from the north will take train on the Delaware Division, P. W. & B. R. R., leaving Broad St., Philadelphia, at 7:27 a. m., on Tuesday before. The same train leaves Wilmington at 8:10. Take tickets for Salisbury, where they will be met and directed farther. Those coming by the B. & E. S. R. R. will take the train leaving Baltimore at 9:10 a. m. Buy round trip tickets for Salisbury. All of our faith and order are cordially invited.

A. B. FRANCIS, Pastor.

THE Pilgrims' Rest Association will meet, the Lord willing, with the Gilead Church, in Miami Co., Kansas, on Friday before the second Saturday in October, 1891.

Those coming from the east and west will come on the K. C. & S. K. R. R. to Gardner. Those coming from the south will come on the K. C., F. S. & M. R. R. to Olathe, and change cars for Gardner, where they will be met and conveyed to the place of meeting on Friday. Those coming by private conveyance should come seven miles south of Gardner, and inquire for Elder S. P. Ramey.

All lovers of truth are invited to attend, and ministers especially.

WM. L. HALL, Clerk.

YEARLY MEETINGS.

THE yearly meeting at Welsh Tract, near Newark, Delaware, is appointed to commence on Saturday before the third Sunday in October, at 10 o'clock a. m., and continue two days. A cordial invitation is extended to all who love the gospel of Christ.

Those coming by way of Baltimore will please come on the B. & O. R. R., and take the train leaving Baltimore on Friday at 3:40 p. m., or on Saturday at 7:05 a. m., for Newark, Delaware.

Those coming from Philadelphia and Wilmington will also come on the B. & O. R. R., and take the train leaving 24th & Chestnut Streets station at 4:31 p. m. on Friday, or on Saturday at 8:15 a. m., for Newark, Delaware.

Friends and brethren coming on the Delaware R. R. will come on Friday, and take the train that arrives at Porter at 4:45 p. m., and there change cars and get tickets for Wilson.

Those coming from Baltimore and Philadelphia on Saturday a. m., at the time mentioned, will arrive at Newark in time for the meeting, where conveyances will be waiting to convey all to the place of meeting.

A new schedule is likely to go into effect before the time of the meeting, and slight changes be made in trains.

P. M. SHERWOOD, Clerk.

THE yearly or two days meeting at Indiantown, near Powellville, Md., will begin at 10 o'clock a. m. on October 7th, 1891.

All who contemplate attending this meeting, and expect to travel by public conveyance, will get tickets for Pitts-ville, Md. They will please drop me a line at Powellville, Md., and I will arrange for their conveyance to the place of the meeting.

All who can fellowship sound doctrine, and who wish to meet with us for the truth's sake, will be welcomed to our homes, whether from far or near.

L. A. HALL, Clerk.

THERE will be a yearly or two days meeting held, if the Lord will, with the Andes Old School Baptist Church, at Union Grove, Delaware Co., N. Y., on Saturday and Sunday, October 3d and 4th, 1891, to commence at 10 o'clock a. m. on Saturday. We give a cordial invitation to all members and friends of our order who can to meet with us, especially the ministering brethren.

J. A. HUNTLEY, Clerk.

OUR yearly meeting is appointed to be held with the Columbia Old School Baptist Church, at Kelly's Corners, Jackson Co., Michigan, on the first Saturday and Sunday in October (3d and 4th), 1891.

A cordial invitation is extended to all of our faith and order, together with our friends.

WM. L. BROWN, Clerk.

THE yearly meeting of the Old School Baptist Church of Otego, N. Y., will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (14th and 15th), 1891, when we hope to meet many of the Lord's poor, needy, yet rich in the faith of his saints. Friends will be met on Tuesday at the noon and afternoon trains, and the 7:20 evening train.

G. M. FRENCH, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 40.

CORRESPONDENCE.

CALHOUN, Mo., Aug. 18, 1891.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—I was very much surprised to see the letter I wrote on the 11th of March appear in your valuable paper. As I feel unable at this time to engage in any business, and feeling very lonesome, with a heavy gloom hanging over my mind, I shall try to forget my distress for a while in trying to write something of the goodness and mercy of the all-wise and all-powerful God of heaven and earth; yet when I attempt to write anything concerning the wonderful works of the God who sits upon the circle of the earth, it almost makes me tremble; for I know that I am unable to render the praise that is due to his matchless name; and the older I become, the more plainly I can see the inbred corruption of my fallen and depraved nature. Then what astonishment arises that one so vile as I can hope that Christ, our merciful High Priest, should have thoughts of compassion toward me. I am nothing, yea, less than nothing, when compared with the eternal God, who is without beginning of days or end of years. As to the forknowledge and predestination of all things by the God of heaven, it is a consoling doctrine to me in my affliction. While I rejoice that I do believe in a God who not only saw, but also declared the end and the beginning of everything, the unregenerate and unbelieving part of Adam's family despise it, as they do everything that speaks praise to the great God of heaven and earth. I cannot help believing that God did foreknow and predestinate everything that ever did or ever shall come to pass in time or eternity. My experience, as well as observation, and the Scriptures of inspiration, teach me this. Those who know not our God, when in their ignorance and superstition they attempt to guess at what their Creator is, represent him as entirely ignorant of anything in the future; that he is entirely dependent upon man to bring about events. They in their evil imagination make God dependent upon an independent people. They go so far as to say that he cannot save them unless they comply with certain conditions. All such ideas are of the flesh, or of the devil, who was a liar from the beginning, and the father of it; and all who are in nature's night will do his lust. I

find many in the Primitive Baptist Church who do not believe any farther in God's predestination than the salvation of his people. It seems to my mind that if God did not predestinate or predetermine anything that should come to pass in this world, it robs him to a great extent of both wisdom and power, and everything but the salvation of those who are called to be saints goes by chance, and is altogether hap-hazard. Some of those who do not believe in the predestination of all things are very dear to me, as heirs to that blessed inheritance at God's right hand. I read in inspiration that our God rules in the army of heaven, and controls the inhabitants of earth; that the wrath of man shall praise him, and the remainder of wrath he shall restrain. "The army of heaven" is every blood-bought soul. The immutability of God's will is made known unto them by the Holy Spirit, that a remnant of the inhabitants of earth have been redeemed from among men; that all the demands of the law were satisfied by the great Mediator; that their sins were imputed to him, and his righteousness is imputed to all for whom he gave himself a ransom, and arose for their justification. When any understand their fallen condition by reason of sin and transgression, and realize that if justice should be measured to them they would be forever banished from the presence of a thrice holy God, they are not of them which draw back unto perdition, but of them which believe to the saving of the soul. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They feel that they cannot render the perfect praise that is due their Savior and God for the tender mercies that have so abundantly been bestowed upon them. Their desire is to be obedient to the precept and example of their Lord and Master.

Men in their wrath to our God and his people have organized all over this broad land, for the purpose in their wicked hearts to destroy the eternal will and purpose of almighty God; but instead of destroying his purpose, they are only fulfilling what he has already declared they shall do, and that to their own destruction. They are restrained, and can go no farther than God has decreed or predestinated they shall. Our God is the Rock, without iniquity, just and

true is he. He is under no law. There is no restriction over him; for he is above every power, principality or dominion. In our weak judgment we, in our vocations, are often disappointed by the eternal God, who is the fountain of wisdom; but he was never disappointed in anything. He speaks, and it is done; he commands, and it stands fast. In his oath of confirmation he could swear by no greater than himself, nor equal to himself.

My dear brethren, I have already been too lengthy in this imperfect scribble. Perhaps this will be my last attempt as a correspondent. Remember me at the throne of God's rich grace.

Yours in hope of a blessed immortality,

NEWTON FEWELL.

SOUTHAMPTON, Pa., Sept. 22, 1891.

DEAR BRETHREN BEEBE:—The Licking Association was in session September 11th, 12th and 13th, at Mount Sterling, Kentucky. This is a pleasant town of about seven thousand inhabitants. I arrived on Friday evening, missing the first day of the meeting. My welcome by the many dear brethren and friends was of that cordial kind which cannot but revive the drooping spirit, and refresh even the wearied body. Since my first visit to that association, in 1865, what changes have taken place. Few of those who then represented the churches as messengers remain. Very pleasant have been the interviews I have had with the brethren there from year to year. At each successive visit the absence of some dear familiar face would remind me that "here we have no continuing city," and no abiding stay upon the earth; but the appearance of others, newly brought into the church, would continue to prove that God will not leave himself without witnesses. The church of God is the only thing in the world in which there is seen no change. Great changes occur as to visible membership and locality. One after another the saints pass from this mortal state. Some go out from us. Great afflictions and disturbances are experienced in the churches of the saints; and places where once prosperous churches met are left destitute, while new churches arise in other places. These changes belong to "the things that are seen;" but Zion, the church of God, "the perfection of beauty," remains undis-

turbed. "God is in the midst of her; she shall not be moved. God shall help her, and that right early."

I have never attended a meeting of the Licking Association in which were manifested more love and fellowship, more clearness and firmness in the truth, and more meekness and humbleness of mind. The preaching, so far as I was privileged to hear, was clear, discriminating and comforting. The ministers present were Elders Hawkins, Eubanks and Sawin, who serve churches in the association, and Elders Lively, of Alabama, Pollard, of Canada, and myself. Sister Jones, the widow of Elder Samuel Jones, of whom I have a pleasant remembrance, was able to be at the meeting each day, though about ninety years of age. Her cup of enjoyment seemed to be full when listening to the preaching of the gospel, and conversing with the brethren and sisters.

I was glad to notice a kind spirit manifested by the brethren in speaking of those who no longer walk in fellowship with us. I regard this as very important in considering who are right between two opposing parties; for the Spirit of Christ does not lead to the use of angry words, harsh forms of speech and bitter denunciations, even when speaking of those who oppose themselves to the truth. May the Lord restore peace and fellowship between those who really love the truth and have pleasure in righteousness.

On my return from Kentucky I visited our dear afflicted sister, Mary Parker, at New Holland, Ohio. On Thursday night, September 17th, I spoke at the house of her brother, John Parker, where she lives, using as a text the words, "The Lord is my shepherd; I shall not want." She was in a condition to enjoy the preaching of the gospel, and to engage in conversation. Her mind was clear and her utterance distinct. Her physical condition is considerably worse, I think, than when I was there in May of last year. The ulcer that has appeared within the last year on her left limb above the ankle still increases in size and is very painful. None of the family, and few others, can look at it. She dresses it herself, as she does all her sores, using a hand-glass to look at it when cleansing it. Sister Susie Saunders, of New York City, is there for a few weeks, and is a great help and comfort to the afflicted one, having had practice in hospital nursing. She went there for the purpose of nurs-

ing sister Mary for awhile, directed, I think, by the dear Savior.

As is natural, sister Mary feels a great deal of anxiety concerning her book, whether it will be of interest to the brethren, and whether it will pay the expense of publication. I think she will see it in a week or two, as it is now in the hands of the binder. I am very confident that it will have a good sale, and will be of much interest to those who read it; and I hope she will receive some benefit from it. I want it to be understood that this is a new book, and not a new edition of the one published by sister McNaughten. A few extracts only are taken from that book.

Your brother in the hope of the gospel,

SILAS H. DURAND.

SCRANTON, Texas, July 27, 1891.

VERY DEAR BRETHREN:—After some solemn thoughts on the question that has caused so much debate with brethren, I have concluded to pen a few lines.

Do you believe in predestination? The answer of Primitive Baptists would be, Yes. Then if we do, can we not rejoice with our brethren who believe the same? Why do we believe the doctrine of predestination? I can only answer for myself. It seems to me that I was taught it by the Spirit of God, which imparts knowledge to God's children. Once I believed that God's mercy was obtained by works

righteousness that man can do; but I hope that God by his Spirit caused me to see that my righteousness was as filthy rags in his sight. I could not see any reason why God should save a sinner like me, as I had spent so much time in transgression of his holy law. After I had tried all that I could think of, and all that my Arminian friends could tell me to do, I believe that I was enabled to see that if I was saved it would be by the grace of God, and by his grace alone; and that grace must come according to his purpose. I believe he enabled me to see that in Christ "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." So if all things are worked according to the counsel of his own will, let us not add the word permissive, to limit the force of the declaration, nor the word absolute, to give it strength, as God's declarations express the perfect truth. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate," &c.—Rom. viii, 28, 29. Then if he predestinated them to be conformed to the image of his Son, who was delivered according to the determinate counsel and foreknowledge of God, then he was determined that the wickedness of wicked men should glorify him. So his Son,

being delivered according to the determinate counsel and foreknowledge of God, "ye have taken, and by wicked hands have crucified and slain." This, like all other things, worked for good to them that love God. So God did not simply permit them to do, or not to do, but it was done according to the determinate counsel and foreknowledge of God. If he had just permitted them, or turned them loose, we cannot imagine what they would have done; but while they were subjected to his will, they were sure to do nothing except that which was for the good of his people. Brethren, are not the terms "predestinate" and "determinate" strong enough? Then let us leave off the word absolute; and I would like to leave off the words permit and turned loose, and conclude that events occur in harmony with God's purpose. I commit these lines to you, beloved brethren, for your consideration. I subscribe myself as one that only hopes for salvation through Jesus Christ, according to the will of him who works all things after the counsel of his own will.

Your little brother in hope,
W. B. JOHNSON.

WAVERLY, N. Y., August, 1891.

BRETHREN BEEBE:—Please publish the inclosed letter from sister Barnsley when you think best.

D. M. VAIL.

PHILADELPHIA, Pa., June 15, 1891.

DEAR ELDER VAIL:—It is said, "Out of the abundance of the heart the mouth speaketh;" but my heart is so barren of all that is good, that I really wonder why I am trying to write. I went last evening to hear our dear pastor preach; and while I feel certain the preaching was good, there was not one crumb for me.

"Though crumbs are much too good
For such a one as I,
No less than children's food
My soul can satisfy."

For days after our meeting here, and the two days I spent at Southampton, I seemed to live upon the food I had received, and wanted nothing more; but now that seems to be all gone, and there is no fresh supply. So, being in a barren land, how can I sing the songs of Zion? The thought occurs to me, Do I know anything about the songs of Zion? Has the love of God been shed abroad in my sinful heart? When I search myself, everything seems to be against me. I am so vile, so prone to wander in forbidden paths, so neglectful of duty, so forgetful of my Savior and his tender, faithful care of me, so undeserving of the least of his favors. O, my dear brother, it is so seldom that I can look away from my own sinful self, to Jesus, who is the author and finisher of our faith. It is seldom that I can see through the clouds of sin and unbelief, and feel the sweet presence of our dear Savior, in whose presence is fullness of joy, that I

often seriously question ever having known anything of that "love divine." And yet, sometimes during those rigid heart searchings I am made to feel that somewhere in the depths of my heart there are desires and hopes that at one time I knew nothing of, a hungering and thirsting (I trust) after righteousness. What a strange creature I am: one moment away down in the valley, feeling as one without hope, and having no God in the world, and the next moment feasting upon sweet recollections of the past. When I commenced writing I felt very cold and barren; but as I spoke of hungering and thirsting, the words of our Savior in his sermon on the mount came to my mind, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled;" and there came to me a remembrance of times when I had felt to be full; times when I could say even with David, "My cup runneth over." Truly these are precious times to think of.

It is just a week since I commenced this letter; and if I send this to you, I think I must send it now. It has not improved any during the week. Elder Poulson was with us yesterday, and preached two excellent sermons. I was only out in the morning. I was disappointed that you did not come to Philadelphia from Southampton, and I did not see you to say good-by. My strength gave out on Thursday, and fearing a total collapse I came home. I was very sorry to leave. Please be charitable with this and the writer, and accept it as a token of love and fellowship from one of the least.

AMY R. BARNSELY.

OTEGO, N. Y., Aug. 20, 1891.

DEAR BRETHREN EDITORS:—The inclosed letter, written by our much beloved sister Cator, I send to you for the SIGNS. She is well known in this part of the land as a true Old Baptist; and as many of the members of the Otego Church are located in many different states, they can read her precious letter; and I do desire that its contents may stir them up with that joy and love which has filled my soul since reading it. How our minds went back to by-gone days, when we often met in the assembly of the saints, and could listen to her voice, which sounded so heavenly, as she spoke of the great love of God which filled her heart to overflowing. She could

"Soar above all earthly scenes,
And vie with Gabriel while he sings,
In notes almost divine."

I want to speak a little of our precious SIGNS. It will carry messages where we can hardly send; and how any Old Baptist can do without it is more than I can tell. We cannot feel satisfied to read last year's SIGNS for this year. That seems to hurt the feelings of those who are anxious for the spread of the truth to those who are poor in this world,

but rich in faith. Others say the paper is dear, compared with papers of the day. If such knew the amount of labor, and the difference in the profit, they would know better. My brethren and sisters, if any of us are making an idol of any earthly thing, the Lord will cause a moth to destroy it. The Scriptures tell us our obligations.

With much love to all the dear family of God, affectionately your sister,

C. L. FRENCH.

OSBORN HOLLOW, N. Y., Aug. 16, 1891.

DEAR SISTER FRENCH:—I had not forgotten that precious letter written to me so long ago. Indeed I remember thinking I was glad the Lord had put it into your mind to write me. I have passed through deep waters since then, and have been made to cry, Surely all thy waves and thy billows do pass over me. Still the Lord has been near in the hour of trouble, and I can say of a truth, The Lord is good; for he maketh me to lie down in green pastures, he leadeth me beside the still waters, and his banner over me is love. Yea, though I walk through the dark valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me. I realize more and more each day how sinful I am; yet I am glad the Lord overrules all things; yea, he will finish the work, and cut it short in righteousness; for a short work will he make of it here upon the earth. He will gather in his redeemed. His work is perfect. I love to meet with the dear people of God, and hear them tell of the way the Lord has led them; yet I feel so poorly qualified to speak or write. Had I the pen of a ready writer, gladly would I write to our dear, afflicted sister Mary Parker, and tell her how much her precious letters have silenced my unholy murmurings. How glad I would be to do something to relieve her sufferings or add to her comfort; for to me it seems her afflictions are, that the mighty power of God might be made manifest in her. Now, dear sister, should you sometime feel like writing to me again, I should be glad to receive a letter from you. I hope to meet with you again, though I am often disappointed in my plans. I hope to be remembered among you all. Love to you and yours, and to the household of faith. May grace and love be multiplied to you all. From your sister in hope,

MALISSA CATOR.

ACTON, Texas, July 16, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—If you will permit one so unworthy as I feel myself to be, one who is in affliction both of body and mind, I will make the attempt to communicate a few thoughts, and to renew my subscription, feeling to thank you for your kind forbearance in my delinquency. I do hope our family paper, the SIGNS OF THE

TIMES, may still grow and increase in circulation, and that the correspondents and editors may be enabled by divine grace to contend for the truth as it is in Jesus, that glorious doctrine of election and predestination. Without that glorious doctrine the whole Adam family would be gone. We read that by the disobedience of one man sin entered into the world. This we understand was according to God's foreknowledge and purpose; for we find there was a remedy prepared in eternity, to redeem poor, lost and ruined man from condemnation. Then it must have been the will and pleasure of God that sin should come into the world, in order that Christ Jesus, who is the Head of the church, should come in the flesh and redeem the church, his bride, who was given him, in the covenant of redemption. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." The church was chosen in him before the foundation of the world, that she should be holy and without blame before him in love. Then if he loved the church in eternity, he will love her in time, and will love her after time. For thus it is written, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "All that the Father giveth me shall come to me." They shall come with weeping and supplication. But the question is with me, Have I ever come with weeping, feeling my nothingness and unworthiness? If I have not heard his voice, I know I cannot do anything to merit his calling; for it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. So, dear friends (if indeed you are my friends), our eternal salvation was fixed in the mind, predestination and choice of God before time. But I am made often to feel that I am nothing, and less than nothing. I hope you will remember me, a poor worm of the dust, when it is well with you. Farewell.

Dear brethren Beebe, do with this as you think proper, and it will be well with me. Yours in hope of that blessed immortality,

W. L. MCPHERSON.

MONTAGUE, Texas, July 28, 1891.

DEAR BRETHREN BEEBE:—I call you brethren, for I firmly believe we are akin, and that I am related to the correspondents whose writings I have had the pleasure of reading in the SIGNS OF THE TIMES. What ecstasy of delight I have had while reading the SIGNS. When at times clouds come over my sunshine, and doubts and fears come over me, I am constrained to say, as did Paul, "O wretched man that I am! Who shall deliver me?" When I become humble, and confess my sins to God, I feel that my Propitiator has interceded, and my Sun of righteousness shines in my benighted heart, and the Spirit witnesseth with my spirit

that I am one of the children of God. Then I think I will never doubt again. But the tempter comes again, and my path is darkened by his subtlety. I then begin to say, If I am a child of God, I certainly am the least of all his children. Here is where the SIGNS OF THE TIMES gives me great consolation. I read the correspondence, from Maine to Georgia, and from the Atlantic to the Pacific, and the writers all talk as I feel. Then I am buoyed up, while reading the travels of my brethren and sisters. I feel that we are really of the same family, although remote from each other. How is it, my dear brethren, never having seen each other, that we speak the same language, giving God all praise for what he has done for us? He has reconciled us to himself, and has manifested his great love for us, even when we were dead in trespasses and sins. O what matchless love! How thankful we ought to be. He lifted us out of the mire and clay when we were sinking down, and after our deliverance we could sing the song of Moses and the Lamb.

Dear brethren, write on for the SIGNS. Sometimes you think your epistles are not worthy to be printed in the SIGNS, on account of your not being scholars; yet your epistles show wisdom, but not the wisdom of this world; which wisdom lights the pathway of your dear brethren to the celestial city. I am about seventy-four years of age. I heard Elder Gilbert Beebe preach forty years ago or more. He preached the one faith then as it is preached now. I was then in the howling wilderness, neither thinking nor caring for God; but his talk has followed me all through life to the present. That faith preached by him illumines my heart. But the wolves have got into the flock, and are carrying out their designs; yet the faithful of the flock are contending valiantly for the faith which was once delivered unto the saints. If the predestination of all things by God is not correct, then God permits things to come to pass by chance, while he declares, "My counsel shall stand, and I will do all my pleasure." It is useless for me to tell you, dear brethren, why I believe in the absolute predestination of God. Why, he declares in his holy word that the very hairs of our heads are numbered, and that a sparrow does not fall to the ground without him. God made the earth and the water, and divided the one from the other. He placed a star in the heavens, so that the mariner in coming times could make his reckoning, when as yet the world was not peopled. He saw the majestic ships ploughing the mighty deep, communicating with each other. Is not this absolute predestination?

I have written more than I anticipated. Excuse me. With much love for you, and for all the corresponding brethren and sisters, I will close.

J. M. G.

LEBANON, Ohio, Sept. 16, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I felt like I wanted to write you about the Licking Association that closed its last session on last Sunday. The attendance was good. It was my first visit, and I met many of the brethren and sisters, whom I esteem as saints of God. I rejoice that it was my privilege to meet them, and that love, harmony and union were so clearly manifested by all the brethren and sisters. Many who felt desirous of seeing me so expressed themselves, and it afforded me unbounded pleasure to see them and hear them express themselves as believers in Jesus, the King of saints. The preaching was harmonious, and not a jarring note of discord was heard by me. I was made to feel, and also to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity." There for the first time I met Elder S. H. Durand, and felt greatly comforted by his preaching. Elder Pollard, from Canada, was there also, and did able preaching; also Elders J. G. Eubanks, P. W. Sawin and S. Hawkins. It was a season of enjoyment to me, and I believe I can say so for many others. I was made to think of the place

"Where congregations ne'er break up,
And sabbaths never end."

The churches were all represented. The association was held with Bald Eagle Church, at Mt. Sterling. The Licking has had trouble, but we hope she has passed through her heaviest trial, and now stands separated from the trouble which seemed to threaten her destruction. The doctrine preached during its session was clear, and uncompromising with the world, or means. It is now to be hoped she may prosper, and hold forth the words of truth and soberness. Some of the brethren there asked me if Elder Curry was allied with the other party. I told them I thought not. Since then I have seen Elder Curry, and he says he is not. This is written that the brethren who read the SIGNS may know of a truth where he stands. My testimony in reference to this matter seemed to me to be demanded, hence this is written.

I wish now to say to those readers of the SIGNS who object to the word "I," that I want to join them, and say that egotism is as hateful to me as it can be to them; and what has been written by me to the SIGNS has been written to the family for comfort, and not for criticism. But I am glad to be reminded of the fact, and I prefer "I" to "we," though "we" is more flat. I could object to "we," and ask the writer who he meant by we. He and the man he stole it from? Often have I felt like I would write no more, as my name appears so often in the SIGNS; and I have felt unfit to write or speak in the name of the Lord Jesus. But sometimes I am moved to write as well as speak; and while writing, I

have derived some comfort therefrom. If I could only have the assurance that my writings were as comforting to those who read them as they were when I wrote, I would be moved to write again, and feel to say, "My yoke is easy, and my burden is light." So one sows, and another reaps, and we rejoice together. May the Lord preserve us, and keep us in the way of everlasting life, is my humble desire. Yours in hope,
W. LIVELY.

ROYALTON, Ohio, Sept. 8, 1891.

BRETHREN BEEBE:—On the subject of predestination, so much found in the SIGNS of late years, I have never been able to unravel it to my complete satisfaction. That God is an absolute being none should deny. That his attributes are of the same absolute nature we must admit. That what he does, or has done, or will do, is also stamped with absoluteness. But what has he done? or what does he now do? or what will he do? Without consultation or help he made the world, and all things therein. He says to Job, "Where wast thou when I laid the foundations of the world? Declare, if thou hast understanding." He made the crooked serpent as well as the dove, and all for a purpose; and he foresaw the entrance of sin into the world, and made provision for its consequences before the world was. But is God the author of sin? Here is a block-over which some stumble. I have known one or two Baptists (Elders) that boldly took the position that God was (or is) the author of sin, and they arrived at this conclusion by a course of reasoning from acknowledged data or premises. I have never read anything in print that put on so bold a face; but rather, when touching on the point, writers all say that God is not the author of sin. But the subject is often treated in such a manner as to fairly leave that inference, when not antedated with a plain denial, which is sometimes admitted. Then I am left to vague conjectures. When in my teens I spent about two years trying to find out the origin of sin, and I had much travail of mind on the subject, not knowing then that it was a question in the mind of any mortal. By chance, as we say, I rode one day a few miles in the company of a Baptist minister, to whom I referred the question. My questions were answered evasively; but upon pressing the matter closely he finally admitted he could not answer them. This astonished me, for I then thought that God's ministers knew it all; and I fear that this idea is entertained by too many at this day. Since the above named interview I have felt like leaving the answer to the question among the mysteries, the secret things, at least to me. Without the entrance of sin into the world an old covenant would be vague, God's justice and mercy could not have been exhibited, and sinners

would not have been saved. But faith says, All is right, and with God at the helm of all events nothing will go wrong. There we can rest in peace, and all like-minded should not fall out by the way.

Yours truly,

THOMAS COLE.

TENNILLE, Ga., March 27, 1891.

GIBLERT BEEBE'S SONS—DEAR FRIENDS:—I have just been reading in Elder Hassell's Church History, and after reading my mind was directed to write some to you, but for what purpose I know not; but the good Lord knows. I have been thinking for some time that I would write to you, but it seems I am afraid that my scribble will not be interesting; therefore I have procrastinated until now. I think if I know myself that I have been comforted very many times since I have been reading the SIGNS. As a general thing I see nothing in it but what is sound; that is, if I am not deceived. If there is a people that I do love (and I believe there is), they are the Primitive Baptists. I feel that they are the people of the living God, although they are persecuted by many people and in many ways. I feel, as the Scriptures say, "All things work together for good to them that love God, to them who are the called according to his purpose." The children of God were despised and persecuted in ancient times, and so they are yet; but I hope it is all for their good. Dear editors, pardon me for addressing you in the way I have. You may think that I am a member of the church, by the way—I write; but I am not; yet I hope that my name is written in the Lamb's book of life, and when this brittle thread of life is cut I may meet all the redeemed of the Lord in heaven's bright world, where we can praise him who has all power in heaven and on earth. I feel (yes, truly) that you and I, dear editors, are related in Christ; therefore I can hardly keep from calling you brethren. I sometimes feel as did the psalmist David where he said, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; 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." Yes, I sometimes feel that "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." But these bright illuminations are not always before me; for sometimes it seems that the Lord has forsaken me. Then I am made to grope along in the dark, not knowing which way to go. Then it seems that hell is my everlasting portion, and I am made to cry, "Have mercy upon me, O Lord." "Lord, save, or I perish."

"Wash me thoroughly from mine iniquity, and cleanse me from my sins." Surely the Lord's dear children are a peculiar people. Surely salvation is of the Lord, and not by works of righteousness which we have done; but according to his mercy he saved us, by the washing regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior.

Dear friends, if you find anything in this worthy to be published, you are at liberty to do so. Please correct all errors. Before I close I wish to ask a favor of you. Will you give your views on Ezekiel xxxvi 25? I would like to read Elder F. A. Chick's views on the same Scripture.

Yours in hope of eternal life,

JOHN W. BRASWELL.

CHRISMAN, Texas, April 1, 1891.

DEAR EDITORS:—The time is past when I should have remitted for the SIGNS. I cannot well do without my paper. As a great many have already said, it contains all the preaching I have. O how often have I exclaimed, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest a noon." And it is written, "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." I do not remember a time when I did not love the Old School Baptists: but of late I crave their company as much as I ever did a drink of water. I look upon the church as being the beloved city spoken of in Revelation. I would willingly suffer all the persecution the world could inflict, if I could feel I am fit to live in the church. I have had some great feasts while reading the Old as well as the New Testament. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good." "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." I was very much interested in reading a piece in the SIGNS over the signature of J. N. Badger. As he says, "In the Lord's name, let the harping go on." I love the doctrine of predestination. As he says, in childhood it was engraven upon my heart. I am a very young child in grace, if one at all. Scarcely six years ago I was taught that great revelation. I tried once to tell it, but feel that I utterly failed; and I do not feel that I ever will be able to tell it.

Yours in hope,

T. B. KILLPATRICK.

PIMENTO, Ind., May 29, 1891.

DEAR BRETHREN EDITORS:—I have been a reader of the SIGNS OF THE TIMES for forty years, and my father took the paper before me. We have a good church here of nearly ninety members, who are all in peace, as we have been for twenty-

five years. We are a little divided in regard to the subject of predestination, and we wish you to answer this question for us. Does the decree of God sustain the same relation to evil that it does to good? We all admit that whatever of good is in any of us may be traced to God's decree as its first cause; but some brethren seem to doubt whether God's decree sustains the same relation to evil that it does to good. For myself, I can see no difference. While all admit that God controls, directs and limits evil, and all evil, some are unwilling to admit that evil is included in his eternal purpose. They say he *causes*, directs and controls all good, but only directs and controls evil. As I understand it, the predestination of God sustains precisely the same relation to evil in every particular that it does to good. Now, will you please give this little note a place in the dear SIGNS, and give an answer to the question named? We long for peace among the dear people of God everywhere.

May the good Lord sustain you, is the prayer of your unworthy sister,

ELLEN BEAUCHAMP.

(See editorial on "Cain and Abel," on this page.)

WEST FERNDALE, Whatcom Co., Wash.

G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES contains all the preaching we get. There are six in number of us here. There is plenty of "do and live" here, but that does not suit us. I wish we could organize a church here. Work is plenty here the year around, and the wages one dollar and fifty cents a day. I would like to get the post-office address of some Old School Baptist preacher who would like to come west. This is a good country for the poor and the rich. This is a healthy place. I wish you would publish this in the SIGNS. It may be that some one will write to me about this country, and will come here.

Yours in bonds of peace,

J. E. HOLEMAN.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 7, 1891.

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.

CAIN AND ABEL.

WILL Elder Beebe, or some other brother, give an explanation of the text Genesis iv. 7, and oblige one, as I hope, seeking after truth? Respectfully,

REBECCA LAWRENCE.

KEMPVILLE, Tenn.

R E P L Y .

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."—Gen. iv. 7.

It is not strange that proud confidence of reason is baffled in attempting to explain the manifest existence of sin in the world, at the same time that it would deny the infinite sovereignty of God. When finite intelligence would look beyond the revelation which God has given for the cause of the things which are seen, it is simply lost in the infinite ocean of utter ignorance. We would not be found vainly speculating in reference to the hidden mystery of the purpose of God in any of his works, but would rather accept what he has been pleased to reveal of his own eternal truth, and reverently confess our incapacity to comprehend more than that revelation. To the many inquiries involving this mystery, which are constantly received by us, we can give no other answer but that which is written in the inspired Scriptures; and that answer is in perfect accord with the testimony of the Spirit of truth in the experience of every one who is taught of the Lord. When rightly understood, all the record of the holy Scriptures is found to be the testimony of Jesus. Those who suppose that the inspired volume is merely designed as a book of instruction in regard to the origin and history of the world, can never arrive at the knowledge of the truth in the application of any portion of the wonderful things therein written.

In the character and history of Cain and Abel is presented the divine judgment of the two systems of religion which have been in the world since they were exemplified in the first two men who were born on the earth. In Adam and Eve the apostle has written for our learning that the figure of him that was to come is shown in that earthly man. It is not true that every husband and wife is a type of the relationship in which the church is the bride of her Redeemer. There is no other figure but Adam in whom the vital unity of Christ and his church is manifested. As Eve had no life but that which was given her in Adam, so the church has no life but that eternal life which she receives exclu-

sively from her vital unity with the Lord Jesus. This essential truth is the very fountain of all the doctrine of God our Savior. Then in Cain and Abel are exemplified the two principles of justification by works and by faith. The natural mind can see no reason why the offering brought by Cain was not as acceptable to God as that which was presented by Abel. It would appear to finite minds indeed that Cain was the more deserving of favor. He was first in offering a sacrifice; and he brought the best of the production of his own labor. After he had made his sacrifice Abel also brought of the firstlings of his flock and of the fat thereof. Without the light of revelation no superiority appears in the offering of Abel over that of his brother. Nor is there any authority for the supposition that with his natural mind Abel himself understood what was typified in his sacrifice. Only by faith was it more excellent than that of his brother Cain. The fruit of the ground which Cain had watered with the sweat of his face, appeared to possess more value as a sacrifice than the firstlings of the flock and the fat thereof, which had cost no toil to the shepherd by whom it was brought. It may well be supposed that even Abel himself would have been obliged to confess that his offering did not represent the sacrifice on his part which was manifested in that of Cain.

"If thou doest well, shalt thou not be accepted?" Certainly there could be no injustice in that judgment by which Cain should receive the full value of his own deeds. Upon this principle is built all the systems of religion which claim the favor of God as the reward of duties fulfilled by the worshiper. It does not matter what may be the particular service rendered, whether offerings of gold and jewels, or labors in the form of prayers and religious devotions, the principle of merit is the same by which Cain sought the favor of the Lord. Such worship is profane idolatry in the sight of the Lord now, as it was in the case of Cain. That salvation which is based upon creature merit is certainly to be tested by the standard of divine justice. When the worshiper who trusts in such merit is condemned by the law in which he confided, he can certainly claim no just ground of complaint. If he would be approved by that standard in which he confides, he must have the good deeds by which that law will be satisfied. The offering of Cain was expressive of reliance upon his own works, since without his labor in tilling the soil he would have no fruit of the ground to bring as an offering unto the Lord. And since the ground was cursed for the sake of the sinner, man, the presentation of its fruit implied the claim that the curse had been removed by the toil of Cain. This is the essential embodiment of all that system which ascribes the salvation of sinners to any conditions

which must be fulfilled by them. But the word of the Lord as addressed to Cain applies with equal force in condemnation of all claims of merit on the part of sinners. Tried by strict justice, there is no sinner who can charge that his condemnation is unjust. If there is any principle of righteousness by which the sinner can claim justification before God, then there is no room for the mercy and grace of God in saving such sinners. Not being lost, they cannot be subjects of salvation. This righteousness is all that could be attained by creature merit. But no sinner ever was able to command this legal acceptance. No subsequent obedience could ever release the transgressor from that condemnation which rests upon every one who continueth not in all things which are written in the book of the law to do them. Since every instant requires perfect service it is evident that there can be no possibility of rendering any atonement for transgressions which are past. Judged upon the ground of his own works, which is the claim of every natural worshiper, Cain must confess his condemnation to be just. No sinner is condemned because of the grace of God which brings salvation to his saints. It is only as the holy law of God finds the sinner guilty of its violation that its judgment comes upon him to condemnation. There is no scriptural authority for the doctrine that sinners are condemned for failing to believe the gospel. Nor are the saints chosen unto salvation because of their believing the truth as revealed in Christ Jesus. On the contrary, it is only because they are chosen of God unto salvation that they have received the witness within whereby they are made to believe the truth of God. This belief is inseparable from that love of God which is the fruit of the Spirit, and it is itself the conclusive and abiding witness that the believer is born of God; and every one who bears this mark is unmistakably an heir of immortal glory. This justification is not based upon any works of righteousness done by the sinner, but alone upon the sovereign grace of God as revealed in Jesus Christ. As the lamb of Abel was accepted as the sacrifice of faith, so the Lamb of God taketh away the sin of the world for whom he gave himself a ransom. All who are justified through the redemption that is in him, are raised above the law, which has been fulfilled in Jesus, and their acceptance is not based upon any deeds of their own. The legal worshipers can have no ground of complaint since they shall certainly receive the utmost credit due them for their works. But it is important to observe that as many as are of the works of the law are with Cain under the curse. Thus it is evident that none of the subjects of salvation can boast of merit in themselves; every one must ascribe

all the glory to the grace which is manifested in Christ Jesus.

The justice of God in accepting the obedience of those who do well cannot be denied. Even natural reason can claim no more than this as due to those who look to their own works for justification. With Cain, all who trust in their own merit for acceptance, are condemned by that standard to which they appeal. Since there is none that doeth good, there can be no possibility of escape from condemnation upon that system. No sinner can ever bring a more acceptable offering than that which Cain brought; for the curse of God rests upon every resource from which the guilty could select any sacrifice. This fact forbids the hope of attaining the divine favor by works which can be performed by the transgressor who is already under condemnation. Under the typical dispensation, when an Israelite was adjudged as unclean, that uncleanness defiled everything which was touched by the unclean one. So the holy law of God can never accept any atonement which is defiled by the touch of a sinner's hand. So the prophet was inspired to confess, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. lxiv. 6. The filthiness of our unrighteousness is admitted by carnal reason; but it is the only principle of natural religion that our righteousness commends us to the favor of our God. Since this is rejected by divine justice, and it is absurd to claim that our unrighteousness could commend us in the sight of God, it is manifest that there can be no deliverance from condemnation by anything which can be done by the sinner. Therefore it is evident that nothing but condemnation and death can be attained by the best obedience which a sinner could render to the holy requirement of divine justice. This is all that can be claimed as due to any sinner.

"And if thou doest not well, sin lieth at the door." There can be no system of creature merit but that this condemnation is necessarily incorporated in it. If there is merit in doing, there must be guilt in failing to do. This just standard of righteousness demonstrates the hopelessness of any sinner ever attaining to righteousness by the efforts of his own polluted will. Nothing short of perfect and perpetual obedience to every demand of the law of holiness, could justify any one who seeks righteousness upon that principle. The first failure to render such obedience brings hopeless condemnation upon the guilty sinner. From this no remembrance of former righteousness can bring deliverance. Hard as this seems to the natural mind, it is only that truth which is recognized even in temporal justice. The murderer cannot extenuate his crime by the

plea that it is his first violation of the law. He is just as guilty as if his whole life had been devoted to law-breaking. His former obedience weighs nothing in his favor. In the crime which he has committed he stands condemned. So, in the case of every sinner, as in that of Cain, the fact that he does not well is conclusive demonstration that sin lieth at the door. There is no clearer exhibition of enmity against God than that which is manifest in the claim that he is unjust in condemning the guilty. There is no sinner who is made to see the justice of his own condemnation, to whom it is not revealed that God is infinitely holy in all his commandments, and his judgments are true and righteous altogether. Indeed, those who are led by the Spirit of truth are unwilling that the perfection of the divine holiness should be sacrificed even for their own deliverance from condemnation. While they long for the salvation of God, they cannot ask that his truth and justice should be sacrificed for their deliverance. Love for the perfection of the divine character is one peculiar mark of the indwelling of the Spirit of truth in those who possess this seal. Even though they have not yet received an assurance of their interest in the grace of God, this mark infallibly attests the fact that they are led by his Spirit, and are therefore the sons of God. They can bring no other offering but the living sacrifice, the Lamb of God, which was typified by the firstlings of the flock of Abel and the fat thereof. Abel could claim no agency in producing that life which he sacrificed to the Lord. It is not even recorded that he himself knew the ground upon which his offering was accepted. It was all he had to bring; and it may well be supposed that he felt that his brother's sacrifice was more worthy of acceptance than his own. In the sight of men Cain certainly seemed to have done more than Abel to give value to his offering. Tilling the ground, he had cultivated the fruit which he brought, and it was a fit expression of that claim to the favor of God which is based upon the works of men. Abel could only offer that life which God had given to the firstlings of his flock. But in that sacrifice by faith he declared the salvation of sinners by the blood of Jesus, "the Lamb of God, which taketh away the sin of the world." It was this faith by which the offering of Abel was more excellent than that of Cain. This truth is hidden even from the reason of the saints.

(Concluded next week.)

NOAH AND THE ARK.

"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."—Heb. xi. 7.

We regard Noah as a figure of Jesus Christ, as his name signifies rest, or comfort. "And Lamech lived a hundred eighty and two

years, and begat a son; and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.—Gen. v. 28, 29. And Jesus is the rest and comfort of his people. He says, “I will give you rest.” This same shall comfort them concerning their work and toil of their hands. He is anointed to comfort all that mourn in Zion, to give unto them beauty for ashes, and the oil of joy for mourning. “Ye shall be comforted in Jerusalem.” “I am he that comforteth you.” “As one whom his mother comforteth, so will I comfort you.” Like Jesus Christ, “Noah was a just man and perfect in his generations, and walked with God.” Noah was a preacher of righteousness, as was also Jesus. “I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.”—Psa. xl. 9, 10.

At the command of God Noah prepared an ark for the saving of his house, or family, while the rest of mankind were left to perish in the flood. So all the family of the spiritual, antitypical Noah, who was given as the covenant of his people, are saved in him, who is the spiritual Ark. “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people,” &c. Jesus was and is the covenant of the people of God, not only among the Jews, but also among the Gentiles, in the patriarchal, legal and gospel dispensations; represented by the “lower, second and third stories” of the ark. Jesus is not only the covenant of his people, but he is also the elder Brother of the children of the covenant. “Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder.” Thus he is not only the antitype of Noah, but also of the ark. He was prepared for the saving of the covenant people of God. He was made a little lower than the angels for the suffering of death, and upon him the wrath of God was poured out. “The windows of heaven were opened.” All the wrath of God against the sins of his people, as declared by the law and the prophets, was poured out upon him; for not a drop of that wrath could fall upon them who have their dwelling-place in him. “All the fountains of the great deep were broken up.” “Deep calleth unto deep at the voice of thy waterspouts: all thy waves and thy billows are gone over me.”—Psa. xlii. 7. “The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of

death prevented me.”—Psa. xviii. 4, 5. This was the salvation of the covenant people of God, who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. “But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us *together with* Christ (by grace ye are saved),” &c. The ark, therefore, like baptism, is a figure of salvation, and that of God.—1 Peter iii. 21. The fowls and cattle and creeping things which were preserved in the ark appear to represent the same thing that the “all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,” represented in the vision which Peter saw on the housetop, when he “saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth.” In that vessel were animals both clean and unclean according to the law of Moses. Peter was taught by the vision that the Lord had a spiritual people among the Gentiles as well as among the Jews, who were freely justified by his grace, through the redemption which is in Christ Jesus. “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.” The redeemed and manifested people of God are not only “partakers of the divine nature,” but are also “partakers of flesh and blood;” and in their earthly nature, even after being called by grace, they often manifest that carnal disposition represented by the raven, the dog, the lion, &c. Paul said, “I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do.” But while it is true that in his flesh there dwelt no good thing, it is also true that the life of Jesus was manifest in his flesh, and that Jesus was dwelling in him. “Know ye not that Jesus Christ is in you, except ye be reprobates?” In that typical ark, dwelling peaceably together, were doves and hawks, wolves and lambs, leopards and kids. What a strange sight! yet not more strange than that which we behold in the kingdom of God to-day, when the ravenous nature of the saints is chained down, being held in subjection by the power of reigning grace, and as the elect of God they put on “bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another.” “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain.” While the redeemed of the Lord here in time are dwelling in the Lord’s holy mountain, in the hill of the Lord, in the sanctuary, in the house of the Lord, they will not bite nor devour one another. It is only when they are in the flesh, walking after the flesh, and are outside the sanctuary, that they hurt or destroy one another. Where is the saint that does not know what the apostle meant by the words, “Endeavoring to keep the unity of the Spirit in the bond of peace?” How soon would the peace and comfort of the saints be destroyed if their vile passions and appetites were not restrained by sovereign grace.

The dove, the emblem of the Holy Spirit, with the olive leaf in its mouth, gave knowledge to the family of Noah that the waters of the flood were abated. Noah gives expression of his joy and gratitude to God for the wonderful salvation, by offering sacrifices unto the Lord; “and the Lord smelled a sweet savor,” and renewed his covenant with Noah and his sons, and with every living creature that was with them in the ark. Also, the Lord set the rainbow over their heads, upon the clouds, as a token of the covenant he had made, that the waters shall no more become a flood to destroy all flesh. By the mouth of the prophet Isaiah the Lord says to his new covenant people, “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 shall 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.” When John in vision beheld the risen and exalted Redeemer, the King in Zion, sitting upon the throne, and the redeemed host worshipping before him, he also beheld round about the throne a rainbow, in sight like unto an emerald. Though he saw him clothed with a cloud, as his redeemed often behold him, yet his face was as the sun, which produces a rainbow round about his head. It is a bow which has no arrow of wrath, and the face thereof is turned away from his people, in token of reconciliation. It is not an emblem of wrath, to cause fear, but is a token of love and faithfulness to thee, “O thou afflicted, tossed with tempest, and not comforted.”

The joy and gratitude of Noah because of the salvation which he had experienced, in connection with

the sacrifices which he offered unto God, are expressive of the joy and gratitude and the sacrifices of thanksgiving and praise which arise from the hearts of the saints, where the dear Redeemer dwells, whom he has brought up out of a horrible pit, out of the miry clay, and set their feet upon a rock, and established their goings, and put a new song in their mouths, even praise unto God.

“Their tongues break out in unknown strains.

And sing surprising grace.”

They enter into his gates with thanksgiving, and into his courts with praise. “Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.”

As the typical ark was not the contrivance of man, but had its origin in the mind and purpose of God, the whole plan thereof being of him, it doubtless appeared of little worth to those who had no faith in the coming flood. How could such a vessel, without helm or mast, survive such a flood, and preserve the dwellers therein? With Noah it was a matter of faith, and not of sight, or carnal reason. How wonderful is that salvation which is in the Lord Jesus Christ! “We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”

J.

WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any

of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

The above article first appeared in No. 46, Vol. lvii.; and so liberally did the brethren respond that we have been able to place on our list all who have appealed to us for the paper free, and whom we thought were not able to pay for it. The fund is now exhausted, and we shall not be able to supply the paper to any more indigent subscribers until we receive further contributions. With each issue of the paper the time of some expires who were placed on the indigent list last year, and to enable us to continue these we shall require the assistance of our brethren.

Financially we are not benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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. 4th, 5th and 6th, 1891, sends christian greeting to the associations and churches with whom we correspond.

DEAR BRETHREN:—Another year with all its vicissitudes has passed away, and we again have the high privilege of sending you this our annual epistle of love and fellowship; and in addressing you at this time we have chosen for our subject Christ comforting the weary: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

These words were spoken by the gracious Savior, on which the soul may confidently repose and be at peace forever. How good to have the shadow of this great Rock in a present weary land. Before the throne there is not one rippling wave; but Jesus assures his weary ones that even on earth there is a haven for the tempest-tossed, saying, "Come unto me, and I will give you rest." All other peace is shadowy, unreal. The eagle spurns the gilded cage as a poor equivalent for its free-born soarings; so the soul's immortal aspirations can be satisfied with nothing short of the possession of God's favor and love in Jesus. How unqualified, tender and loving is the command. If there had been one condition on entering this covenant, purchased with the dear Redeemer's blood, we must have been through eternity at the mercy of the storm; but all his dear people are alike warranted and welcome, and none more warranted than welcome. For the weak, the weary, the sin-burdened and sorrowing there is an

open door of grace. Return then unto thy rest, O my soul. May the sweet cadence of these words steal on us amid the disquietudes of earth. Sheltered in him, we are safe for time and safe for eternity. There may be, and will be, temporary tossings, fears and misgivings, manifestations of inward corruption; but these will only be like the surface heavings of the ocean, while underneath there is a deep-settled calm. "Thou wilt keep him in perfect peace whose mind is stayed on thee." In the world it is care on care, trouble on trouble, sin on sin; but every wave that breaks on the believer's soul is calmed when the loving Jesus whispers, "I will give you rest." All that befalls us, to the very numbering of our hairs, is known unto God. Nothing can happen by accident or chance. Nothing can elude his inspection. The fluttering of the insect, the waving of the angel's wing, the annihilation of a world, are all equally noted by him. Man speaks of great things and small things. God knows no distinction. How especially comforting to think of this tender solicitude with reference to his own covenant people, that he metes out their joys and their sorrows. Every sweet and every bitter is ordained by him. Even wearisome nights are appointed. Not a pain we feel nor a tear we shed but is known to him. What are called dark dealings are the ordinations of undeviating faithfulness. Man may err, his ways are often crooked; but as for God, his way is perfect. He puts our tears into his bottle. Every moment the everlasting arms are underneath and around us. He keeps us as the apple of his eye. He bears us as a man bears his own son. Do we look to the future? Is there much of uncertainty and mystery hanging over it? Trust him. All is marked out for us. Dangers will be averted, and bewildering mazes will show themselves to be interlaced and interwoven with mercy. He keepeth the feet of his saints; or, in other words, he equaleth them for every precipice, every ascent, every step, and every tangled thicket. He leads sometimes sorrowfully, and most frequently by cross and circuitous ways which we ourselves would not have chosen, but always wisely, always tenderly. With all its mazy windings and turnings, its roughness and ruggedness, the believer's is not only a right way, but the right way, the best which covenant love and wisdom could select. Although our great Counselor puts clouds and sunshine round about him, he also promises an eternal and uninterrupted sunshine on the other side. Well may we commit the keeping of our souls unto him in well-doing, as unto a faithful Creator. He gave himself for us. This transcendent pledge of love is the guarantee for the bestowment of every other needed blessing. O blessed thought! Our sorrows are numbered by the man of sorrows; our tears are counted by him

who shed first his tears and then his blood for us. He will impose no needless burden, nor exact an unnecessary sacrifice. There was no redundant drop in the cup of his sufferings, neither will there be in the cup of his people. "These things have I spoken unto you, that ye might have peace."

Dear brethren, if the foretaste of this rest and peace be so precious, what must be the glorious consummation! Awakening in the morning of immortality, with the unquiet dream of earth over, faith lost in sight, and hope in glad fruition, no more any bias to sin, no more latent principles of evil, nothing to disturb the spirit's deep, everlasting tranquility, the trembling magnet of the heart reposing where alone it can confidently rest in the enjoyment of the infinite God.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

In conclusion we would say that our meeting has been very pleasant and interesting. Salvation by grace has been clearly set forth. The obligations of believers to walk as becometh saints have also been presented, and we believe that we have been mutually profited. We have gladly received your correspondence, and desire to continue the same.

We have appointed our next meeting to begin on Friday before the first Sunday in September, 1892.

WM. QUINT, Mod.

IVORY LIBBEY, Clerk.

The Mount Pleasant Association of Regular Baptists, now in session with the Salem Church, Harrison Co., Ind., to the several churches composing her body, sendeth greeting, love and christian salutation.

BELOVED BRETHREN IN THE LORD:—Another year is numbered with the things of the past since we met you by messengers bearing our message of love, and we desire to render due praise and thanks to the God of heaven for his kindness in protecting us thus far down the walk of life; and we pray that our heavenly King may be with us in this another of our yearly meetings. The God of all grace still preserves us in peace, and we desire so to live as to keep the unity of the Spirit in the bond of peace. To him who bowed his head on Calvary we as an association are looking for life and salvation, he dying the ignominious death of the cross, that we, sunk in sin and wretchedness, might escape that law which said, "The soul that sinneth it shall die." He came not to destroy the law, but to fulfill it in every jot and tittle. We were all ten thousand talents in debt, and had not a farthing to pay, when the Savior saw our perplexity. He came, he died, and thus obtained eternal redemption for us. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time,

without sin unto salvation." Then praise and thanks to him for leading us out of darkness into his marvelous light; for making us heirs, and joint heirs of Jesus Christ, to that inheritance which is incorruptible, undefiled, and fadeth not away, reserved in heaven for all that love his appearing; for he has gone into a far-off country to receive a kingdom, and will return to take his ransomed people home. The day is coming. It is a day of joy and gladness. Then all tears shall be wiped away from our eyes. A day when sin and death are ended, and life and glory shall fill the world.

Dear brethren, we do not wish to be tedious in this letter, but to show to you that every action of Jesus proves him to us the light of the world. Then let us not look to the schools of men for illumination, but follow Jesus, who has made darkness light for us. Our path will shine more and more unto the perfect day; for if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. That which we have seen and heard we desire to declare unto you, because the darkness is now past, and the true light now shineth, as we hope and trust, in this sinful flesh of ours; and our hands have handled of the Word of life, which in the beginning was made flesh, and dwelt among us. But many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. "If there come any unto you and bring not this doctrine," as has been declared in the second epistle of John, "receive him not into your house neither bid him God speed."

Peace be to you. May the windows of heaven be opened to us, that the light from the throne may shine around our pathway, to give us a foretaste of the joys of heaven, to revive our drooping hearts, and impart to us strength to run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith. To the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen.

W. T. RITTER, Mod.

E. F. RANSELL, Clerk.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

OBITUARY NOTICES.

At the home of her daughter, Miss Mary Jane Conklin, in Warwick, N. Y., Sept. 18th, 1891, **Mrs. Catherine Waldron Conklin**, widow of Elder Gabriel Conklin, calmly passed away from earthly sorrows, after long suffering, aged 94 years and 11 months.

Two daughters and one son survive her, brother George D. Conklin, Mrs. Susan Britton, and sister Mary Jane Conklin, with whom she lived. She was favored with unusual vitality, and never needed to use artificial aid for her sight, being able to the last to read ordinary print with the naked eye. She had been unable to walk for the last five years in consequence of a broken leg, which was never properly set. She was baptized by the late Elder Gilbert Beebe, at Ramapo, N. Y., July 4th, 1824, and a few years afterward she was married to Elder Gabriel Conklin, whom she survived about twenty-three years.

A large congregation attended her funeral, which was held at the Old School Baptist meeting-house in Warwick, Sept. 22d, and Elder Wm. L. Beebe preached from 2 Corinthians v. 8-10. The next day her body was taken to the New Vernon cemetery and laid beside the grave of her husband.—ED.

DEAR BRETHREN BEEBE:—By request I send you for publication a notice of the death of brother **Rufus K. Truitt**, at his home in Salisbury, Md., Thursday, July 9th. He was 68 years old last November (27th).

He had lived in Salisbury since he was a small boy, and had maintained a consistent character as a christian while actively engaged all his life in business. I do not know the date of his baptism. He was elected Clerk of the Old School Baptist Church in Salisbury Oct. 31st, 1846, and served the church faithfully until a short time before his departure, about forty-five years. I met him first at my first appointment there, in May, 1865; and although I have been there often since then, I do not remember ever to have seen his seat vacant at any Sunday meeting, and seldom, if ever, at any other meeting, until my last visit there, the last of August. He never went away to meetings at other churches, or not for many years; but he greatly enjoyed meeting his brethren from abroad at his own church, and entertaining them at his home.

He leaves a wife and six children, three sons and three daughters. One of the daughters and the widow now constitute the household. May the Lord manifest himself to them in their loneliness with his supporting grace, and comfort all that mourn.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 29, 1891.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the church at Forest Grove, Wicomico Co., Md., on Wednesday before the fourth Sunday in October, 1891, and continue the two following days.

Those coming from the north will take train on the Delaware Division, P. W. & B. R. R., leaving Broad St., Philadelphia, at 7:27 a. m., on Tuesday before. The same train leaves Wilmington at 8:10. Take tickets for Salisbury, where they will be met and directed farther. Those coming by the B. & E. S. R. R. will take the train leaving Baltimore at 9:10 a. m. Buy round trip tickets for Salisbury. All of our faith and order are cordially invited.

A. B. FRANCIS, Pastor.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held, if the Lord will, on Wednesday and Thursday after the fourth Sunday in October (28th and 29th), with the Old School Baptist Church of Schoharie, N. Y. Brethren and friends of our faith and order are invited to meet with us. Those who come by rail will be met at Howe's Cave on the day previous. Meeting to begin at 10 o'clock a. m.

G. W. GUERNSEY, Clerk.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held at her meeting-house in Lexington, to commence on Saturday, at 10 o'clock a. m., the last day of October, and Sunday, the first day of November, 1891. We request the ministering brethren and as many others as can of our faith and order to visit us.

FLETCHER MACKEY, Clerk.

THE yearly meeting at Welsh Tract, near Newark, Delaware, is appointed to commence on Saturday before the third Sunday in October, at 10 o'clock a. m., and continue two days. A cordial invitation is extended to all who love the gospel of Christ.

Those coming by way of Baltimore will please come on the B. & O. R. R., and take the train leaving Baltimore on Friday at 3:40 p. m., or on Saturday at 7:05 a. m., for Newark, Delaware.

Those coming from Philadelphia and Wilmington will also come on the B. & O. R. R., and take the train leaving 24th & Chestnut Streets station at 4:31 p. m. on Friday, or on Saturday at 8:15 a. m., for Newark, Delaware.

Friends and brethren coming on the Delaware R. R. will come on Friday, and take the train that arrives at Porter at 4:45 p. m., and there change cars and get tickets for Wilson.

Those coming from Baltimore and Philadelphia on Saturday a. m., at the time mentioned, will arrive at Newark in time for the meeting, where conveyances will be waiting to convey all to the place of meeting.

A new schedule is likely to go into effect before the time of the meeting, and slight changes be made in trains.

P. M. SHERWOOD, Clerk.

THE yearly meeting of the Old School Baptist Church of Otego, N. Y., will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (14th and 15th), 1891, when we hope to meet many of the Lord's poor, needy, yet rich in the faith of his saints. Friends will be met on Tuesday at the noon and afternoon trains, and the 7:20 evening train.

G. M. FRENCH, Clerk.

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(ESTABLISHED 1832.)

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

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NO. 41.

CORRESPONDENCE.

CASON, S. C., Sept. 22, 1891.

ELDER G. BEEBE'S SONS—DEAR SIRS:—Some time ago I sent the *Southern Christian Advocate* to Elder W. L. Wagner, and requested him to comment on a sermon contained therein. The subject was "Contending for the Faith." I send you the highly interesting epistle he wrote me, and earnestly request that it be published in the blessed SIGNS OF THE TIMES, that those who are contending for the right kind of faith may see his good works.

Your obedient servant,
W. A. CASON.

LONELM, Ark., Sept. 15, 1891.

W. A. CASON—DEAR BROTHER IN CHRIST:—I received your letter and paper, and noticed your request to expose or refute certain charges made against us, or the Old Baptists, by one Rev. R. P. Franks, in the *Southern Christian Advocate*. I do not wish to take issue in a public capacity, as I am a poor man, and have not the time to devote to such a cause. It is necessary for us to consider what spirit prompts us to action. At one time the followers of our Lord asked him if they should command fire to come down and consume their enemies. He told them they knew not what manner of spirit they were of.

The article mentioned is headed, "Contending for the Faith." He does not say what faith he is contending for. If he means the faith of God's elect he is wrong. If it is the faith of the Methodist society, possibly he is correct. He says a great many good things; that there is one God and one church; also, that the different organizations called churches are but the branches of the one church, which he is pleased to denominate a tree. He mentions the branches as they appear, and gives them credit according to the quality of the fruit they bear. If his theory be correct, he climbed up the tree too high to commence. He should have put Mohammed as the first branch, as he had as much connection with the church as the branches he has mentioned, and advocated as many good things. He made it a penalty to sell or drink wine within three miles of a church-house. He enforced prohibition by cutting down the vineyards. He declared that everything that inebriated was a sin. His followers had three hours of prayer; and regard-

less of their situation or occupation, when the times arrived they obeyed. It was binding upon them to entertain strangers and contribute to the needy. Yet they did not believe in Christ.

Mr. F. says that Calvin (there is where he begins) advocated many evil things, and some good things. I suppose one good thing he did was persecuting the true church, and the evil things he did was advocating the doctrine of predestination. He says Luther advocated many good things, and some evil things. I suppose the many good things were as in the former case. They were in bitter opposition to the true church for refusing to sprinkle their infants and call it baptism, for which they suffered banishment, whipping, and even death.

The evil things Luther advocated, I suppose, was the truth, as that has always been evil to the natural man. I will say that the branches which Mr. F. refers to have never had any connection with the true church. Luther sprang from the Catholic Church, and all others are but the outgrowth of the same spirit. If antichrist be reformed a thousand times it will be but antichrist reformed or multiplied. Mr. F. speaks of Christ being initiated into the church by circumcision at eight days old, and baptized with the Holy Ghost in visible form. Mr. F. substitutes baptism for circumcision. But a man that has the power to make the word baptism mean sprinkle, with him there would seem to be nothing impossible. Circumcision was given as a sign to Abraham, that his seed might be known, and that they might be admitted to all the rights of an Israelite. Paul explains this, that it was not given to make him any better, but after he was justified by the righteousness imputed to him. These things were figures of things to come; but the body is of Christ. So Paul says; "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." He here refers to the outward work. He further says, "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." As Mr. F. dispenses with circumcision I have no inclination to argue the case with him. He gives every evidence that he has not been circumcised, in his

attempts to trample the church under foot. He says the church has stood the test in all ages. That is true. It was first represented by the tabernacle in the wilderness, afterward by the temple at Jerusalem, and then by an organized band of baptized believers, baptized in water, to show forth the death, burial and resurrection of Christ the Savior. The opposite party is represented first by Babel's tower, in which they became confused, and have never since exactly understood one another; and then by Mystery, Babylon, with all her modern inventions for christianizing the world, which has been an utter failure; for despite all their efforts the world has grown more wicked. Paul says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." They all have nurseries or schools to manufacture their teachers to send to the heathen, in which field all are represented, all oppose each other, and all unite in condemning the truth and hating the Old Baptists, because they have through all the past ages, from Abel to the present day, kept separate and distinct from the world, only when imposed upon by those whom the apostle spake of, who have come in among them to spy out their liberty. I will say that it is contrary to the growth of a tree for its limbs to grow, bear fruit, and never have any connection with the tree. And another mystery would suggest itself to us, that is, a tree bearing a variety of fruit, to suit the different views of the various denominations, as Mr. F. uses the word. It would be a great monstrosity. There have been those who left us and built up so-called churches. They have a prophetic origin. Paul said that the Spirit spoke expressly, that in the latter days some should depart from the faith, giving heed to seducing spirits and doctrines of devils, and should heap to themselves teachers, having itching ears. This has no reference to the Methodists, for they never were in the faith of God's elect; but to the Missionary Baptists, who have joined the world, in their attempts to evangelize the same, and have heaps of teachers; not only a supply for home consumption, but boat-loads to ship to foreign countries, who in common with the preachers of all other denominations, except the Old Baptists, revel in luxury and educate their children at the expense of the poor, who receive for their liberal contributions the

delusion that they will have a brighter crown in the world to come. Mr. F. denominates us the water-sprout. It is but natural we should be, being planted in the Lord Jesus Christ, and become one spirit, a joint heir with him, deriving our life from the same source he derives his; and as he stands in the midst of the river of life, and the streams of the river that make glad the city of our God flowing all around him, it is but natural that we should have a very thrifty growth. In the estimation of Mr. F. this is a dry branch. This is consoling to me, for Christ said that we would be persecuted because we were a dry tree. Mr. F. says the fruit on this tree is tough and hard. Christ said the reason they did not like him was because they were not of his sheep; that the reason they did not appreciate his doctrine was because his word had no place in them. Paul says that the natural man receiveth not the things of the Spirit of God, because they are foolishness to him; neither can he know them, because they are spiritually discerned. Then in order to understand these things we must be born again. No man can say that Jesus is the Lord, but by the Holy Ghost. And if we have been born again, we have been circumcised in heart; but this Mr. F. denies. But he insinuates that he has had some water sprinkled on his head, which he thinks initiated him into the church. It appears that he wishes to get into the Jewish church. Christ says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

I will say a few things relative to the faith. Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." In the next verse he gives the reason. "For there are certain men crept in unawares;" evil men, who deny Christ, or deny what he has done, which is equal to denying him; who sow the seeds of discord. These men were "before of old ordained to this condemnation." We are fallible creatures, and are liable to err. Why it is that God would ordain that evil men and false teachers should arise, and the great beauties of the gospel be hid from them, can only be explained by the words of our Savior, "Even so, Father; for

so it seemed good in thy sight." Abraham believed God, yet he tried to premature his plans, and raised up Ishmael, as the supposed promised heir; but God rejected Ishmael, and made choice of Isaac. And so he will reject all others who are brought about by the efforts of the flesh, with a little water sprinkled on their heads for regeneration or circumcision. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," and are circumcised in heart, as a seal of the inheritance that God promised in Christ before the world began. Abraham's faith was that what God had promised he was able and would perform. Jacob's faith was, that the sceptre should not depart from Judah until Christ should come, and to him the people should be gathered. Moses' faith was, that the saints should all sit at God's feet, and all learn of his law. Joshua's faith was, that he and his house would serve the Lord. Job's faith was, that he had found a ransom. Isaiah's faith was, that the redeemed of the Lord should return and come to Zion. Jeremiah's faith was, that God would make a new covenant, and put his law in the hearts of his people, and that they should not teach every man his neighbor to know the Lord; but that all should know him, from the least to the greatest. The angel's faith (that brought the glad tidings of the birth of the Savior) was that Mary should have a son, and that his name should be called Jesus, because he should save his people from their sins. Christ's faith was, that he would save all that the Father gave to him. Paul's faith was, that in the dispensation of the ages God would gather together in Christ all things; that he would have a complete church, without spot or wrinkle, complete in Christ. John's faith was, that all whose names were written in the Lamb's book of life from the foundation of the world, would be saved; and all whose names were not written in the book of life would wonder after the beast. Time would fail me to tell of the faith of those who have gone before, who possessed that implicit confidence in God that they could say, "All things work together for good to them that love God." May it be our happy lot to be found in that little flock to whom the Savior says, "Fear not; for it is your Father's good pleasure to give you the kingdom." And amid all the conflicts of this life may we shelter under his cross, and walk worthy of the vocation wherewith we are called. May we look unto Jesus, who is the author and finisher of our faith. I am opposed on every hand religiously, besides the dark clouds that arise; but I trust the Lord has led me on, and will continue to lead me to more friendly parts. We can join that happy throng, to sing the song of Moses and the Lamb. Thanks to you, my brother, for your expression of appreciation for my articles that have appeared in the

SIGNS OF THE TIMES. With best wishes, I subscribe myself your brother in hope of eternal life,

W. L. WAGNER.

P. S.—If you think this letter would be of any interest you may have it published, after making the necessary corrections. I have written in haste. I have not written what I thought I would when I commenced. I hope you will excuse all imperfections, and write me again.

W. L. W.

THE CULTIVATED HILLS.

"AND on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle."—Isaiah vii. 25.

If, as the Primitive Baptists generally believe, the Jews, their history and their ordinances were typical, then this portion of their history must be so likewise. Although at the time it was uttered or penned it was prophetic history, it was literally fulfilled after the Assyrians had overran and devastated the land of Judah. The wasting and the desolation of the land of Judah seemed to be a punishment for their sin in looking to Assyria for help against the Syrians, and the Israelites under their leaders or kings.—See 2 Kings xvi. 7. God used the staff upon which Ahaz had leaned to chastise them with. Their land was desolated, and but few were left to till the land, which consequently ran into briers and thorns; but on all hills that were digged with the mattock there was not, according to promise, the fear of briers and thorns. Thus we see that this prediction, like most prophetic promises, had its literal fulfillment; but as all Scripture given by inspiration is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, there must be a spiritual lesson to be learned from this Scripture also, conveyed in figurative language.

Now let us look a little at the figurative import of the principal words used in the text and its connection. The land of Judah, with its hills, may represent the gospel church in her various organizations. The mattock, a double-bitted tool, may represent the faithful dispensation of gospel truth and discipline. All of us who have spent forty or fifty years with the Baptists know what the briers and thorns are. Oxen, as beasts of burden, may represent the gospel ministry; the lesser cattle the members of the visible church. As from the language of the prophet we are led to infer that all the hills of Judah were not so tilled, but that some were overrun with briers and thorns, and by comparing this Scripture with what the apostles prophetically said of the condition or state of the church in after times, it seems as if this were a prophecy not only of the literal history of the Jews, but also figurative language of the spir-

itual condition and progress of the gospel church. I have thought, and still think, that the condition of the seven churches of Asia is set forth to represent the condition of the gospel church in her various and separate organizations in all time and in all localities. If so, what a sorrowful representation we have of the churches of the past and of the present, only two out of seven but what are subject to the rebuke, reproof, admonition and exhortation of the Lord Jesus. Is it so to-day with the Lord's people? Are there some that have left their first love, and are only held together by the common courtesy and social bands of human society, and yet doctrinally, theoretically, sound? If so, their candlestick is in danger of being removed. So, if space would permit, we might trace the history of the seven, and find their successors, within the bounds of our own knowledge, existing to-day. Why? Because the little hills have not been cultivated. O what a blessed promise is left to a faithful cultivation of the hills. "There shall not come thither the fear of briers and thorns."

I fear that I am going to be tedious; but, my dear brethren (if one like me may be allowed such relationship), bear with a poor old sinner, saved by the sovereign, reigning grace of God, if at all, but whose hand must soon be palsied in death, while he tries in love to give a few words of admonition. I do feel that I prefer Jerusalem above my chief joy, and that Zion is the place where "my best friends, my kindred dwell." I know that I have not much longer to stay in this corrupt and filthy tabernacle, and would, if God willed it so, be glad to be of some little service to the beloved of God while I am permitted to remain here. I wish to speak more particularly to the churches, as such, than to individuals. Let me say, then, that acts of worship, or of obedience to the divine commands, to be acceptable to him, or in any way profitable to us, must flow from the fountain of love, or charity. No matter how rich in the gift of prophecy (or the ministry), nor how great our knowledge and understanding of mysteries, nor how strong our faith, without charity we are nothing. No matter how benevolent in feeding the poor, nor how zealous for the cause, without charity it profits us nothing. This charity flows from the eternal throne of God, and suffereth long, is kind, envieth not, 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, endureth all things, and is never-failing. O what beautiful attributes! No wonder the apostle, when contemplating its origin, its eternity, its purpose and attributes, could exclaim in amazement, "Behold, what manner of love!" &c. Now, dear kindred in Christ, we are

commanded to let all things be done with charity; and this charity forms a most beautiful and polished shaft or handle to that two-edged tool, the mattock. A sound ministry, a faithful discipline, and the only one that can be used with success in destroying the "roots of bitterness," the "briers and thorns." All others will result in a failure. Love is the prompting motive to all acceptable obedience, and obedience is the evidence of love. "If ye love me, keep my commandments," says our Master. Then, dear kindred, let love have her perfect work in all that we do, and let all things be done unto edification. Let our ministry be in harmony with the oracles of divine truth and the christian experience. I think the object of a faithful declaration of the sublime and glorious truth of the gospel is to bring to remembrance things which the saints already know by experience, having been taught them by the anointing which they have received; and when the two agree they are edified, confirmed and built up in their most holy faith. How important, then, that those who minister in word and doctrine should be careful not to set forth anything that does not harmonize with christian experience. How important, too, that we all "reprove, rebuke, exhort, with all long-suffering and doctrine," all things being done with charity, to the edification of the body of Christ; and when this course is pursued, and the little hills of Zion are faithfully cultivated by that very two-bitted tool, the mattock of truthfulness in doctrine and faithfulness in discipline, we have the blessed promise in type, and its fulfillment in the antitype, that there shall not come thither the fear of briers and thorns, but that it shall be for the sending forth of oxen (gospel ministers), and for the treading (gathering in and feeding) of lesser cattle, the Lord's redeemed little ones.

One more thought and I am done. Let us not fall into the error of Ahaz, and lean upon Assyria for help. I am not sure that I understand fully the lesson intended to be taught by the history of Ahaz, to which the prophet Isaiah refers in 2 Kings xvi. and 2 Chronicles xxviii.; but it seems to me to teach the folly and the wickedness of trusting to the flesh for a defense or protection. Ahaz trusted to the Assyrians, and by them was overthrown.

But I will now leave this subject for the present. There is much more to be learned from it, for I have said but little, and that in a very imperfect way. May the good Lord enable us, one and all, to give heed to the "more sure word of prophecy," the unction that we have (as we hope) from the Holy One, the anointing that "teacheth all things, and is no lie," and not go beyond what they teach, is the sincere desire of one who is unworthy a place in the household of faith.

Dear brethren Beebe, the above

was mostly written before I saw the request for brother May's views upon that text. I then laid it by; but since I saw his views and application of the subject I have concluded to send it, as I do not think our views clash. At least I will say that I saw nothing in his article to object to, and I fear that is more than he can say of mine. I am such an imperfect creature that no doubt all I do or say partakes of my imperfections. I do not know that I would write at all if it were not for the fact that I sometimes enjoy my subject while writing, but when done it always looks like such a poor, unsavory mess that I wonder how any of the hungry ones ever can possibly relish it; hence I leave the matter with you. If you find "death in the pot" throw it out at once, and all will be satisfactory with me. I am not privileged with the company and conversation of my brethren very often, and hence have to spend my leisure and lonely hours in reading my Bible and the SIGNS. Sometimes when my mind is led into and made to feast upon some portion of God's truth I take up my pen and try to tell it; but I never can as I would wish to. Consequently I have considerable that has never been made public, and in all probability never will, with my consent.

I awoke this morning with a horror of darkness resting on my soul, and with this Scripture on my mind to add to my horror, "Forgive our debts, as we forgive our debtors."

Yours in sorrow, F.

SEPTEMBER 21, 1891.

CENTER CITY, Texas, Sept., 1891.

DEAR BRETHREN:—I have been a reader of the SIGNS OF THE TIMES, though not a subscriber, not being able to pay for it. It has been sent to me by some friend, which I esteem as a great favor, as I love to read it so well. It has been a great source of consolation to me to read the editorials, and the experiences of the dear children of God; and thinking that as such are comforting to me, it might comfort some one else, I have concluded to send you my experience for publication, if you think it worth publishing.

I was born in the state of Mississippi, January 22d, 1823. My father's name was John Alldredge. My mother's maiden name was Jane Harvey. They were both firm Baptists of the Old School faith and order. I will now proceed to state what I hope the Lord has done for me. When I was a child, between six and seven years old, I began to fear death. I was satisfied that I was not a fit subject for heaven. I believed God to be holy, just and good, and would accept of nothing unholy in heaven; so I began to pray to him to forgive the past, and promised to do better in the future. Not only so, but I would try to live clear of sin the remainder of my life. Yet I was fearful that he would not forgive me, as I did not know how to ask him. It seemed the more I

strove to live clear of sin, instead of doing better I did worse and worse, and was more sinful than ever. It seemed that my hopes grew less and my troubles greater. Sometimes I would think that I was too young and ignorant, and would put off thinking about it until I was older. Then fears would come that I might not live to be old; and I would struggle again until I would wear out at it, and still got no better. Finally I concluded that I would put it off until I was older. I thought if I had to die while I was young I would have some warning, and then I would set about making preparations for death; yet I was fearful that I might be snatched off unexpectedly and unprepared. At about the age of ten years I was taken very sick, and supposed that I would be taken off in that sickness. It seemed that I was too sick to pray, as I thought I ought to do. I seemed to lose consciousness of all that was going on around me. Then it seemed that my mind was engaged, and that I was over a dark, deep pit. It seemed that I was slowly but surely sliding into the pit, and that if I did fall into it I would be beyond the reach of God's mercy, and away from his dear people forever; and if I should make any effort to help myself I would fall in, and that those who fell in never came out. So I began to look around to see if there was any one to help. I saw my parents and friends walking in a beautiful place, with the light of heaven shining on them. I tried to call to them, but could not speak. I tried to beckon to them, but could not move. Then it seemed that words from heaven were spoken to me, bidding me to trust in God, and he would help me; and I believed he would. As I attempted to fall on my knees it seemed that he by his unseen power raised me, and put me in the place where the light of heaven shone upon me, with those I saw in the light. The place where I was put seemed to be perfectly smooth and level, and I felt wonderfully happy. I thought that the smoothness and evenness of the place represented the holiness of God. The surface seemed to be spread with a fine dust, and if I had an evil thought or a foolish thought it made a flaw or scrawl in the dust; and when I pleaded with God to forgive the place would become smooth again, and I would be happy again. Finally it appeared as though I awoke out of a dream, and was astonished that I was away from that happy place. When I looked around and saw my mother sitting by me, she asked me what was the matter. I told her I was trying to see where I was. She told me that I was with her. I told her that I had been in a happy place, and had a pretty dream, and told her what I had seen. I then felt that if I should die I was prepared for death. When I got out of bed I felt to have a hope, but was not satisfied with it, and wanted

some stronger evidence of my acceptance with God, and a better knowledge of how to serve him. I kept striving until the next spring (this was late in the summer) for a brighter evidence. All at once, while at the table for dinner, as I helped myself it struck me forcibly that I had not lived as I ought, and that I must give an account right then. I left the table, excusing myself to the family, and walked out. I looked at the family, as I thought, for the last time, and mentally bade them a final farewell, thinking it was the last time my eyes would ever behold them. My feelings were horrible beyond description. I did not believe that I could live many minutes longer, but I wanted to spend every breath in prayer to God for mercy. Every time I knelt I was interrupted by my younger sister, who was curious to know what was the matter with me. She insisted that I should go back and eat my dinner. I told her that I did not have a minute to talk to her. I wanted to pray with every breath, and did not think I would live long. Everything looked desolate and forsaken. In order to get away from my sister I ran and fell on the ground, expecting never to rise. My very breathing was prayer to God, that if he could remain just and forgive, to forgive me; but it seemed that the last ray of hope vanished, when immediately it seemed that I had in some way a manifestation that God had forgiven me, and would receive me up into glory to himself. Then I rose to my feet, shouting and praising God at the top of my voice. I felt that I would love to stand there and rejoice and praise him as long as I had breath. It seemed then that everything was praising God. As I looked through the top of a large pine tree it seemed that even the trees were praising him. I thought then that I never could have another doubt; but it was not a great while until I was afraid that I was deceived, and would go by myself and pray to God that if I was deceived he would undeceive me. I was sometimes blessed with happy feelings, and it would appear that it was a sin to doubt any more; yet those dreadful doubts and fears have often marred my peace. Still, when I would be with the church, and see Christians enjoy the preaching that I so much enjoyed, I loved them dearly, and wanted to tell them of it, and get them to pray for me, that I might learn to serve my blessed Redeemer as they did. In short, I wanted to be a Baptist, provided they thought me worthy; but being young and embarrassed, I put it off until after my father removed to Texas, which was in 1837. I was then fourteen years of age. It was a long time before I had an opportunity to join the church. I was married and had children before I joined the church. It seemed that my experience led my mind to the Primitive Baptists. It is true that my parents were Primitive Baptists, but that was not what

drew me to that church. It was because their preaching and writing were in unison with my experience. I finally offered to the church, was accepted, and baptized by Elder Thomas Hanks, my younger brother and sister being baptized at the same time. They had been received by experience more than a year before, but had not been baptized for want of an ordained preacher.

I shall ever feel grateful to those loving brethren who have supplied me with the SIGNS OF THE TIMES. Now, dear editors, you see what I have written. Do with it as you think best. I have left out a great deal, as some complain of long experiences. It sometimes seems too long to me, and sometimes too short. I am your unworthy sister, if one at all. Dear brethren, pray for me.

POLLY H. TUCKER.

SOUTHAMPTON, Pa., Aug. 20, 1891.

DEAR BRETHREN AND SISTERS IN CHRIST:—As there are many dear friends who have written kind words of sympathy since my bereavement, I thought I would let them hear from me through our family paper, the SIGNS, if the editors think fit to publish what I write. It is a great comfort and blessing to know that we have friends in this unfriendly world; but it is more comfort and a greater blessing to feel that we have friends in the kingdom of Christ, such as we know can understand what we say. It is to such that I desire to write, especially to those who have been afflicted in like manner as myself.

I do not feel that I have a word of comfort for any except God shall bless it, for I am too poor and needy and ignorant to instruct others; but such as I give to you, that I have received. While I contemplate the hand that has smitten me, and hope I can say it is all right, my mind seems to expand in an open field, and I almost get lost in wonder and amazement to see the height and depth of God's sovereign will. We read that God's ways are not our ways, nor his thoughts our thoughts. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Again, we are to "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." "Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." O what strong language! If we are believers in the Lord Jesus Christ, what are we that we can withstand God? Does it not become us to be still, and know

that he is God? None can say unto him, "What doest thou?" Is not this enough to humble us, and cause us to fall down and worship him with trembling and rejoicing? Well may we say,

"The God that rules on high,
And thunders when he please,
That rides upon the stormy sky,
And manages the seas:
This awful God is ours,
Our Father and our love;
He will send down his heavenly powers
To carry us above."

Yes, we will fear and reverence his most holy name, for he is a God of love. Yes, brethren and sisters, we often feel that his love has taken possession of our hearts, constraining us to know and do his will.

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

When the Lord afflicts he does it in love and faithfulness; for whom he loves he chastens. I desire to serve him with reverence and godly fear. It makes me fear and tremble when I take my pen in hand, or take the name of God upon my sinful lips, for fear I do not reverence his holy name as I should. O that the Lord would bless us and save us for his name's sake. I feel that I have much to be thankful for.

"He safely leads my soul along;
His loving-kindness O how strong!"

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood;
His loving-kindness O how good!"

"O give thanks unto the Lord, for he is good; for his mercy endureth forever." He has watched over me all the days of my life, and has given me the privilege of sitting under the sound of the gospel all my life; and I trust that he has given me an ear to hear and a heart to understand the truth as it is in Jesus. It is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things;" and in my last days I enjoy it most. The witness is within myself. With what richness and weight the words drop from our pastor's lips, and how I feed upon them! O let us give thanks unto the Lord for his goodness and mercy unto us, while he has seen fit to remove from our midst those with whom we walked to the house of God, and with whom we took sweet counsel. How greatly do we miss Deacon Stout and wife, sister Willard, brother Hellings, and my dear husband. I cannot leave him out, for I do think he enjoyed the worship of God. Although he was not a member of the church militant, I believe that he has entered the church triumphant. They have all gone home to glory. Some of us who are left feel that age is creeping over us, and that the time is not far distant when our heavenly Father will call us home; and while we meditate on the solemn change, may the Lord prepare us for it, and keep us while in this world. How beautifully our Savior prayed for his disci-

ples. He said, "I pray not for the world, but for them which thou hast given me." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

I have just received the SIGNS for August 14th, and have read Elder Chick's communication, which has increased my energy to finish my letter. It did me good to read it all the way through. O what comfort and food there was in it! I had him in my mind when I began to write, as he remembered me in my affliction. O may the Lord be with and bless him in all his duties, and also brother H. Cox. O how many things he brought home to me in that communication! It was food and medicine. It was upon a chapter that I have had great comfort in. What a precious medium is the SIGNS OF THE TIMES. Brethren and sisters, forget not to communicate, for with such sacrifices God is well pleased. It is food to the hungry, strength to the weak, encouragement to the faltering, and assurance to the doubting.

I cannot draw my letter to a close without saying a word to our dear, afflicted sister Staton; for I can enter into her heartfelt trouble, and can truly sympathize with her. But, my dear sister, while you pour forth your grief, remember that it is no sin to weep, for our Savior wept at the grave of Lazarus; and it is a relief. O cast your care on Jesus, who can dry your tears, and give you "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." O, my dear sister, let us cast our burden on the Lord, and he will sustain us. I will ask the brethren and sisters to pray for me, that my faith fail not; and may the Lord teach me how to pray, and what to pray for.

In love, your sister,

ANN M. FETTER.

BATH, Maine, Aug. 30, 1891.

DEAR BRETHREN BEEBE:—I feel impressed to write to all the household of faith, and speak of the comfort wherewith I have been comforted, even of God. It is all found in one name, Jesus. The reason it has been so comforting to me is that I know I am a sinner; and Jesus has been revealed to me, not only as my Savior, but the Savior of every child of God. "For there is none other name under heaven given among men whereby we must be saved." The plan of salvation by grace begins and ends with Jesus. He took on him the likeness of sinful flesh, the offering was accepted, he shed his precious blood, and when he cried, "It is finished," the salvation of his people was complete. Nothing more could be added to it; nothing can ever be taken from it. The flesh and blood of Jesus have been my meat and my drink, because the resurrection of Jesus Christ from the dead assures me that my hope is not vain. Christ is wrought in my soul the hope of glory. I do feel to rejoice

that there is no place in my experience where I can claim any praise for this blessed and precious hope. It has been the work of God.

"Thy goodness how immense
To those that fear thy name!
Thy love surpasses thought or sense,
And always is the same."

I can testify now with exceeding joy that this hope has been as an anchor of the soul, both sure and steadfast, even while traveling in darkness that could be felt, and greatly terrified at the wild beasts of my heart. I felt at times that I must surely perish, and would never experience spiritual warmth again, only for a few moments at a time; but in all the darkness, coldness and distress, the cry in my heart was not to my brethren nor earthly friends for help. I cried unto the Lord with my voice, though oftentimes not a sound escaped my lips. If my pen could only express that cry in its various forms I think every brother and sister would understand me; but each one must travel the solitary way, and experience the groanings which cannot be uttered, while sin, unbelief and rebellion seem about to overcome us. Each one is delivered in God's own time, and made to say, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We do truly rejoice in Christ Jesus, and have no confidence in the flesh; for the trial and sorrow through which we have passed have worked for our good, in making us know that we shall never find any good thing dwelling in our flesh. Jesus is the one altogether lovely, and all fullness dwells in him.

"No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name
To those of heavenly mind."

I love the doctrine that is so clearly set forth in our family paper, the SIGNS, because the name of Jesus is exalted above every name that is named, and all power, wisdom and knowledge given to God. In the salvation of his people God begins the work, carries it on, and finishes it. Isaiah speaks plainly concerning God's salvation and predestination. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our law-giver, the Lord is our King: he will save us." "Paul, an apostle of Jesus Christ, by the will of God," declared the same truth when he said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he

justified, them he also glorified." When we are made to rejoice in this truth in our own experience, we give the same testimony that all the prophets and apostles have given. I think we feel to say, with Paul, "What shall we then say to these things?" "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." My mind has been led into the comforting truth that God changes not, and has declared the end from the beginning, so that not a single event can take place contrary to his will. His people are saved in him with an everlasting salvation, and their life is hid with Christ in God. O what a safe place our life is in!

I feel now, dear brethren, after writing all this, that I have expressed but very little of the joy and peace which God has given me. It is unspeakable, and full of glory to God. I love to write about it to those who know it by experience. Even those who have only a few moments of joy and peace, know that it does not spring from the flesh; and they also know that by searching they cannot find it. Jesus said, "Peace I leave with you: my peace I give unto you."

Brethren Beebe, do with this as you please; but do not give it a place in the SIGNS unless all the praise, honor and glory are given to the great I Am.

Your unworthy sister,
ATTIE A. CURTIS.

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

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EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 14, 1891.

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.

CAIN AND ABEL.

(Concluded from last number.)

WILL Elder Beebe, or some other brother, give an explanation of the text Genesis iv. 7, and oblige one, as I hope, seeking after truth? Respectfully,

REBECCA LAWRENCE.

KEMPVILLE, TENN.

R E P L Y .

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."—Gen. iv. 7.

"And unto thee shall be his desire, and thou shalt rule over him." In this assertion of the appointment of God, it is clearly shown that the intelligence of men is not capable of comprehending the purpose of divine wisdom in the ordering of all things according to the counsel of his own will. Human wisdom would have subjected the evil-working Cain to the rule of his righteous brother. Even now, carnal judgment can find no consistency in the subjection of the approved Abel to the rule of the evil-working Cain. The proud idolaters who assume to determine what God may do, can never find a satisfactory explanation of this divine decree by which the rejected Cain was given dominion over the brother whom God has accepted. Even to the natural understanding of the saints it seems unaccountable that at the very time of the rejection of the offering of Cain the Lord should have given him this dominion over Abel whose sacrifice was accepted. Through the faith which was in Abel alone is this mystery revealed to those who are taught of the Lord. It can never be reduced to the comprehension of the natural mind. In their experience the saints daily feel their subjection to the vanity of the body of this death. Not even the apostle was able to deliver himself from this bondage. Groaning under its oppression, he had to complain that the good which he would he did not, and the evil which he would not, that he did. This was the experience of all the inspired servants of God in whom we have the pattern of the way in which it has pleased our Lord to lead his chosen people. In the contemplation of this truth Habakkuk expresses the perplexity of all the saints when he says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked devoureth the man that is more righteous than he?" The same unaccountable

mystery attends the manifestation of the visible church in its organization and ever since the apostolic day. There can be no question that God is able to subdue the powers of iniquity, and give the dominion to his chosen saints; but such is not his will. He has chosen his people, as he chose Jacob, in the furnace of affliction; and his word assures them that in the world they shall have tribulation. Dark as is this mystery to the natural mind, it is all plain to the saints through the faith of the Son of God, by which alone they are enabled to see the glorious heritage of which they are joint-heirs with Christ. In the sufferings of this present time faith reads their title clear to the victory in which their Leader has already ascended above all principalities and powers. The afflictions of the gospel of Christ are not merely unforeseen incidents attending the way of righteousness; God has in love appointed every trial and sorrow which his saints are called to encounter. His grace is sufficient for their support in all their conflicts, and they would suffer loss if it were possible that they should avoid a single bitter trial. Without being subjected to the dominion of the vanity of the body of this death, of which the dominion of Cain is a fitting type, it would not be possible that they could know the fellowship of the sufferings of Christ. In that suffering with their Redeemer they find their most abiding assurance of their unity with him in the immortality which he has brought to light in his resurrection from the dead. They often doubt the reality of their bright and happy seasons; but they cannot question the reality of that suffering which is felt in their inmost soul when they see their own corruption and sinfulness. This is that light which shines in the darkness of conscious vileness; and the more clearly the saint is made to realize his own utter destitution of righteousness, the more manifest is the fact that the light of divine life shines in his heart. Hence when the self-righteous Pharisees asked, "Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."—John ix. 41. Only those who are enlightened by the light of divine life are conscious of their own blindness. In this experience they painfully feel their subjection to the vanity of the body of this death; which is typified in the subjection of Abel to the ruling power of Cain. It is in this sense that his desire is unto Cain, and that Cain rules over Abel. Every subject of divine grace has that indwelling principle of holiness by which he desires to live in perfect obedience to the commandment and conformity to the example of Jesus; but as the righteous faith of Abel could not affect the evil principle which was in Cain, so the holy aspirations of the Spirit of Christ in the saints are ever suppressed by

the evil which is in their carnal heart. These opposing principles are found only in those who are born of the Spirit. All their conflicts and trials while sojourning in the present evil world are needful for their instruction in righteousness. So full of pride is the carnal mind, that even the saints would trust in their own righteousness if they had not the constant testimony of painful experience, by which they are forbidden to confide in their own works. The principle of self-reliance which was manifested by Cain, is the essential principle of all natural religion. It is never eradicated from the carnal mind of the saints while they remain subject to the vanity of earthly temptation. In this desire for the approval of their natural judgment they show their subjection to that fleshly principle of which Cain is the prototype. It is their constant grief that they cannot deliver themselves from the rule of this natural mind which constantly brings them into captivity to the law of sin. So, as Cain ruled over Abel, the carnal mind prevails against the heavenly aspirations of the subject of grace, causing him to do the things which he would not, and to leave undone the things which he would do. These opposite principles can be found in none but those who have the Spirit of Christ. In the ceaseless warfare between them the saint dies daily under the murderous hand of the spirit of Cain. Yet the life of Christ is manifest in sustaining them in all their conflicts.

In connection with this subject we will offer a few words in compliance with the request of sister Beauchamp, in her note on page 316. It is incomprehensible to us how any one can believe that God is infinite in his holy perfections of knowledge and power, and yet question the fact that he works all things after the counsel of his own will. Nothing is more clearly affirmed in the revealed Scriptures than this fundamental principle of the doctrine of God our Savior. There is no more intimation that the birth of Cain was contrary to the purpose of God than that his design was defeated in the birth of Abel. To carnal reason it may seem inconsistent with the holiness of God that he should have included in his purpose the existence of sin. We do not feel it to be our province to explain the mystery of the existence of sin; but it is certain that it was included in the great purpose of God that it should be brought into the world by the disobedience of Adam. Without the entrance of sin and the bondage of the elect vessels of mercy under its power, there could have been no room for the manifestation of the grace of God in the salvation of his people from their sins by the sacrifice of Jesus Christ. Indeed, there could have been no Jesus without the existence of sin from which he should save his people. It was expressly declared by the angel who announced the birth of the Redeemer

that the name of Jesus was given him for the reason that he should save his people from their sins. Certainly this could never have been done if there had been no sin from which they were to be saved. Cavilers against the doctrine of the salvation of sinners by the sovereign grace of God as revealed in Christ Jesus, may bewilder the minds of the saints by questions in opposition to the doctrine of God on this subject; but they can never shake the foundation which God has laid in the revelation of his own eternal and infinite sovereignty in all that he has made. It is nothing less than infidelity to deny what God has declared on the subject of his own glorious perfections. With the deductions of carnal reason from those declarations we have nothing to do. Those who dare to charge God foolishly, have to answer for their wickedness at the tribunal of his own infinite justice. Whether we can understand how it can be or not, all that God has declared concerning his works is truth. He is the high and lofty One that inhabiteth eternity. There is no other being, good or bad, who can dispute with him the occupancy of that dwelling-place. Our inability to grasp the infinite and hidden mystery of this truth, only shows that our proud reason is at fault. Finite creatures cannot comprehend infinite truth. It should be confessed that God is just and holy in all his ways; and that all the revelation which he has given to us is true, even though it should involve the acknowledgment that all created standards of righteousness are false. The pride of carnal enmity claims that God is under obligations to give account to his creatures; but while the reason of Cain may assert this claim, the faith of Abel rejoices that the will of God is the eternal standard of his own perfect holiness; and in view of this truth the saints are enabled to rest in the assurance of his grace by which he has revealed in Jesus Christ that righteousness in which they are holy and without blame before him in love. The two men, Cain and Abel, represent the whole religious world in all ages. The faith of Christ Jesus was expressed in the sacrifice of Abel. That is the only hope of all who are led by the Spirit of God, whether under the typical dispensation, or in the day of gospel light. On the other hand, in the sacrifice of Cain is embodied the principle of every system of false religion, whether it be called Heathen, Jewish, Roman, Catholic, or Protestant. The one feature in which all false ways are identified is the dependence upon some action or willing of the sinner to secure the favor of God. It is this claim of merit in his own labor that appears in the offering of Cain; and the rejection of that offering in his case is only expressive of the judgment of God against all claims to his favor which are based upon the works of sinners.

Careful investigation will show this claim of Cain to be the foundation of all opposition against the infinite sovereignty of God in the government of the universe. The rejection of such doctrines and commandments of men always results in the same wrath which was developed in him. There is no other doctrine which can bring rest and peace to the conscious sinner, but that gospel of the grace of God which is revealed in Jesus Christ. Before this doctrine no conditional system can stand. Every false theory falls in its presence as Dagon fell before the ark of God.

While there is no limit to the sovereignty of God as declared by inspiration, and consequently there is nothing but that is included in his eternal purpose, whether visible or invisible, it is not the Spirit of Christ which would prompt the saints to strive about words. The experience of every saint illustrates the universal predestination of God; for every one must know that there is nothing but the will of God to which he must ascribe his own hope in the salvation which is in Christ; yet there are many who do not understand their own experience well enough to receive the very truth on which it rests. It is not expedient to make the admission of any form of expression a test of fellowship, so long as the principle of the gospel is received by those who may not accept our manner of speaking it. Yet it must always be essential that those who are held in our communion must admit the truth of the doctrine as expressed by inspiration. While it is not needful that every one should understand the deep mystery of the predestination of God in all things, it is certainly unbecoming in those who do not comprehend the truth, if they rage against it, or attempt to ridicule those who do rejoice in the understanding of it which has been given to them. In a church where there is the diversity of views which our sister says is prevalent in her home, nothing is to be gained for the truth by intolerance or impatience. If our views are true, we have not acquired them by own efforts; they are the revelation of God. If he has favored us beyond our brethren, we may well afford to wait his will to reveal the same truth to our brethren. If we are in error, it is surely wrong for us to be impatient with those who do not receive our views. May we all remember that "The servant of the Lord must not strive; but be gentle unto all (men), apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 24-26.

THE BRAZEN SERPENT.

"AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John iii. 14.

The apostle Paul informs the saints that "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. Jesus was preaching to Nicodemus the doctrine of the cross, and declared that himself was the antitype of the brazen serpent which Moses lifted up in the camp of Israel. "That whosoever believeth in him should not perish, but have everlasting life." The record of the circumstance of the lifting up of the serpent in the wilderness will be found in the book of Numbers, twenty-first chapter. As Israel journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom, the soul of the people was much discouraged or grieved because of the way. And they spake against God, and against Moses, saying, "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." Because of their murmurings, and their failure to appreciate the food which the Lord had provided for them, he sent fiery serpents among them, which bit the people, so that much people of Israel died. Those who survived came to Moses and acknowledged their sin, and desired him to act as a mediator, and make intercession to God for them, and that he would take away the serpents from them. The intercession of Moses prevailed, and a cure was provided; but the record does not inform us that the fiery serpents were taken away, so that they would distress the Israelites no more; but the serpents remained in their midst, and bit them as before. The Lord commanded Moses to make a serpent of brass, and to set it upon a pole, that all Israel who might be bitten by the serpents might behold it, and thus be healed. Thus we see that God provided for the needs of his Israel in the wilderness. When they hungered, he sent them bread from heaven; when they thirsted, he supplied them with water in a miraculous way; when they were sick and wounded, he provided medicine to heal them. David celebrates all this in the Psalms, and says, "Praise ye the Lord. O give thanks unto the Lord; for he is good; for his mercy endureth forever. Who can utter the mighty acts of the Lord? Who can show forth all his praises?" "When he slew them, then they sought him; and they returned and inquired early after God." "He saved them for his name's sake, that he might make his mighty power to be known." "Fools, because of their transgression, and because of their iniquities, are afflicted. Their souls abhorreth all manner of meat, and they draw

near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

The brazen serpent was lifted up in the camp of Israel only, and was for the exclusive benefit of those Israelites who were suffering from the poisonous bite of the fiery serpents. It was a perfect antidote. All who were bitten, and looked upon the brazen serpent, were healed. It was what God had provided, and a thing that had not entered into the heart of man. Indeed to carnal reason it was absurd, and rather calculated to increase the distress of those suffering from the poison of the serpents, than to cure them. We would suppose that one bitten by a poisonous serpent would naturally turn their eyes and mind away from everything in the form of such serpent. We see that it was a remedy that was always effectual, that originated in the mind of the God of Israel, provided for Israel only, and to God only could those healed ascribe the glory and power. There was salvation in it because it was the appointment of God. However weak or dim the vision of a bitten Israelite, when he looked upon that provision of God he was healed.

In perfect harmony with this figure was Jesus provided and lifted up for the salvation and healing of the spiritual or antitypical Israel. He said, "And I, if I be lifted up from the earth, will draw all (men) unto me. And this he said, signifying what death he should die."—John xii. 32, 33. "He shall save his people from their sins." He who knew no sin was made sin for us, that we might be made the righteousness of God in him. But how strange and wonderful it is that a venomous and hateful serpent should be used as an emblem of the dear and spotless Redeemer, who was holy, harmless and undefiled, and in whom there was no guile, as the sacred record informs us. But let us remember that the serpent of brass which Moses lifted up was only a likeness or image of the real serpents which bit the Israelites. There was really no venom or poison in the brazen serpent, which was the antidote of the poison of the real serpents. So Jesus, who was lifted up from the earth, was made in the likeness of sinful flesh, yet had no sin of his own, although it be true that he actually bore in his body all the sins of all his people. Through death he destroyed him that had the power of death, that is, the devil, "that old serpent, which is the devil and Satan. Jesus is the destroyer of Satan and his

work. "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. As the serpent in the garden of Eden, who instilled his poison into Adam and Eve, and was cursed of God, so Jesus was made a curse for his people. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13. As "the serpent was more subtle than any beast of the field which the Lord God had made," so was Jesus possessed of more wisdom than any of the creation of God, and is made unto his people wisdom, who are to be wise as serpents, and harmless as doves.

As the serpent that was lifted up by Moses in the wilderness could only be appreciated by those who were suffering from the poison instilled by the real serpents, and they only were commanded to look and live, so Jesus can only be desired and appreciated by those who have been made to realize the exceeding sinfulness of sin, to know that they are vile sinners, and without a remedy from God must forever perish. Such realize that they are totally depraved; that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." Death is working in them. The deadly poison of sin is felt, which they feel is drinking up their vitals. It is a raging malady, spreading throughout the entire frame. No words can fully describe the agony experienced by the poor, distressed soul, in whom sin is working death, "that sin by the commandment might become exceeding sinful." The pains experienced by those who were bitten by the literal fiery serpents were as nothing compared with the pain and distress of a poor soul to whom the commandment has come in its spirituality, and whose soul stands convicted of breaking every command of God.

"What shall I do, or whither flee, To escape the vengeance due to me?" Should a voice from heaven now be heard in the soul, saying, "Look unto me, and be ye saved," would not all the distress and anguish vanish, as in the case of the bitten Israelite in the type? If the sins and iniquities which had caused the trouble and distress, and which seemed to forbid all hope of a cure, were now sought for by that healed soul, could any of them be found? Ah, no: the healing is complete. Jesus is seen and received as the antidote of sin. "The blood of Jesus Christ his Son cleanseth us from all sin." Jesus is the end of the law for righteousness to every one that believeth; and this believing is according to the working of the mighty power of God, which he

wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

Now that Jesus is seen and received as a whole and complete Savior, who has put away sin by the sacrifice of himself, and the soul sees and believes that he is freely justified by the grace of God, through the redemption which is in Christ Jesus, shall he ever be plagued with sin again? In the first joy of salvation he may feel and say, There is no more sin in me; the serpents are destroyed; my carnal lusts are all removed, and shall torment me no more; I shall never more know sin or sorrow.

"Now my remnant of days
Will I spend to his praise,
Who hath died my poor soul to redeem."

Does the type or figure show that all sin is removed from the individual who has by faith looked to Jesus and experienced healing and joy? We hear one of them saying afterward, "O wretched man that I am! Who shall deliver me from the body of this death?" But has not Jesus atoned for sin? Did he not satisfy the law? Yes, verily. Has not the Lord said that he will no more remember the sins and iniquities of his people, whom Jesus has died for? O yes; but he has not said that they shall not remember them. How strange it seems to the child of God that though the Lord has said to him, "Thy sins, which are many, are all forgiven thee," yet he feels sin dwelling in him, working in him, and at times is really brought into captivity to the law of sin which is in his members; yet it is a truth. It is his experience continually. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. But sin shall not destroy those for whom Jesus was lifted up from the earth, as Moses lifted up the serpent in the wilderness. Wherever and in whomsoever sin dwells as a burden and grief, there Jesus also dwells; and when by faith he is revealed, and the burdened soul looks upon him, he shall exclaim with Paul, "I thank God through Jesus Christ our Lord." Says Jesus, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him." "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." That the bitten Israelites should look at a serpent made of brass, and be healed, is no more wonderful than a poor, guilty sinner should by faith look unto Jesus and feel in himself that he is healed of that worst of maladies, sin. Those who have never felt the sinfulness of sin have no need to look unto Jesus, nor can they. All men are sinners, but all men are not conscious, sensible sinners. "They

that are whole need not a physician, but they that are sick," says Jesus. The Lord not only gives spiritual life to his people, who are sinners, by which they are made to know that they are sinners, but he also opens their eyes, that they may see, and then says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." "When thou saidst, Seek ye my face, my heart said unto the, Thy face, Lord, will I seek."

"Take courage, then, my trembling soul;
One look from Christ will make thee whole;

Trust thou in him, 'tis not in vain;
But wait, and look, and look again.

Look to the Lord, his word, his throne;
Look to his strength, and not thy own;
There wait, and look, and look again;
Thou shalt not wait nor look in vain."

J.

BOOK NOTICES.

We have received by courtesy of the editors a copy of "Reminiscences and Letters of Mary Parker, edited by Silas H. Durand and Bessie Durand." The book is well printed and bound, and will doubtless be of interest to all who are in sympathy with the afflictions of the people of God. Not having had time to examine the book, we cannot specify its particular attractions; but our readers need not be told of the grace and resignation which characterize all the writings of our deeply afflicted sister. An engraved portrait of sister Parker is the frontispiece, in which her intense and protracted sufferings are very clearly manifest. As the book is published for the benefit of sister Parker, we hope it will have an extensive sale. Terms, one dollar a copy. Address Elder Silas H. Durand, Southampton, Bucks Co., Pa.—ED.

CIRCULAR LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Old School Baptist Church, in Bowdoinham, Sagadahoc Co., Maine, Sept. 11th, 12th and 13th, 1891, sends greeting to the churches whose messengers we are.

DEAR BRETHREN:—As we attempt to write this our annual letter we are led to search the Scriptures; and as we search them they present to us Jesus Christ and him crucified from beginning to end. In Genesis i. 26 we read, "And God said, Let us make man in our image, after our likeness." How wonderful are the works of the Lord! His ways are past finding out. David, when praising God for his all-seeing providence, said, "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." Are not his works, dear brethren, just as wonderful to us to-day as they were to David of old? Christ was before the world was? In John i. 1-4 we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." Christ, the Word, is the only way to eternal life. The Word was made flesh, and dwelt among us, full of grace and truth. There was no deficiency in him; and of his fullness every child of God has received. He is the unspeakable gift. "The law was given by Moses; but grace and truth came by Jesus Christ;" and by his grace we are saved. He came to declare his Father's will, and to redeem all the Father had given him from the curse of the law. What a wonderful purpose God had in his Son! He is the unspeakable gift. It is impossible for man to measure the depth of love that God had in his Son Jesus Christ; neither can the child of God realize the great love unless made to do so by the same source from which it comes. He has all power in heaven and in earth, and without him we can do nothing. When we most realize our weakness and total depravity, then we are most likely to realize God's unchanging love in his Son. The apostle Paul prayed that the thorn might be removed from his flesh; but when the answer came, "My grace is sufficient for thee," he was exercised by faith to say, "For my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ 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, then am I strong." The grace of God teaches us that it is he who makes us both weak and strong. Christ says to his disciples (John xiv. 6), "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He is the way to the Father. "There is none other name under heaven given among men whereby we must be saved." We are enabled to know the way by that which we have received of his fullness. He is the life. Without him we are dead. In the fifteenth chapter of John we read, "I am the true vine, 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. Now ye are clean through the word which I have spoken unto you. 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. 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." Here it speaks of the union between Christ and the church. All the life of the church flows from him, who worketh all things after the counsel of his own will. How often, dear brethren, do we get impatient, and feel that God has almost forgotten his church. (We cannot bear fruit of ourselves.) But when Christ, who is the great Head of the church, sends his love into our hearts, then we bring forth fruit to the honor and glory of his great name. How glad we are that our heavenly Father's eye never slumbers nor sleeps. He is ever mindful of us. He leads us in ways that we knew not, and in paths that we had not known. In the fourteenth chapter of John we read, "Let not your heart be troubled: ye believe in God, believe also in me." He also told the disciples of the mansions that are prepared for them; and that if he went away he would come again, and receive them unto himself. He says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." But he tells his disciples that they know him, for he dwells in them. They are just as closely connected to him as the branches are to the vine. Have we not realized a measure of God's love through his dear Son? Then let us walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. "And you hath he quickened, who were dead in trespasses and sins." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. God has not only created us in his own image, but he has created us in Christ Jesus unto good works; and the one is just as sure as the other. He that is born of God cannot sin. Why? For his seed remaineth in him. Our carnal nature, dear brethren, is at war with the seed which God has implanted in us. The strong man armed keeps his goods; but when the stronger comes his goods are spoiled. Since Christ is the stronger let us not fear, but believe; and through God's grace may we be found looking unto Jesus, the author and finisher of our faith.

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

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Old School Baptist Church, to the associations with whom we correspond, sendeth greeting.

BELOVED BRETHREN:—Through the kind providence and reigning grace of our covenant-keeping God we have been permitted to meet together again in sweet communion and fellowship. We have listened to the joyful proclamation of the gospel as presented by apostles and prophets, salvation by grace, set forth by ministers of our faith and order. The truth has been spoken with power, to the comfort of those who have eyes to see and ears to hear. We have received your Minutes, informing us of your preservation as churches and associations, walking in the commandments of God. We desire a continuance of your correspondence and fellowship.

The next session of our association is appointed to be held with the Bowdoinham Church, in Bowdoinham, Maine, beginning on Friday before the second Sunday in September, 1892.

H. CAMPBELL, Mod.

J. H. LOWELL, Clerk.

The Mount Pleasant Association of Regular Baptists, in session with the Salem Church, Harrison Co., Ind., Sept. 4th, 5th and 6th, 1891, to the several associations with whom she corresponds, sendeth greeting.

BELOVED BRETHREN:—It is with joy we greet you on this the fifty-first annual meeting of the Mount Pleasant Association of Regular Baptists. The past year has been one of continual peace to us as churches, and we still pray for the continued peace of Zion. The letters from the churches all came showing peace, harmony and christian fellowship.

Dear brethren, our hearts have been made glad by the coming of your messengers and messages of love. We hope you will continue to correspond with and visit us by messengers. We feel thankful that the ministers sent to us by the Holy One came proclaiming nothing save Christ and him crucified. They preach a full, free and unconditional salvation. It has indeed been a comfort to us all. We desire a continuance of your correspondence, christian love and fellowship.

The next session of our association will be held with the Cane Run Church, at Turner's Station, Henry Co., Ky., commencing on Friday before the first Saturday and Sunday in September, 1892, when and where we hope to see your messengers and hear from you all. Farewell.

W. T. RITTER, Mod.

E. F. RANSELL, Clerk.

ASSOCIATIONAL.

THE Salisbury Old School Baptist Association will convene, the Lord willing, with the church at Forest Grove, Wicomico Co., Md., on Wednesday before the fourth Sunday in October, 1891, and continue the two following days.

Those coming from the north will take train on the Delaware Division, P. W. & B. R. R., leaving Broad St., Philadelphia, at 7:27 a. m., on Tuesday before. The same train leaves Wilmington at 8:10. Take tickets for Salisbury, where they will be met and directed farther. Those coming by the B. & E. S. R. R. will take the train leaving Baltimore at 9:10 a. m. Buy round trip tickets for Salisbury. All of our faith and order are cordially invited.

A. B. FRANCIS, Pastor.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held, if the Lord will, on Wednesday and Thursday after the fourth Sunday in October (28th and 29th), with the Old School Baptist Church of Schoharie, N. Y. Brethren and friends of our faith and order are invited to meet with us. Those who come by rail will be met at Howe's Cave on the day previous. Meeting to begin at 10 o'clock a. m.

G. W. GUERNSEY, Clerk.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held at her meeting-house in Lexington, to commence on Saturday, at 10 o'clock a. m., the last day of October, and Sunday, the first day of November, 1891. We request the ministering brethren and as many others as can of our faith and order to visit us.

FLETCHER MACKEY, Clerk.

THE yearly meeting at Welsh Tract, near Newark, Delaware, is appointed to commence on Saturday before the third Sunday in October, at 10 o'clock a. m., and continue two days. A cordial invitation is extended to all who love the gospel of Christ.

Those coming by way of Baltimore will please come on the B. & O. R. R., and take the train leaving Baltimore on Friday at 3:40 p. m., or on Saturday at 7:05 a. m., for Newark, Delaware.

Those coming from Philadelphia and Wilmington will also come on the B. & O. R. R., and take the train leaving 24th & Chestnut Streets station at 4:31 p. m. on Friday, or on Saturday at 8:15 a. m., for Newark, Delaware.

Friends and brethren coming on the Delaware R. R. will come on Friday, and take the train that arrives at Porter at 4:45 p. m., and there change cars and get tickets for Wilson.

Those coming from Baltimore and Philadelphia on Saturday a. m., at the time mentioned, will arrive at Newark in time for the meeting, where conveyances will be waiting to convey all to the place of meeting.

A new schedule is likely to go into effect before the time of the meeting, and slight changes be made in trains.

P. M. SHERWOOD, Clerk.

THE yearly meeting of the Old School Baptist Church of Otego, N. Y., will be held, the Lord willing, on Wednesday and Thursday after the second Sunday in October (14th and 15th), 1891, when we hope to meet many of the Lord's poor, needy, yet rich in the faith of his saints. Friends will be met on Tuesday at the noon and afternoon trains, and the 7:20 evening train.

G. M. FRENCH, Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 21, 1891.

NO. 42.

POETRY.

GROWING OLD TOGETHER.

MOTHER, thou art old and feeble,
And thy hair is thin and gray;
Wrinkled are thy care-worn features,
And thy life's no longer gay.

Fifty years of our relation,
As a mother and a son,
Shortly now will soon have vanished;
Ah, how fleet the moments run!

And I fain would snatch a moment,
As Occasia, goddess bold,
With her only lock of favor
Must be caught, 'twas said of old.

All that moment now improving,
Leave a record here of thee,
That the future generations
May a son's devotion see.

Thou didst merit that devotion
In my childhood's wayward years,
And I ought to give what solace
Well becomes thy life of tears.

What of wealth or fond ambition,
What of joy or vanity,
And the hopes of earnest labor,
I have sacrificed for thee;

'Twas the duty of my manhood,
'Twas the debt of honest toil,
That no wealth of fame or fortune
And their guild could ever spoil.

Though a good wife is my portion,
And our children are our cheer,
Yet in love I fondly cherish
All thy presence, mother dear.

Now we're growing old together,
And our race will soon be run,
And the best reward I merit
Is that I have been thy son.

A. B. BREES.

A SINNER SAVED BY GRACE.

OfT have I thought I never was
Called by almighty grace;
If so, why am I thus? So hard,
So sinful and so base.

Why do I feel corruptions rise
And dash my very hope?
Why am I prone to every sin,
A slave to Satan's yoke?

Ah, sure, said I, I am deceived,
I never was set right;
'Tis Satan has deceived my soul
With a delusive light!

O that I never had profess'd
Thy gracious name to know;
For now I fear I have deceived
Thy children here below.

O let me not deceive thy church,
Decide this doubtful case;
Speak, Lord, and tell me if I am
A sinner saved by grace.

As thus I cried, then came the word
(How precious was the sound!),
"Your life is hid with Christ in God;
In him you shall be found."

Then, O my soul, look not at self,
Nor think to find help there;
Trust not to what you feel within,
For that will work despair.

Think not that you will ever see
Old Adam chang'd by grace;
For nature will be nature still,
Till thou hast run thy race.

—Gospel Standard.

CORRESPONDENCE.

SUTHERLAND'S CORNERS, Ontario.

B. F. COULTER—DEAR BROTHER:
—I feel that I owe you a few lines in return for yours, but to pen anything of a profitable nature is my difficulty. As the dear children of God, all our intercourse and communication and association one with another should be to the comfort and edification of one another. If this is wanting, then we are not walking in love, and in the order and principles of the gospel of Christ Jesus, our Redeemer and King. What, for instance, is the design of the setting up, according to the instruction of Christ, of New Testament churches? Is it not that the members of the body of Christ, thus associated to keep the laws and ordinances of his house, may be helpers one of another, bear one another's burdens, comfort one another, edify one another, pray one for another, love one another, yea, lay down our lives for the brethren? O what a delightful sight, when the dear saints of God are thus walking in the truth! But when envy and strife, wars and fightings, whisperings and backbitings, appear, what a heartrending, painful, shameful scene! A dear sister writing to me lately said, "We see some that are professed children of God, that are oppressors of their brethren. They seem to flourish; they do not seem to be troubled over their actions. These things are a mystery to me." O, my brother, can it be that we would injure any, the least one of Jesus' blood-bought flock? Has not our God said, "He that toucheth you, toucheth the apple of mine eye?" Is every dear child of God so dear and precious to the Lord? While Saul made havoc of the church Jehovah arrested him, and he heard the voice of Jesus, the Son of God, saying, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks." This scriptural presentation of the relationship between Christ and the members of his body, the church, seems to my mind to stamp with sacred and awful emphasis the words of Jesus in Matthew xviii. 6, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." See also 1 Cor. viii. 12. How precious and

tenderly does the apostle John speak to and stir up the pure minds of the saints, saying, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."—1 John iv. 7-11. The manifestation of our discipleship to Christ is in our love one toward another.—John xiii. 35. My soul coveteth this life; and well I know, my dear brother, that it is only by the aboundings of grace that a poor sinner like me can walk even as Jesus walked.—1 John ii. 6.

You speak, dear brother, of bright spots in our journey, and also "that our pilgrimage here in the flesh is a passing through tribulation." I can from experience subscribe to the same. I find that my pathway is made up with sighs and songs. The times for sighing, if not more numerous, are of longer duration than my times for singing; but then, when I do sing, so divine are the notes, so heavenly is the melody in my heart to the Lord, that it more than compensates, far, far exceeds, outweighs and abounds over the long, trying, mournful periods. As our sufferings abound, "so our consolations also abound by Christ." I look back over the way wherein I hope I have been led by the Spirit of God, to my first sighs and songs. It pleased God in his matchless grace to give me life. Then I began to know and bitterly feel that I was a poor, vile sinner. Then, and not till then, did I sigh over my transgressions. What a wretched and awful plight I was plunged into! I had been Satan's willing slave, sin had the mastery of me, and held me fast in its chains; but I knew it not until the Lord of life quickened my soul, and then I could no longer willingly serve sin. I sought, but sought in vain, to get away from such servitude. I was held fast. I could do nothing but sin. Then my days of mourning began, mourning over my sins, bemoaning my wretched, condemned condition, a miserable transgressor under the curse of the law. I sighed, and at length I was led to sigh by reason of the bondage unto God.—

Ex. ii. 24. I was poor and needy, but the Lord in wonderful mercy thought upon me. He heard my sighs, and his own arm brought salvation unto me. It was a precious and glorious revelation when Jesus was made known in his precious blood and righteousness to my soul. Christ crucified was then, and has been since, the power of God and the wisdom of God. By precious faith in the blood of the Lamb I experienced a blessed relief from slavery, and was "made free from sin." My sighing fled away, and songs of praise to the glorious Lord filled my poor heart. It was a heaven below my Redeemer to know. Since that time, now more than twenty years ago, sighs and songs have continued as my heritage. Even now as I pen this my heart is singing,

"Kind author and ground of my hope,
Thee, thee for my God I avow,
My glad Ebenezer set up,
And own thou hast helped me till now.

"I muse on the years that are past,
Wherein my defense thou hast proved;
Nor wilt thou relinquish at last
A sinner so signally loved."

As I am musing over the scenes of the past I conclude that my sighs have been deeper and deeper; but my songs, if possible, have been louder and sweeter. It is our God who has charge of every step of our pilgrimage; and it is our comfort, dear brother, to believe that all our trials, of whatever nature they may be, are allotted us by the infinite wisdom of our gracious God. I confess that I often have complained, and felt that my trouble was very sore, but I am a short-sighted creature; for though my sighs have been long and deep, yet I have experienced such manifestations of the tender compassion of the Lord that I have blessed the name of the Lord for the very tribulation that he has ordained for me. "The cup that my Father giveth me, shall I not drink it?"

"Dear Lord, though bitter is the cup
Thy gracious hand deals out to me,
I cheerfully would drink it up:
That cannot hurt which comes from thee.

"Dash it with thy unchanging love;
Let not a drop of wrath be there!
The saints, forever bless'd above,
Were often most afflicted here.

"From Jesus, thy incarnate Son,
I'll learn obedience to thy will;
And humbly kiss the chastening rod
When its severest strokes I feel."

It was not long after the time of my first sighs and songs that I fell into sighing again. My first sighs had taken their flight and were gone,

and a springtime was ushered into my soul by the comforting evidence of my acceptance in the Beloved, and justification from all my sins in the Redeemer's blood and righteousness. It was such a time of love, a time of the singing of birds, that I never dreamed that I should ever wander again in the vale of tears; but so I have found it. So alternate have been my sighs and songs that it is not altogether an exaggeration for such a worm as I to say, "My life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed."—Psa. xxxi. 10. Amidst the blessedness of sins forgiven, wherein my songs abounded in praise and blessing upon the dear name of the Savior, to my astonishment and grief I soon found that I was a sinner yet. O how ashamed I felt! I found that my heart was sinful, and my thoughts so impure; and gradually I was led into that peculiar experience (peculiar to the "peculiar people") so distinctly narrated by the apostle Paul in the seventh chapter of Romans. In this, my first experience of those things set forth in this chapter, I did not know that I should ever find in the Scriptures my soul's exercises so minutely traced out. I wandered in the wilderness, in a solitary way. When I would do good I found evil present with me; yea, what I hated that I did. My nature disclosed to my view more vileness than I can declare; and I discovered how impotent I was to eradicate the hated, oppressive sinfulness of my flesh, that brought me into such galling captivity. Thus I sighed, "O wretched man that I am! who shall deliver me from the body of this death?" While in this kind of captivity my songs are hushed; "the daughters of music are laid low." It is not a "time of the singing of birds." The happy songsters are fled, and desolation and gloom are spread over my soul. As captives in a strange land, we hang our harps upon the willows; for how can such, while in captivity to the law of sin which is in their members, sing the Lord's song? It is a time of sighing; but the Lord is very gracious, and often turns my captivity, and grants me some sweet and gladsome seasons, so that I am of a merry heart. With songs and everlasting joy upon my head I march forth from this captivity, and go forth in the dances of them that make merry. This, my dear brother, as you know, is no fanciful picture. Language fails to express the gladness and thankfulness of the soul when the Holy Ghost, the Comforter, reveals with power the precious doctrine of Christ, which breaks our bonds and comforts our sin-plagued souls; so that in answer to our soul's inquiry, "Who shall deliver me from the body of this death?" our heart breaks forth in rapturous song, exclaiming, "I thank God through Jesus Christ our Lord."—Rom. vii.

24, 25. Our sorrow and sighing flee away.

What doctrine is this, my dear brother, which when ministered to our souls by the Holy Ghost turns our sighs into songs? I love to meditate therein; for often I find strong consolation, and a good hope through grace, in the divine and glorious revelation. Our songs in the kingdom of God ever proclaim the merits and praises of our beloved Redeemer. Thus the doctrine that quiets our sighs, and puts gladness in our hearts, is found treasured up in the Savior; as saith the apostle, "I thank God through Jesus Christ our Lord." It is "the law of sin which is in our members" that makes the believer sigh. This is called "the old man, which is corrupt according to the deceitful lusts." Now in the doctrine it is declared that "our old man is crucified with him, that the body of sin might be destroyed [not our Adamic bodies, but "the body of sin"], that henceforth we should not serve sin."—Rom. vi. 6. Again, in Colossians ii. 10, 11: "And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Emmanuel is our salvation. Our old man, the body of sin, the body of the sins of the flesh, the body of this death, the law of sin in my members, the law of sin and death, all is crucified, destroyed, abolished, in the sacrifice and precious blood of Christ Jesus our Lord. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death.—Rom. viii. 2. In this consists our freedom. This turns again our captivity; and while we taste the gracious power of Christ's resurrection, we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Our sighs recede and vanish away, and in our songs we sing, "I thank God through Jesus Christ our Lord." There is hope therefore to the believer, in this warfare, that we shall be more than conquerors through him that hath loved us.

But I feel, dear brother, that I should bring my letter to a close, though of many other sighs and songs I might speak. I often sigh over my hardness of heart. Then my barrenness at times is such that I cry out, "My leanness! my leanness! Woe is unto me!" I am constrained to sigh over my manifold desolations, for so often with me all is barren, waste and wild; but when my God appears again, and smiles upon my soul, the desert rejoices and blossoms as the rose. Instead of the brier comes up the myrtle tree, and love and praise and glory fill the land. Sometimes, like Ezekiel, I have signed over painful and abominable things done in Zion.—Ezekiel ix. 4-8. "Set a mark upon the foreheads of the men that sigh and that

cry for all the abominations that be done in the midst thereof." Well, if I have been blessed of God to mourn for her, I have been equally blessed of the Lord at times to rejoice for her.—Isa. lxvi. 10. It is joyous to behold the order and steadfastness of the dear saints in the faith of the gospel. O, my brother, may we ever be favored to walk as dear children in the truth. Soon our period of sighing will be over, and sin shall no more vex us. Our trials and difficulties, bereavements and tribulations, will be over. Then in one unending song, with all the blood-washed throng, we shall chant the eternal praises of our God and King.

"We look and we long for thy glorious appearing,
Thy pleasure at home we more fully shall know;
Safe lodged in thy arms, all thy glory then sharing,
Nor leave thee forever, ah, never, O no.
"No more shall we mourn that thy face thou'rt concealing,
No Satan, no sin, base intruders below;
But ever behold thee, fresh glories revealing;
Amen. Hallelujah! Come, Lord, even so."

With christian love to you and sister Coulter, I am, I hope, your brother in Jesus,

FRED. W. KEENE.

DUTTON, Ark., Oct. 5, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I would like to say to the many brethren and sisters who have so kindly written to me, expressing sympathy for me in the sore afflictions that have in the providence of God befallen me, that it was my intention to answer all their letters; but my health failing during the past season, I have not been able to write nights as formerly, after laboring during the day. This has caused me to neglect nearly all my correspondence, and I do not see how I can possibly carry it on while my wife's health remains as it is. I hope the brethren and sisters will not feel hurt at what may have seemed to them unjustifiable neglect on my part. I am confident they would not if they knew the adverse circumstances under which I have been placed.

A spirit of strife and contention seems to prevail in Zion. How brethren who have felt themselves ten thousand talents in debt, without one farthing to pay, and have been freely forgiven all, can be so mercilessly exacting of their fellow-servants who may chance to owe them but a hundred pence, does sometimes seem strange indeed, especially since we are daily made to feel our own constant liability to continue going astray, unless kept by the power of God; and knowing, too, that as God is true, the servant that does such things shall be delivered to the tormentors. Since I have been acquainted with the Primitive Baptists I have never known such a disposition on the part of brethren to make a brother an offender for a word. I have never before known

brethren to act so much like they were in themselves the ultimatum of perfection, to whom all else must conform in faith and practice. It is certainly proper and right to contend for the faith once delivered to the saints; but where we are agreed upon the fundamental principles of that faith (the distinguishing characteristics which are always wanting in the aliens), the doctrine of salvation by grace, and the hope of the resurrection, we should not fall out about trifling differences. From the best information I can get, I conclude that there has been some difference among Primitive Baptists on predestination, the new birth, and some other points, for centuries, but without producing a rupture of fellowship. I have always opposed making such questions a test of fellowship, and have tried to avoid striving about them in such a way as to hurt the feelings of brethren. There are four things which the Lord hates, and one of these is "he that soweth discord among brethren." I hope I have not run to the opposite extreme of shunning to declare the counsel of God upon points controverted among the brotherhood; but my observation is that those who oppose the doctrine by name will accept it without the name, or when called divine sovereignty. Perhaps I am more careful upon this point by remembering that I once opposed and argued against the doctrine myself. I am thus stopped from condemning those who cannot accept it, since such a rule would once have condemned me. Recently I heard an ordained minister declare that he intended to fight it as long as he lived. I have now before me a copy of a paper claiming to be of the Primitive Baptist faith, and largely indorsed by those whom I have been wont to regard as sound Baptists here in the west. The spirit of the paper is manifested in such expressions as this: "My home church has passed a resolution that the absolute predestination of all things shall not be preached in their pulpit. May God by his grace sustain you, dear brother, and all his true ministers that may present a bold front to the enemies of Zion, and hurl this heresy out of the camps of Israel. I am truly tired of war, but let us pray, with Samson, 'Help this one time more, O Lord.'" I am confident, from the present condition of affairs, that there will be sooner or later a general division among the Baptists here in the west on the question of predestination. Those who oppose it are following in the track of violent leaders, who are continually uttering such severe denunciations against it as are altogether incompatible with and destructive of true fellowship. To hear the doctrine that we have all along been taught in our experience, the doctrine that has been our only comfort and solace in so many dark and trying hours, denounced as an innovation, a new theory, as God-dishonoring, hell-de-

servant and blasphemous, is indeed hurtful. O how sore, how painful, these wounds we receive in the house of our friends! Our Master suffered thus. God grant us that fortitude which would lead us without murmuring to patiently suffer with him, committing ourselves in all things to him who judgeth righteously. A time of trial seems to be upon us; but no trial severe enough to destroy the church can come upon her. "The gates of hell shall not prevail against it." I have seen the church in this country twice passing through the darkest scenes, when the strongest hearts trembled for her; and I have seen her coming forth from the burning furnace, as it were, purified and cleansed, fair as the sun, and terrible as an army with banners. I have often, in pondering over these things, transformed them into a figure. In my imagination I stood by the seashore, and saw a poor, helpless woman, with her little ones, surrounded by enemies of all kinds, including the very fiends of darkness, who sought for and predicted her destruction. Suddenly the heavens grew dark, and a mighty tempest arose upon the deep. Fierce lightnings seemed to scorch the ground beneath her feet; while the loud thunders and the angry, raging billows seemed to shake the very foundations, and threaten them with immediate and everlasting destruction. The surging billows rose, wave upon wave, until the foundation upon which she stood was finally covered, and to all appearance swept away; while the enemy shouted in triumph, "Where now is the rock in which you trusted?" Gone, to all human appearance; gone forever. But no storm, however severe, has ever yet crossed the path of mortals that did not finally exhaust itself by the raging of its own fury, and then what a glorious calm! No wave has ever yet risen so high but it must return to the gulf from which it came. That storm subsided, those fierce waves receded, and O, joyous to behold! there stood that rock, looking firmer and more solid than ever from having withstood such a powerful assault. The dust and filth that had accumulated upon it were carried away in the commotion, and it looked brighter and fresher than ever. Then I rejoiced in it. "Let the inhabitants of the rock sing."

Whatever may be the result of the present commotion in Israel, I feel assured that it can accomplish neither less nor more than what God has determined it shall; and as all things must work for good, I feel to rest in this, and leave the result with him. But, brethren, it is a time of trial. Let all of us examine ourselves, and watch and pray, lest we enter into temptation.

C. W. ANDERSON.

OTEGO, N. Y., Oct. 5, 1891.

DEAR BROTHERS EDITORS:—The inclosed relation of experience of a young friend, who is in spirit a

brother indeed, was received a few days ago. We fully accept it as a gospel experience, and feel glad he is willing that it shall be published in the SIGNS OF THE TIMES. I asked him to write it for me, and he has granted my request. He is deeply led into the truth. Like all the works of God, it is wonderful. The SIGNS has been a great comfort to him, for it was through that paper he found the people who had been taught and led in the same path that he had. When his dear mother brought the old papers to him he put out his hand to receive them as if he knew the bread had come which he so much desired. His thirsty soul was satisfied. I am waiting anxiously for him to follow his dear Savior into the watery grave; for it was his precious blood that cleansed him from all his sins. I hope soon to see his writings where the household of faith can share with us in reading them. May the Lord bless you, my dear brethren, and give you strength and patience to endure unto the end. As ever, your sister,

C. L. FRENCH.

EAST MASONVILLE, N. Y., May 31, 1891.

DEAR BROTHERS IN THE LORD:—If such a vile sinner as I am may address as such all those who believe in the predestination of all things by God, who is too wise to err, and who will do all his pleasure. None can stay his hand, or say unto him, Why dost thou thus? Being left alone this Sunday afternoon I fell to meditating on what I sometimes hope and trust have been the Lord's dealings with me. I seemed to realize that my days are numbered, and that it might be but a few days before I would be called to leave this world of sorrow, sin and death; that the place that knows me now may soon know me no more forever; that my name might be spoken a few times, and possibly a few tears be shed over my grave, and then I would be forgotten. While meditating thus, I was led to think, What are earthly friends? They are nothing, comparatively. They can do us no lasting good. It is true they may comfort us for a time, but they will soon pass away. But if we have that Friend that sticketh closer than a brother how happy are we. He will never leave nor forsake us. Although at times we cannot realize his presence, yet he is with us, guiding our every step.

But I started to write of what I hope have been the Lord's dealings with me, and have wandered away. I will now try to relate them, although I feel if I should write pages the half would not be told.

I was born on Nov. 5th, 1861, in Otego, Otsego Co., N. Y., and moved to Sidney, Delaware Co., N. Y., when seven years of age. My mother was a member of the New School Baptist Church, but never said much of anything to me on the

subject of religion, so I did not know her true belief until after I received a hope, when I found she was an Old School Baptist in belief. When I was eight or nine years of age an aunt, who was a very strong Methodist, came to work for us. She took me to Sunday School, and taught me to pray in words, and told me if I would be a good boy, and would obey the Lord, I would be saved. This I thought must be true, and at times would try to pray, and to be a good boy; but I never could be satisfied with myself, and at times would tremble with fear; for I thought I was going to die, and that the Lord would have no mercy on such a sinner as I felt myself to be. I thought he would say to me, when I should be brought into judgment before him, Depart from me: I know you not. These feelings lasted until I was fourteen or fifteen years of age, as near as I can remember. Then they seemed to leave me, and I had but little thought about my eternal welfare. Although I attended meetings and Sundays School most of the time, I did not go for any spiritual good, but to see the folks and have a good time. I dreaded to have my aunt talk to me about my eternal welfare, and was often in misery when left alone with her, fearing she would talk to me about it. I did not seem to care how much any one else talked to me. I shall always remember what I once heard a Methodist minister preach, for it seemed strange to me. He said the Lord could do everything; and in the same sermon he said the Lord could not save a sinner. That seemed wrong to me. I thought if he could do everything he could save a sinner if he wished to. When I was about twenty years old I went to hear Elder B. Bundy preach. I did not understand much that he said, but one thing that he said seemed to stay by me, and it seemed as though it must be the truth; that was, "If Christ died for all mankind, then all will be saved." That is all I can remember of that sermon. I heard no more true preaching until after I received a hope, which was on the 29th of November, 1887. At that time the Methodists were holding a series of meetings in our neighborhood, and I attended them most of the time. Although I would become disgusted with the way they did, and would think I would not go any more, yet when the next night came I would go. During the meetings I had a great many talks with the preacher, as I could not believe all he said. He would say, "Now all you have to do is to just come forward and kneel down at the anxious-bench, and the Lord will save you. Give your heart to the Lord, and he will do the rest." I told him I could not give my heart to whoever I wanted. He said, "O, I don't mean that way;" but he did not explain what he did mean, and I do not

know how to do it. I find to this day that I have the same wicked heart, and expect to have it as long as I live. The meetings were largely attended, but they had very poor success for a week or more. While these meetings were held I studied the Bible considerably, but the most of it was a sealed book to me. I also read some New School Baptist books that were in the house, but they did not satisfy me. Finally I found a few copies of the SIGNS OF THE TIMES, which my grandmother had given to my mother years before. In one of them was an editorial on the subject of resisting the Holy Ghost, which seemed to be exactly to my mind. This, with other pieces in those papers, seemed to strengthen me in my belief. A short time afterward I had another talk with the minister, and told him of some things wherein I could not agree with him. The next night at the close of the meeting he handed me a letter he had written for me that day, setting forth the doctrine of free grace very strongly, and also saying that he could be pure in heart or wicked, just as he chose, and ended by saying, "Give your heart to God. Do not delay." It was while answering this letter the next day that I hope I experienced a change. Things seemed to be very different. I thought I should not sin any more; that whatever might happen, I should not get angry, nor use bad words, nor misuse any one; that I would live to the honor and glory of God, and would show to those around me that God was leading me. The joy of that hour tongue cannot tell. But alas! it is not in man that walketh to direct his steps. But, to return to that glorious day, I started for meeting that evening with my letter. On the way I told some of my companions I was a changed boy, but that I was not a Methodist. I reached the place of the meeting with the others, and gave my letter to the minister. I do not remember much that happened that night, only that different ones tried to get me to go forward with the others; but I could not. It seemed as though it would be better for me to lose my right arm than to go forward with the others; still I felt that it would be easier for me if I only could go with them, rather than to stand alone. There was one incident that took place the night before which I wish to relate right here. One lady in the crowd arose and said that she wished the prayers of every true christian. I felt that was just what I wanted; but for some reason I could not feel as though there was more than one among the many professors that was a true christian, and it seemed as if I sincerely desired her prayers at that time. I realized a change. It seemed as though she was praying for me; and I learned afterward that she was. May God bless her. The following day the minister to

whom I gave the letter called on me, and we had quite a long talk; but he could not make me believe as he did. After awhile he told me I might come to the meeting that night and talk, if I would not talk doctrine. I went, and related what I trusted the Lord had done for me. When I was through talking the ministers told the people that a slight difference in doctrine was the reason why I would not come forward with the others. The next morning, before my eyes were fairly opened, it seemed as though a voice said to me, "Now, Eugene, you must read the Bible, and have family prayer this morning. When we were through with our breakfast I asked my mother about it, and she said it had been impressed on her mind that it would be so. I commenced reading and praying with my mother, and continued to do so until the 27th of January, 1889. Although at times it was a great burden to me, at other times it seemed a joy. In the meantime (Feb. 29th, 1888) I was married to Clara B. Spencer. A short time after this my parents moved away, and my wife was taken sick, so that we had to have strangers to help us. It seemed that I could not keep up family worship any longer, and so did not. This has been a source of great sorrow to me. (But I am wandering, and making this letter too long for any one to read.) For a few days all seemed to go on well; but one morning something went wrong, and I swore. I was shocked, and ashamed of myself, but thought it would never happen again; but I think that within a minute I swore again. I think that then I lost all confidence in myself, and saw truly what a poor wretch I was. I cannot describe my feelings during the next two days. I thought it was all a delusion; that I had been deceived, and deceived others. In the meantime the thought kept going through my mind, while at work on the farm, Write to Elder Bundy. This kept running through my mind until I finally thought I would write to him at the first opportunity. Well, toward night it rained, so that I had time to write. What I wrote I know not now; but I received a very kind letter from him, and also one from his wife. They have been a comfort to me in the trials that followed. But I afterward thought I had deceived them. I thought I was going to be worse than ever, and wished I could get away where no one could see me, nor know what a vile creature I was. After a few days this feeling left me, to some extent, and at times I felt to rejoice in the Savior's love.

Thus I am journeying on in this world of sorrow, sin and death. I take great comfort at times in reading the SIGNS OF THE TIMES, and feel that I could not do without it. I also enjoy the privilege of attending the Old Baptist meetings occasionally, which I consider a

great privilege. There is no joy for me in other meetings. It has caused me worry at times because I could not go before the church, and relate my experience, and find a home among the Lord's people, if they could consider me worthy a place among them; but the time has not yet come. I will say that I do not feel worthy a place among them, nor expect to; for I am a vile sinner, and there is no good in me. When I would do good, evil is present with me. The good that I would, I do not; but the evil which I would not, that I do.

If the eyes of the Old Baptist ever look upon this scribble I trust they will throw the mantle of charity over it, as I feel they are like the writer, poor and weak, and nothing of themselves.

Yours in hope,

E. C. BIRDSALL.

CLAIBORN CO., TENN.

G. BEEBE'S SONS—DEAR BRETHREN:—It is with solemnity that I attempt to write to you this evening, not knowing what I shall write; but after receiving a sample copy of the SIGNS OF THE TIMES I am bound to give thanks to God for you, brethren. I am edified when I read the SIGNS, and hope I will be able in the near future to read it at my leisure. Surely if I ever read a sound paper it is the SIGNS. I do not find the writers shunning to declare the whole counsel of God, as some others do. Inspiration tells us to contend earnestly for the faith which was once delivered unto the saints; to cry aloud, and spare not. "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." There are characters in our day who, when they hear the counsel of God declared, say it makes God the author of sin. Some say it is the truth that is declared, but it will not do to preach it. It is impossible for God to be the author of sin, for sin is the transgression of the law. God is the lawgiver. God does not approve nor have pleasure in sin. Nevertheless, in my view, with the plain word of inspiration before me, God who cannot lie, before the foundation of the world absolutely decreed to make this world, and all things that in it are; also the heavens, and all things that in them are; also the sea, and all things therein; 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." "According to the eternal purpose which he purposed in Christ Jesus our Lord." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son," with whom the Father is well pleased. He is now seated at the right hand of the Father, there to appear for us.

Now let us refer to Adam, who is the figure of him that was to come. In the beginning God made all things, and saw that they were all very good. And God placed this good man in that good garden; and God gave this good man a good law, who is the figure of him that was to come. But the creature was made subject to vanity by reason of him who hath subjected the same in hope. Up came the father of all Arminianism, and said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." When the woman saw that the tree was good, she took of the fruit thereof. The man was not deceived, but was in the transgression. So the transgression was imputed to Adam's family, and they knew good and evil. "And the Lord God said unto the serpent, 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; it shall bruise thy head, and thou shalt bruise his heel." Now, dear brethren, tell me which was the most certain to come to pass; the seed of the woman to bruise the serpent's head, or the serpent to bruise the heel of the woman's seed. Here is the predestination of both good and evil. Wickedness proceeded from the father of lies, and is carried out through man, being taken captive by the devil at his will. Now we understand that "God made all things for himself; yea, even the wicked for the day of evil." So God is not disappointed. He says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Thus we see he is a God who works all things after the counsel of his own will. "Of his own will begat he us with the word of truth," "which liveth and abideth forever." "Lo, this is our God; we have waited for him." "He will save us." Jesus came not to do his own will, but the will of him that sent him. "By the which will we are sanctified through the offering of the body of Jesus Christ." By the will of our Father, "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." "Who verily was foreordained before the foundation of the world, but was manifest in these last times." All whose names were not written in the Lamb's book of life from the foundation of the world "shall wonder after the beast." Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." "As thou hast given

him power over all flesh, that he should give eternal life to as many as thou hast given him." "Thine they were, and thou gavest them me." "I in them, and thou in me." "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He has loved us with an everlasting love, and with loving-kindness draws us to his banqueting-house, where his banner over us is love. No wonder the apostle says, "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This seed of the woman, it was said, should bruise the serpent's head; and so he did, when he fulfilled the law and made it honorable. He said upon the cross, "It is finished." All nature seemed to mourn when the author and finisher of our faith expired on the cross. He died for our sins, and arose for our justification; he destroyed him that had the power of death, that is, the devil; he laid the monster death in chains, spoiled the hosts of hell, led captivity captive, and gave gifts unto men. This is nothing short of what God had said should come to pass. "And thou shalt bruise his heel." According to the determinate counsel and foreknowledge of God Jesus was taken, crucified and slain. Him hath God raised from the dead, and exalted at his own right hand, a Prince and a Savior, to give repentance to Israel and the remission of sins. In all things he has the pre-eminence. He has taken to himself his great name, which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that he is the Lord, to the glory of God the Father. It is God that worketh in us, both to will and to do of his good pleasure. To him be glory, power, majesty, might and dominion, both now and ever. Amen. Brethren, pray for me, that I may speak the things that are needful in the house of God. Your unworthy brother, if one at all, in hope of eternal life,

G. P. WILDER.

BOWIE, TEXAS, July 10, 1891.

BRETHREN BEEBE:—If one so unworthy as I feel to be may claim spiritual relationship: yet, thanks to the great giver of all good, I hope he has given me, poor and unworthy as I know myself to be, some faint knowledge of his goodness and mercy, enough to cause me to fear and tremble many times when I attempt to draw near to his mighty throne. Why is it that anything we love should have such fear connected with it? But we are told in the word to both fear and love God.

John says, "There is no fear in love; but perfect love casteth out fear." So it seems that if we had that perfect love we would not be troubled with fear. O that I could write in honor to my God. But it has pleased him to withhold from me the ability to thus write and speak; yet I hope he has given me some little ability to honor his holy name in the way of singing praises to him, who doeth all things right, and none can stay his hand. "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!" Our dear brother Paul has written many things for our comfort while pilgrims in these low grounds of sin and sorrow. In his first epistle to the Corinthians, speaking of his office, he says he received it not of men, but of God. As it was with Paul, so I hope it is with our called and sent preachers; that is, the called and sent of the Lord. Paul did not use his office to get a fat living from men. Listen to what he says of the apostles. "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." Ah, dear brethren, did you ever see such humility in any poor soul? My heart's desire is that all the Lord's called and sent ministers in this day and age may say and practice as did Paul, so far as the Lord has given them the ability, that the Lord may be honored in all things.

Brethren Beebe, I must say that our dear family paper, the SIGNS OF THE TIMES, is a great comfort to me, as well as to others of the dear children of God. If I had the ability I would like to write something for the dear children; but I am such a bungler that I cannot interest any one. I fear if this ever comes to your notice you will be almost disgusted with it, as I know you get such good and comforting letters from the brethren in all parts of the land, especially those written on the subject of the predestination and foreknowledge of God. I do not see anything frightful in foreordination and predestination. If he is the God that he declares himself to be, there is no half-way work with him; for he says he 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." "For of him, and through him, and to him, are all things." If all things mean all things, let us have it that way. I think we had better let God be true, even if we all are false.

Now, brethren, I have been trying to pacify my mind, but do not know that I have written anything that would be of comfort to the least

of the little ones. If I have, I hope the praise will be given to God, to whom the praise is due, for I know I deserve none of it. Do as you think best with it, and all will be right with me. I will copy a few lines of one of my favorite hymns.

"Jesus, thou art the sinner's friend;
As such I look to thee;
Now in the bowels of thy love,
O Lord, remember me.

Remember thy pure word of grace;
Remember Calvary;
Remember all thy dying groans,
And then remember me."

Farewell for this time. May God bless you, with all the true Israel, in my prayer.

B. DICKERSON.

CHENEY, Neb., Sept. 10, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Having to write to you on business, I feel that I cannot close without writing a few lines, and giving vent to my feelings. We have just returned home from the Missouri Valley Association, which convened with the Little Flock Church, in Butler Co., Neb., commencing on Saturday, September 5th, and closing on Monday, the 7th, with as great a manifestation of love, peace and fellowship existing among the brethren and sisters as I ever was blessed with the privilege to witness. Not a jarring note of discord was heard, and the songs of Zion seemed to resound with that holy unction from on high, which none but the redeemed of the Lord can sing. My poor, stammering tongue seemed to be loosed, so that even I, a poor, unworthy worm of the dust, was enabled to mingle my feeble and jarring voice with theirs in praise and adoration to the most high God, from whom all blessings flow. The association was attended by a goodly number of able ministers of the gospel, who shunned not to declare the whole counsel of God, as far as it was God's pleasure to reveal it unto them; which was not in word only, but in power of the Holy Ghost, to the glory and honor and power of the most high God, who hath called us with an holy calling, and hath made us sit together in heavenly places in Christ Jesus our Lord. Dear brethren, I was made to contemplate the goodness and mercies of our God in lengthening out the brittle thread of my unprofitable life, and once more blessing me with the privilege of meeting so many dear brethren; and for the preparation of heart, as I humbly hope, for the reception of such a glorious feast; for surely nothing short of the power of the Holy Spirit can open up the dark chambers of our beclouded minds, and enable us to see the beauty, love and power of the Savior's love and mercy to such poor, worthless and sinful worms as we, and enable us to eat of that spiritual food, and drink of that spiritual rock, which is Christ. It had been twenty-three years since I was at an association, and that was Salem Association,

held with Salem Church, in Owensville, Gibson Co., Ind. Elder S. H. Durand was there, and I had the pleasure of seeing him, and hearing him preach the unsearchable riches of Christ, which was a great comfort to me; for I had read so many precious letters from his pen. I hope he may long be spared to preach the unsearchable riches of Christ, both in the pulpit and through the press; for there are many of the little ones who are not blessed with the privilege of meeting with the saints to worship our God; and to all such the SIGNS OF THE TIMES is a welcome visitor to their homes, and a great source of comfort and sweet consolation to their weary souls while traveling through these low grounds of sorrow. May God, who is the Giver of every good and perfect gift, be with us all, restore unto us the joy of his salvation, keep us by the word of his power, and bring us off more than conquerors through him that has loved us, and hath given himself for us, that we should be holy and without blame before him in love, is the prayer of your unworthy brother in hope.

JOSEPH BRUCE.

HOPEWELL CENTER Maine, June 29, 1891.

GILBERT BEEBE'S SONS—DEAR FRIENDS:—Inclosed find two dollars for the SIGNS, which I wish sent to my address the coming year. I hardly dare call you brethren, as I am numbered among the New School Baptists. I cannot say that I live or have a home with them; for what they advocate condemns the very thing which is my only hope of salvation; that is, election. I understand that Jesus died for his elect only; therefore they will be saved; and not only will be saved, but are saved. The only thing that troubles me is sin, this devil within. Sometimes I think he is as big as I am, and that there is no new creature in me. Yet for all this I have a peace which the world cannot give nor take away. How was I led to find this peace? Was it by living up to the standard of the New School Baptist doctrine. No. If I could live up to that I would have no need of a Savior. But, thank God, he knew we could not keep the law, and he provided a Savior, who has saved us with an everlasting salvation. I thought, when I was first made to see myself a sinner, and through the influence of others had joined the church, that I would be one of the best of christians. I thought I would not commit any sin, and would let the world know that I was truly a christian. I thought I would do all the things the church required of me, and wait for the reward; that I could change the mind and purpose of God, and by my prayers could prevail on him to convert my friends. How little knowledge and little faith I had in my Maker, who created and fixed all things from the beginning. When

he wants us to do anything he will move us to do it, if it be good; and if it be evil, he will withdraw his Spirit, and then we will do the evil, for which we shall receive the rod. By the failures of this old, selfish nature I have learned to trust God, knowing that he works all things after the counsel of his own will; and his will is best.

A most unworthy one,

E. A. CLARK.

LIGONIER, Ind., Oct. 11, 1891.

DEAR KINDRED:—This is a lovely autumn afternoon, and I feel a great desire to talk to my kindred. Most of the forenoon has been spent in reading the late book of our beloved, though sadly afflicted sister, Mary Parker. It only came yesterday, and it seemed that I was permitted, while reading it, to enjoy a little of that heavenly sunlight and confiding faith that characterized my early christian career, but which I now seem a stranger to much of the time. I am so oft made to cry, O that it were as when first the candle of the Lord shined about me. Indeed it seems I can only look upon it as "in other days." Dear Mary's late book is a jewel, so full of the experience of every tried child, that I would have every tried saint possess a volume to turn to in every discouragement. I hope our friends will unite to make sales in this cause, for I feel that it will be time and money well spent in the way of their own comfort and dear Mary's benefit.

With love to all the dear ones, and a prayer for the peace and prosperity of Zion, I close. In hope,

EMMA SMITH.

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BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 21, 1891.

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

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

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CLEANSING THE SAINTS.

"THEN will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you."—Ezek. xxxvi. 25.

In compliance with the request of our friend John W. Braswell, on page 316 of the current volume of the SIGNS OF THE TIMES, we will offer some thoughts in connection with this portion of the inspired testimony of Jesus. Our esteemed brother Chick will understand, however, that we have no desire to anticipate such views as he may feel to present. On the contrary, we unite with our friend in soliciting his views on the subject. It is always profitable to those who love the doctrine of Jesus, when they can in meekness communicate with each other, comparing their views and experience in the light of revealed truth. Thereby they not only become more nearly united in love, but they also profit by the revelation which each has received.

"Then will I sprinkle clean water upon you." It is important to observe that the Lord is here speaking by his prophet of a time then in the future, when the true Israel should be gathered out of all countries, and brought into their own land, which the Lord announces that he will do. By no efforts of mortals can this promise be made to apply to any people but the Israel whom God himself had chosen as his peculiar people. Neither can this prophecy be understood as signifying that its fulfillment should come at any other time but that exact period which was specified by his word, "Then." From the connection in which our text is recorded it is clear that the time specified was not determined by those to whom it was spoken, but by the Lord who gave this word to the prophet. It is not said that it should be at the time when Israel should reform and cease to wander from the right way of the Lord, then this wonderful promise should be fulfilled; but it is the sovereign grace of God by which his rebellious people shall be delivered from the bondage and pollution into which they had plunged themselves in rebelling against the provisions of that covenant which God had given them. Lest they should boast of some merit in themselves, Ezekiel was commanded to say unto the house of Israel, "Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanc-

tify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." When the Lord God should do this marvelous work in the restoration of his rebellious people, then his grace should be revealed in the cleansing of them from all their idols and filthiness. This is the signification of the promise. No earthly waters can be called "clean" in the sense here designated. The curse of God rests upon all that pertains to this material earth. The fact that death reigns, is the undeniable evidence of the stain of sin. Natural water is as manifestly under this curse, as is the land. Hence, it is evident that the reference in our text is not to the material element called water, since in a scriptural sense there could be no such thing as "clean water." Even under the typical dispensation there was no real cleansing of those who brought the offerings demanded by the ceremonial law. It was true that there was provision for divers washings among the rites enjoined upon the nation of Israel; but neither by the use of water, nor by their constantly repeated offerings, could there be any effectual cleansing from sin. There was a remembrance of sin in the annual sacrifice, by which it was declared that the daily sacrifice could not avail for the purification of the sins of the people.

The typical sprinkling of blood upon the things which were purged under the Levitical priesthood, signified the truth that "Without shedding of blood is no remission," as is explained by the inspired writer in Hebrews ix. 19-23. By the sprinkling of "clean water" is presented the righteousness of God in Christ Jesus, by which the subjects of his grace are made holy and without blame before God in love. This water is only found in that pure river which proceeds out of the throne of God and the Lamb, as shown to John.—Rev. xxii. 1. As signified in the type, this clean water is never sprinkled upon any sinner without the sanctifying blood which cleanseth from all sin. It is clear that the symbolic meaning of this prophetic expression is to be gathered by reference to the provision given in the law of Moses for the cleansing of the unclean Israelite. As none could be partakers of the privileges and benefits of the offerings by which Israelites were cleansed from sin, without being identified with that nation to whom the Sinai covenant was given, so neither blood nor water could be so applied to any Gentile as to take away his pollution. The provisions of that legal dispensation were confined to the natural Israelites. The sons of

Aaron dared not present an offering for any sinner who was not identified with that nation. In the type, only those were cleansed by the blood of sprinkling who were included in the choice of God in that covenant which he gave to Abraham. The mercy contained in the legal covenant was confined to the people to whom God gave that covenant. In the same manner the provisions of the everlasting covenant in Christ Jesus are confined to the spiritual Israel. This is declared in our text. The Lord does not offer to cleanse his people on the condition that they do the best they can, nor even that they ask to be cleansed. The promise is positive and unequivocal. "Then" is an appointed time, and "you" cannot mean any other people but those to whom the message was sent by the mouth of Ezekiel. The sprinkling which is administered by the hand of the Lord is not liable to prove ineffectual. He does not say that it will depend upon the will of those to whom he speaks, whether they shall be the subjects of this sprinkling. Like all the promises of his grace, this is a positive announcement of the predestinating purpose of God. It perfectly accords with all the provisions of that new covenant, wherein the Lord says, "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. 33, 34. Since it is the simple announcement of "the purpose of him who worketh all things after the counsel of his own will," it is certain that he will accomplish all that he has designed. No power can prevent or defeat the design of the omnipotent God. "Then will I sprinkle clean water upon you."

"And ye shall be clean." It is not an open question as to the result of this work of the Lord in sprinkling clean water upon his people. It shall be effectual in cleansing those upon whom it is sprinkled. They are not required to render any assistance in this operation of God in which they are made so clean that the keen eye of infinite justice can discover no iniquity in them. The power of God has accomplished all that his love and goodness designed, and the chosen people to whom the promise of our text is addressed, are made free from sin, being purified by "the precious blood of Christ as of a Lamb without blemish and without spot; who verily was forordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i.

19-21. No finite intelligence can comprehend the divine glory of that perfect righteousness in which the subjects of this sprinkling are made free from sin. So thoroughly are they cleansed from all sin that their most inveterate enemies are challenged to lay anything to their charge. Only the hand of the eternal God can springle this "clean water" upon any sinner; and "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. There is no possibility that the subjects of this divine sprinkling should fail to be clean, since that would show imperfection in the work of our eternal Rock.

If any advocate of the substitution of sprinkling for baptism, supposes that this text affords authority from the pattern which is given by our Lord, he will find the refutation of his delusion in the fact that the Lord God alone is the administrator in that effectual sprinkling of which our text bears witness. In vain may we search for scriptural evidence that any created being ever had power to sprinkle that clean water which is always effectual in making clean every one on whom it is sprinkled. Our God has reserved to himself that work. It is never manifested but by the revelation of the Spirit in Christ Jesus; and as well may mortals direct the wind of heaven where and when it shall blow, as influence in the least degree the operation of that Spirit who shall take of the things of Jesus and shall shew it unto those who are quickened by the living power of the Word of God.

"From all your filthiness will I cleanse you." While to the self-righteous character there seems no occasion for this promise of our God, to the conscious sinner there is peculiar fitness in its provision for the need of just such a helpless one as he feels himself. If the grace of God had only provided for the cleansing of his people from their pollution in the forgiveness of their sins at the beginning of their pilgrimage, they might well despair in view of their subsequent sinfulness and vileness. Those who are taught of the Spirit are troubled as no others are on account of the presence of sin in their members. The love of holiness which is in that new heart received of God, necessarily abhors the filthiness of sin which still defiles the carnal mind of the saints. By reason of bondage under this captivity to sin they groan, being burdened. Their earnest desire to be delivered from this bondage is one peculiar mark by which they are identified. Every one is blessed who thus hungers and thirsts after righteousness. To such mourning captives the promise in our text comes with sweetly comforting assurance. Since their whole distress results from conscious bondage under sin, it is to them a joyful announcement that the Lord will him-

self cleanse his people from all their filthiness. Those who can boast of their ability to render some acceptable service to God, may be able to rejoice in something less than the grace declared in this precious promise. But to such as have no merit of their own nothing could minister comfort unless it brings assurance of the salvation which delivers its subjects from all sins. The prayer of such is always for deliverance from their own sins. These are the most cruel and relentless enemies against which the saints have to contend. They can avoid outward foes; but the evils which dwell in the very inmost depths of their own hearts are ever with them. By reason of these they find evil present with them even when they would do that which is good. From this principle of filthiness they are powerless to free themselves. With what unspeakable joy do they hear this gracious word of the Lord, by which they are assured that the righteousness to which they have vainly endeavored to attain by their own works, is freely given them of God in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. This is the fulfillment of the desire which is wrought in the saints by the Holy Ghost which is given unto them.

In cleansing the subjects of his grace from all their filthiness the Lord does not leave that abominable principle of carnal pride by which they might exult over others. Their pride is humbled in this effectual purging from all sin which is wrought by the blood of Jesus Christ. They feel that every new discovery of their own hearts but develops more abominations. This revelation forbids that they should trust in themselves, and leads each of them truly to esteem others better than themselves. As the light of divine life shows the filthiness from which they are cleansed by this work of the Lord, the saints are made to abhor themselves in deepest contrition. Thus they are fitted to dwell with the saints in mutual love, each esteeming others better than self. No such cleansing can be effected by the use of nitre and much soap as is the result of the sprinkling of the clean water which the Lord God applies to his spiritual Israel. They are thereby made holy and without blame before God in love. Thus the word of the Lord is fulfilled by his own omnipotent arm.

Trusting that brother Chick may be led to dwell more fully upon this truly important subject, we submit what is written to the consideration of our friend and all our readers, praying that by divine grace all may be able to compare it with the inspired record and reject whatever is not sustained by that infallible standard.

WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

The above article first appeared in No. 46, Vol. lvii.; and so liberally did the brethren respond that we have been able to place on our list all who have appealed to us for the paper free, and whom we thought were not able to pay for it. The fund is now exhausted, and we shall not be able to supply the paper to any more indigent subscribers until we receive further contributions. With each issue of the paper the time of some expires who were placed on the indigent list last year, and to enable us to continue these we shall require the assistance of our brethren.

Financially we are not benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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.

BOOK NOTICES.

SOUTHAMPTON, Pa., Oct. 8, 1891.

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.

CIRCULAR LETTERS.

The Juniata Primitive Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, Oct. 2nd, 3d and 4th, 1891, to the churches and brethren composing the same.

DEARLY BELOVED IN THE LORD:—Through the tender mercy of our God we have enjoyed the privilege of once more meeting with your messengers, and were refreshed by their presence and the contents of your letters. As it is customary for us to address you on some subject, we think the following may be of some service, and, if closely attended to, would be much to the advantage and prosperity of the people of God, viz., Evangelical matter and manner of preaching.

First, respecting the matter. The apostles of our Lord, impressed with the awful situation of fallen man, preached those truths which laid the axe at the root of the tree, leaving no refuge for the sinner to flee to himself, either by his prayers, tears, or self-reformation; declaring the salvation of the righteous to be of the Lord; "not of him that willeth, nor of him that runneth, but of God that sheweth mercy." They constantly affirmed that a good tree will bring forth good fruit, but an evil one corrupt fruit. Hence they in plain terms asserted that vain were those systems of religion which taught, either directly or indirectly, the advantage a sinner may expect from his best performances, while he remains destitute of that spiritual life which the Lord giveth, whose blood alone cleanseth from all sin, and is the free gift of God. They were also ready, and never failed, to give answer of refutation to all those who asserted that the doctrine they taught was discouraging to sinners, and that its tendency was to licentiousness. They had an experience, and consequently preached that God had not chosen his people to uncleanness, but through sanctification of the Spirit and belief of the truth, in which he has ordained they shall walk, by denying themselves of all ungodliness and worldly lusts. They likewise, knowing what sore temptations were, feeling themselves men of like passions with other men, were possessed of the same infirmities; and therefore, in obedience to him who had said, "Comfort ye my people," &c. they said to the righteous, "It shall be well with him;" for God will not forsake his people, whom he did foreknow. They were persuaded of this very thing, that he who had begun the good work in them would perfect it.

Secondly, as regards their manner. They did not use enticing words of man's wisdom, nor craftiness, nor deceit, but plainness of speech, sincerity and love. They preached not themselves, but Christ Jesus the Lord, by whom they had been taught, and of whom it was said,

"Never man spake like this man." He speaketh not as the scribes and Pharisees, but with authority and power.

Brethren, are there not many who claim the name of Baptist, who formerly stood with us, who have forsaken the good old way, because a large majority of hearers, and too many professors, desire to have smooth things spoken to them? It has in some instances come to this, "Like people, like priest." Brethren, these things ought not so to be. Let the apostles' directions be closely observed among us. Let not the ministers of the gospel be discouraged by hearing even professors of religion disapproving the above matter and manner of preaching. It is no surprising thing if professed ministers should strive for the more popular manner, and also for the matter best calculated to please, so that their preaching may not have the tendency to scatter the congregation or to cut off the ears; thus pleasing men, rather than God. It is to be feared that the real object in view is self-interest. They are left to dress the truth in such manner that nothing but their trappings can be discovered, while truth itself is completely wrapped up. Brethren, let us remember the words of Christ, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory," &c. Take heed; for not every one that saith, Lord, Lord, shall enter into the kingdom. Finally, brethren, let us redeem the time by walking in the commands of our Savior. See that ye love one another. We have had one of the most pleasant associations we ever had among us. It has truly been a heavenly place to our waiting souls. All was love.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

CORRESPONDING LETTERS.

The Juniata Primitive Baptist Association, to the associations with which we correspond, sends greeting in the Lord.

DEARLY BELOVED:—Accept our sincere thanks for your kindness in remembering us through your Minutes and messengers. We have been blessed with our brethren in the ministry, Elders White, Badger and Grafton, whom the Lord, we trust, directed to us, as good, true and tried soldiers, comforting us out of the law of the Lord, knowing nothing but Jesus and him crucified. Surely the Lord is good unto us. Our brother from Illinois having been directed among us, declared the same message, that God is love, and everlastingly loved his people; that he will teach his children by his Spirit, keep them by his mighty power, and finally take them home, where pain and sorrow will be felt no more. Our stay together has been short. May the Lord reward the people for their kindness, and give them an eye to see his goodness, which endureth forever.

Brethren, farwell. Meet us again, at Fairview, if the Lord wills, in October, 1892.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar, that is their matter.*

OBITUARY NOTICES.

DEPARTED this life on Sept. 14th, 1891, **Mr. William W. Mace**, in his 74th year.

Many of the readers of the SIGNS will remember the time spent in his pleasant home, the joyous greeting of his cheerful wife, my sister, Hannah Woolford, and the genial manner in which they were welcomed by him. It made him very happy to have her dear kindred in Christ in their home, and to go with her to hear the precious doctrine she loved. He never made a profession of religion, but when his health permitted his good face was always seen in our meetings. Mr. Mace had held various offices of public trust, and much sorrow was expressed when his failing health caused him to resign them. A spell of "La Grippe" in the early part of last March left him almost helpless. He was blessed in the faithful and tender care of his four daughters and only son. His death was very sudden and unexpected. The doctor left him half an hour before all was over, thinking he might live for months. To his daughter he said, "Come, sit beside me and talk." She said, "Pa, what do you wish me to talk about?" He answered, "I wish I could tell you." Directly they noticed that he was very pale, and called to him, but received no answer. Without one sigh or moan the spirit had passed away. The light had gone out of their home. May Israel's God be very near Mr. Mace's fondly loved ones in their deep sorrow, and in his own good time cause them to see the beauty of salvation by grace. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 5.

SUSIE L. WOOLFORD.

WOOLFORD, Md., Sept. 20, 1891.

DIED—In Shapleigh, Maine, Sept. 26th, 1891, **Mr. Libbeus Grant**, aged 72 years and 9 months.

It was cancer in his head that caused his death, from which he suffered much; but he was patient through it all, and kept around until a day or two before he died. He never made a profession of a hope in Christ, but he was a fine man, one of the best of husbands, fathers and neighbors, a great worker and a good calculator; so that he has left a good record behind.

A very large number of people was at his funeral. He has left his beloved wife, two children and many others to mourn.

ALSO,

IN North Berwick, Maine, Oct. 1st, 1891, **Mr. John Quint**, aged nearly 27 years.

His disease was consumption, which

caused him to suffer a long time; but he was patient through it all. He told his aged mother (who felt so much for him) that he had a hope that he should be better off after death, which was a great comfort to her and many others. He has left his mother, three brothers, one sister and many others to mourn. Many people were at his funeral.

WM. QUINT.

NORTH BERWICK, Maine.

Mr. William Fooks died at his residence in Worcester Co., Md., Sept. 22d, 1891, aged 57 years, 2 months and 5 days.

Mr. Fooks was born July 17th, 1834, and was married Oct. 4th, 1864, to Miss Elizabeth Dryden, daughter of Benjamin Dryden, and granddaughter of Elder Henry Johnson, of Worcester Co., Md. She is a member of the Old School Baptist Church. Mr. Fooks was not a member of any church, but professed a hope in Christ some ten years ago. His humble, quiet life, with occasional expressions of belief and trust in God, gave evidence that he had been with God and learned of him. His disease was gangrene, from which he suffered intense pain for eight months, during which time his loving wife and dutiful children did all in their power to alleviate his sufferings. I visited him many times during his sickness, and always found him desiring the Lord's will to be done with him, whether it be life or death.

He leaves a wife and four children (two sons and two daughters) to mourn their irreparable loss. May he who tempers the wind to the shorn lamb tenderly care for the sorrowing family.

SALLIE A. FOOKS.

SALISBURY, Md., Oct. 6, 1891.

ORDINATIONS.

THE Primitive Baptist Church of Jesus Christ in York Co., Nebraska, called Mt. Pleasant, being satisfied with the gifts and qualifications of one of her members, brother C. M. COOPER, after due examination he was regularly ordained to the work of the gospel ministry, to which the Lord has called him.

The presbytery was composed of Elders P. McCay and J. H. Ring, with Deacon M. A. McBride.

J. H. RING.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held, if the Lord will, on Wednesday and Thursday after the fourth Sunday in October (28th and 29th), with the Old School Baptist Church of Schoharie, N. Y. Brethren and friends of our faith and order are invited to meet with us. Those who come by rail will be met at Howe's Cave on the day previous. Meeting to begin at 10 o'clock a. m.

G. W. GUERNSEY, Clerk.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held at her meeting-house in Lexington, to commence on Saturday, at 10 o'clock a. m., the last day of October, and Sunday, the first day of November, 1891. We request the ministering brethren and as many others as can of our faith and order to visit us.

FLETCHER MACKEY, Clerk.

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(ESTABLISHED 1832.)

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MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 28, 1891.

NO. 43.

POETRY.

THE VOICE OF THE COMFORTER.

AND the mysterious maze
Of time's ever-changing tide,
I sit in a season of sorrow,
And billows my bosom ride.
In vain I turn to the human,
Though a kindred woe it feel,
To help a heart that is stricken
With sorrow it cannot heal.
In vain I turn to the voices
Fair nature whispers to-day,
And ask of its muffled music
To still this sorrowful lay;
Though the boughs wave at my window,
And bend to the earth so low,
Seem full of a solemn solace
That would weep with human woe.
Away from voices around me,
I hear a voice in the soul,
That breathes a heavenly message
As Jesus promised of old.
It stills the tumult of waters
That lift in my soul its roar,
This voice of the Holy Spirit,
That abideth evermore.
Taught by this Spirit within me,
No more is there dull despair,
Though the grave with greedy hunger
Hath stolen my treasure fair.
Though I bow with heart so heavy,
And tears of the human flow,
Like the lake all tossed and troubled,
Though the deep is calm below.
Led by this Spirit within me,
I turn from the clay-cold form;
I look to the home supernal,
Where the sweet spirit is gone.
No more will the soul seraphic
Be troubled with human fears;
No more will the face ecstatic
Be stained with human tears.
Strong in this Spirit within me,
I see the heavenly home,
Where all shall soon be gathered,
Whence none shall ever roam.
So this is the voice that comforts,
That stilleth the waters' roar,
This voice of the Holy Spirit,
That abideth evermore.

THE CROSS.

Jesus, shall the cross forever
Lay its burden on my heart?
Shall the toil and labor ever
From my weary soul depart?
Will it always be temptation,
Always doubt, mistrust and fear?
Dangers, too, and sad vexation?
Is no rest permitted here?
Shall I always pine in sadness,
Grieving o'er my life of sin?
Will my heart ne'er know the gladness
Of my Savior's love within?
And the presence, pure and holy,
Of the blessed Comforter,
Comes it always thus so slowly?
Can, O can it long defer?
"Come to me, ye lone and dreary,"
Hear the voice of promise speak;
"All ye stricken ones and weary,
Heavy burden'd, faint and weak.
Come to me in every sorrow,
Come, and I will give you rest;
Come to-day, wait not to-morrow,
And thou surely shalt be bless'd."

SELECTED.

GOD'S GLORIOUS WORK.

BY THE LATE JOSEPH IRONS.

"His work is honorable and glorious:
and his righteousness endureth forever."
—Psalm cxi. 3.

These words were impressed upon my mind in the recollection of the date to which we arrive this day. Some of you will have it fresh in your memories, and others may have heard of it who were not present, that it was on the 21st day of December, thirty-three years ago, that we joined hands in christian fellowship under the superintendence of dear old Griffith William's ministry, in what was then called the carpenter's shop, but which I used to name the large upper room, but which is now called Veranda Place. There the Lord God wrought mightily, and all that he did was "wonderful and glorious." In defiance of all the rage and spite of carnal men, on went the work; sinners were converted to God, and believers were fed and nourished. As soon as it could possibly be accomplished we removed from thence to this beautiful house, where our God has been working honorably from that day to this. I look back upon the years by-gone, and I come to this conclusion, Well, my whole life has been laid out there, and God is welcome to it in his cause. I have not been left to work alone, but Jehovah's arm has been stretched forth, his glorious voice has been heard, and the lighting down of his arm has been felt. I could not but rejoice, as we offered prayer just now, to think that there were scores, probably hundreds, now in heaven concerning whom it is said, "This man was born there." The Highest himself has established his own work. It is "not by might, nor by power, but by my Spirit, saith the Lord." Therefore I thought we could not do better, in commemoration of such an event, than first to dwell upon the works of the Lord as contrasted with the works of man; because you must know, beloved, that the grand dispute, in which all other disputes merge, in the day in which we live, is just simply this, Is christianity the work of God or the work of the creature? All the difficulties, all the doubts, all the free-will mutterings, all the controversies, merge in that one question. Our Lord put it in that form to those who came to question and cross-question him. "I will also ask of you one question. * * *

The baptism of John, was it from heaven, or of men?" The same thing I say now: the baptism of the Holy Spirit, the work of grace, that which constitutes real christianity, vital godliness, is it from heaven or of men? Is it the manufacture of the creature or the workmanship of God? If it be the latter, the work is honorable and glorious; if the former, contemptible and vile, and nothing less than actual rebellion against God. Think me not severe; nay, I ask no favor—think me severe, if you like, while I say that three-fourths of the religion of the present day is nothing less than absolute rebellion against God. It is a rejection of God's method of saving sinners to set up man's pride, stubbornness, free-will and self-righteousness in the face of God's proclamation.

The language of my text is part of a very beautiful Psalm, full of sacred encouragement and instruction. In it the psalmist seems disposed and determined to dwell chiefly on Jehovah's wonderful, honorable and glorious works. If we were to follow him through all the departments of creation, of nature and of providence we should be inclined to say at every step as we move on, This is honorable and glorious; for God never did anything unworthy of himself. But we pass these by; we shall not have time to enter into them this morning. My chief point is to rivet your attention, if God will, upon that great work which is above all other works in the esteem of God, as well as important to you and to me; for if God had created us superangelic it would not have made us as capable of enjoying felicity as we shall be when we get Christ's glorious righteousness. If he had ordered his providence so as to put in our possession all the wealth that man can crave, all the honors, dignities, governments, and control of all kingdoms and nations, it would not have fitted us to die; it would not have rendered us capable of enjoying God, but would have left us all to perish in eternal despair. If this one great work of which I am about to speak a little is really commenced, only commenced in our hearts, we will take up the solid ground, or take our standing upon the solid ground which the apostle did, and say, "We are confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Now mind you, in speaking of this glorious work of our God, and its being so honorable as

well as glorious, I shall limit myself entirely to his work of salvation; I shall not stray from that at all. A multitude of things might be interesting to take into our account, but they are of much less importance and magnitude than the great question with me as to how God saves sinners. If he leaves them to do it themselves they will all perish. If he does it only in part he has only mocked their misery. But if his work, as we want now to show, shall prove to be honorable and glorious, worthy of himself, then we shall see, in the second place, that it objects to all rival interference, which we shall reprobate in the strongest terms we can find; and then, in the third place, the durability of God's work when every other work shall perish. "If a man's work be burned, he shall suffer loss." God's work never can be burned. Popes can harm the poor carcass in which it is placed, but they cannot burn God's work. There may again be a burning day for the church; but it will not consume an atom of God's work. It will outlive the flames, it will outlive all torment, outlive all the persecutions that may yet arise, and will glorify its divine author.

I. Now I want to invite your attention, according to this plan, in the first place, to the great work of God in salvation; because, after all that can puzzle and engage the mind and thoughts and struggling powers of man about sciences, and things that are passing in this evil world, which may fall down and expire, and be of no use to us, after all that can be said about these things, the one thing of great moment and importance to me is, Has Jehovah undertaken my salvation? Am I to say, as the prophet did, "Behold, God is my salvation; I will trust, and not be afraid?" I shall have to deal with the opposition presently, but I must dwell upon God's work exclusively first; and suffer me here just to remind you that God's method of saving sinners was ordained and ordered, honorably and gloriously, before all time, and he will not alter an atom of it. David looked upon this with sacred delight when, amidst domestic trials and distresses, he cried out, "Though my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure." This was his confidence; there he got it. This was God's method of saving sinners, honorably and gloriously arranged, settled and ordered, "ordered in all things;" so

ordered that every person, and all the attributes of Deity, should be glorified therein, that nothing should be compromised, sacrificed or forfeited of the honor due to Jehovah's name, but that he should get glory everlasting in the salvation of ruined sinners, who deserved nothing but eternal torment and despair. Pity to mar such a work as that, is it not? Pity to set up a rival against it, and to tell poor, proud man that all depends upon him; to tell poor, proud man that God has done his best, and done all he can, and all he means to do, and left him to do the rest; that very much depends upon his praying, repenting, believing, and the like. It is an infernal falsehood, dragged out of the Vatican of Rome, having been deposited there by Lucifer himself from the bottomless pit! I abhor the very name and thought of attempting to meddle with God's work. It is so honorable that the Father is honored in all the glorious perfections of his nature, and satisfied in all his demands both of law and justice; that the Son is honored, taking the bond voluntarily, and honoring that bond in the fullness of time in his obedience and sufferings; and the Holy Ghost is honored in recording the names of God's elect children in the book of life, and in due time taking possession of them personally. Moreover, this work is glorious in its order and arrangement in olden times as ordained of God; it is so glorious that not one jot or tittle of the word recorded concerning it can by possibility fail, though heaven and earth should pass away. So said my Lord. It is so glorious that the devil cannot tarnish it. It is so glorious that the world cannot dilute it nor mar it, though it has often tried to do so. It is so glorious that the vilest sinner out of the bottomless pit is not out of the reach of it, for "he is able to save to the uttermost all who come unto God by him." What think you of that, poor, ruined sinner? Is it not a glorious salvation, a glorious work of our God? It is so glorious that it must not even be touched by angels, except as they are ministering spirits, to minister to the heirs of it. It is so glorious that it could not be committed to the care of any created being; for says Jehovah, "I will not give my glory to another, nor my praise to graven images." Yet, further, if we look at this work, this great, glorious and honorable work of salvation, how it shines in the uniting of the Head and members inseparably. There shines the glory and the honor of Jehovah's salvation. It at once casts aside all idea of contingencies and uncertainties. Contingencies and uncertainties may deceive mortals, and delude them to their eternal ruin, but will never save a soul. The deceivable things of unrighteousness are in them, and they are sure to be incrustated either in careless formality or infidelity or Popery. The first, formality, makes men posts; the

second, infidelity, makes men brutes; the third, Popery, makes men fiends, lowering them beneath the dignity of any other beings. But christianity is so glorious and so honorable that it brings the entire election of grace, the whole church of God, first into a virtual union with her covenant Head and Husband, Jesus Christ, and then into a vital participation of that union in the fullness of time; and what renders this more honorable and glorious is that there can be no possible separation. The Lord God of Israel saith that he hateth putting away; and though his people sell themselves for naught he will redeem them without money. Though they will go astray he will bring them back; and though they will wander from him he will heal their backslidings and love them freely. He has sworn by himself that he will never leave them nor forsake them. That is the salvation for me, "honorable and glorious." What so honorable as to take the worms of the earth, creatures of a day, cursed under the law, and not merely these, but rebels and traitors against Jehovah, and give them an honorable betrothing, a marriage union with the Lord of glory? Why, that was something like a prodigy, something like an unspeakable honor to put upon a poor worm. If one in affluent circumstances betroths and marries one who is in what are called the inferior walks of life (though after all they are but two poor worms of the same old stock of Adam), we say, "What an honor is put upon such an one by the union!"

Then tell me, if you can, the extent, the amount, the glory and honor of that union which Jehovah has formed between Christ and his church, in taking rebellious traitors, slaves of Satan, as filthy and polluted as sin can make them, ignorant and far from God by wicked works, and making them nigh by the precious blood of Christ, and giving them to participate of the vital oneness which communicates grace and the fullness of grace to their personal experience, and which participation leads them to the union which Jehovah announces, "I have betrothed thee to me in faithfulness, and in loving-kindness, and in tender mercies; and thou art mine." Is not this the meaning of our beloved Lord when he says, in John xvii., "Thine they were, and thou gavest them me?" We ask, "Who giveth this woman in marriage?" Some say, This or that relative or friend. Who gave us in marriage to Christ? He was sure of the Father's decree. He was sent by the Father, the God of all grace. In the secret counsels of his ancient settlement of love Christ was given to the church as her Head and Husband, to lie in his bosom. The church is given to Christ as his spouse and his bride, and he owns her. "I am married unto thee." "Thy Maker is thine husband; The Lord of hosts is his name." "The

God of the whole earth shall he be called."

Just mark one thing more in this honorable and glorious work of God; I mean the regenerating of all the members of his elect family, one by one, by the power of the Holy Ghost. I take up this point with the deeper interest because the devil so utterly hates it; because he so utterly hates the doctrine of regeneration as revealed in the Bible that he has set his proud lying agents to drown it in a little water. He has sent his lying agents to make men take the work out of God's hands by dipping their fingers into a little water and repeating a few words. I insist, the work of God is an honorable and glorious work. It is his own sovereign province to impart life divine to sinners "dead in trespasses and in sins." It is so honorable that it is "without money and without price;" that it is unasked, unsought, the entire gift of God, the sovereign operation of the Holy Spirit upon a poor sinner's heart. My hearers, let me here warn you, before I come to the second particular of the subject, upon which I intend to be a little severe—let me here warn you solemnly against believing those falsehoods and legends (think of this for one moment, bring your intellect to bear upon it), which would give you to believe that by a little water, a few words of prayer, or a sentence or two uttered by a poor fellow-mortal, give life divine to the soul. I really am astounded that men at this late period of the world can be so thoroughly stupefied, so lowered beneath the level of the brute creation, that they can have so entirely abandoned intellect and common sense as to receive for one moment such frightful dogmas. I will spurn them with my whole power as long as I am able to speak for God.

Let me tell you, beloved, that regeneration is nothing more nor less than Jehovah's Spirit entering into a poor sinner's soul, taking possession of the habitation that has been occupied by "the strong man armed," and introducing the knowledge and preciousness of Christ there; "for he shall testify of me," saith Christ. When Christ is made known to that soul in its renewed capacity by powers newly implanted, Christ, as the way of access to the throne, is made known and revealed, and the regenerated soul is accustomed to aspire, to go up, to go out, to go forth in holy meditation, in sacred desires, in ardent longings, in close fellowship, in habitual communion with Deity.

Thus I think I have shown you that the work of God is honorable and glorious. So far as the Father's ordering, arranging and settling the covenant transactions, all is safe and secure. So far as the union manifests itself between Christ and his church, as Head and members of one body, and so far as the regenerating operations of the Holy Ghost are felt and experienced, God's designs are

made plain, the man is in Christ a new creature, and he shall never perish, neither shall any pluck him out of his hand.

II. Now let us say a word or two, in the next place, about the opposition to this glorious statement of the honor and glory of God's work. God has no rival on his throne, and he will not have any in the matter of salvation. You will recollect that when Israel would build an altar for God, upon which the offerings and sacrifices were to be laid, they were told, "If thou lift up thy tool upon it, thou hast polluted it." I should like to write that Scripture in large characters between every preacher's pulpit and people: If thou lift up a tool upon God's work thou hast polluted it. One touch from a contaminated sinner is enough to spoil all; therefore God will not let him touch it. Some wicked writers have said that sin could mar God's work, frustrate his great design, and destroy it in type and model. I believe that a more foul libel upon Jehovah's glory never was uttered nor written than that. Instead of which, I am sure that his work, with all the honor and glory connected with it, shall be preserved and maintained by himself; for we are confident, as we have before cited, that "He which hath begun a good work in you will perform it until the day of Jesus Christ." Pray, did Jehovah ask any of his creatures to assist him in the six days' work of creation? Did he ask Adam's help? Did he ask any of his creatures to make one another? Has he anywhere given part of that glory to created persons? Verily not. It was Jehovah's work from first to last. In all the battles fought and victories gained by his Israel of old did he ever allow them to take the credit and honor to themselves? No. He would not let the twenty thousand men of Israel go against the Midianites; "for Israel will vaunt themselves, and say, Mine own hand hath gotten the victory." He would not allow creature strength to be put forth. Twenty thousand people were to be drilled and sent back home; and even then there were too many, in order that the battle might be the Lord's. King Asa knew this in great distress and danger. Jehoshaphat knew it was the Lord's own work when he said, "Our eyes are upon thee for help." Shall all that pertains to creation and providence, and the movements of God's hand relative to the peace and prosperity of his holy nation, be ascribed to him, and salvation be halved between God and the creature? My hearers, you must bear with me now in a little severity. All rival interference with God's work in salvation is in opposition to God, and amounts, in fact, to atheism. It says that God the Father cannot carry out his purposes and decrees, though he has so ordered and arranged it; that God the Son has done his best toward saving us, but he must leave it with us to give the turning point or the final veto;

that he must leave it to creatures to finish after all; and if they cannot do it, virgins, saints and priests must be called to help them—Christ cannot do it all himself. So with the work of regeneration. If it is put into the hands of man we want no Holy Ghost at all; he is undefied. The principle of man's interference in any way efficiently or meritoriously in the business of salvation undefies Deity, and ranks us all among atheists. There are a great many more practical atheists in the world than some suppose. The Father's purposes and decrees are denied, the Son's perfect work rejected, for man's caprice to be put forth and the Spirit's power reviled, and all put into the filthy channel of man's proud free-will.

My hearers, I am surprised that men, with the Bible in their hands, even if it has no place in their hearts, can read the plain literal word of God, and yet stoop to such vile insults offered to the Most High. Yet, further, it is a wicked deception of mankind, but it is just such a deception as man likes. Would you believe it, now, that with all men's simplicity, anxiety, and the like, most men like to be deceived? But in nothing is man so fond of being deceived as about his soul. You deceive man by telling him that he has mighty powers, that there is a native efficiency left in the wreck and ruin of human nature that he is capable of putting forth, that he really is in possession of those powers and faculties, which he can cultivate and call into use, constituting a christianity that God will accept of. There are millions at this day deceived by what I have often called a material religion. Multitudes imagine that by repeating a few prayers, or counting a few beads, or saying a few masses, or telling a few lies at the confessional, and then paying the fees, they will be sure to go to heaven. Really, beloved, all this amounts to nothing less than positive atheism. It sets God at naught, and ranks man among those whom the psalmist calls fools. "The fool hath said in his heart, No God." If there be nothing of omnipotence required, if there be nothing of omniscience requisite to look into the sinner's heart, if there be nothing of immutability to be attached to Jehovah's designs of love and his operations of grace, then the word of God deceives me; and I confess that I would just as soon bow down to a crucifix, or bow down to Juggernaut's car, or bow down to any Pagan image, as I would bow down to what may be termed the christian God, if he be incapable of saving me; or if he were a God that promised to save me, and then altered his mind, and would not do it; or a God that wanted my help. But, blessings on his name, he will save me in the face of my rebellion. He will save me in the face of my helplessness. He will save me in the face of my wanderings. He will save me in the face of and in spite of sin and Satan. He will save me in

the midst of ten thousand foes. He will save me with an everlasting salvation. Let me beg of you to read your Bible attentively, and look at such phrases as those I have been citing, and then see if you are not obliged to come to the conclusion that Jopah did, though he struggled hard against it, and determined that the matter of salvation should not be all the Lord's. He would not do as he was bidden, no go where he was sent. When he was ordered to go to Nineveh he said that he would not go with any such message, but would go to Tarshish instead. Away he goes; he paid his fare (fools always do throw away their money), and went down into the ship, all this while quarrelling with God. What would he do at Tarshish, when he got there? God meant that he should go to Nineveh; but he must pass through the billows and waves, sink in the mighty waters, be swallowed up by a great fish, and learn to call it "the belly of hell." Could the fish get rid of him? Could he struggle his way out? Did he accomplish his own deliverance? No; God spake to the fish, and made him vomit Jonah upon dry land. What followed? This is what I have quoted it for. "I have made a vow." Well, what is your vow worth, since all your rebellion and runaway tricks? What have you vowed? "Salvation belongeth unto God." Salvation originates with God; salvation is effected by God exclusively; salvation must be ascribed to his name; and all the inhabitants of heaven shall join in the chorus of "Salvation, and glory, and honor, and praise, to him that sitteth upon the throne, and to the Lamb forever." I am sure that it would make sad discord in heaven, dreadful jargon, if some proud free-willers were there saying, We thank our prayers, our steadfastness in believing, for getting us here; and we thank our priests for helping us. But there will be no such jarring work in heaven. I do not say that there will be none in heaven who were Arminians on earth, because God can change them in the last hour. There will be no Arminians there; but all with one consent will acknowledge that "Salvation is of the Lord."

There is one point more, I think, if possible, more severe, that I want to invite you to in this obstinate hostility of man to God's method of saving him. Why, this is the quarrel that I have had to keep up and maintain these thirty-three years among you in Camberwell. I think my preaching would have gone down with multitudes more if I had given man something to do, if I had let him keep on some of his old rags along with Christ's righteousness, and if I had complimented the powers of mortals, and so robbed God. But no. I have all along determined, I take you to record this day, that all the years I have been with you, during which I have worn out this life for the glorifying of Jesus' name, I

have kept to my one point, that salvation from first to last is the decree of the great Eternal, the work of Jehovah-Jesus, the communication of the adorable Spirit of Jehovah; and I mean to go on as long as God gives me strength in the same strain.

The other point that I wanted to name is that this half-way, yea-and-nay, free-will system neutralizes all the offices of Christ, yea, and all the truths of righteousness. It goes to neutralize all the offices of Christ; for if I am to decide for myself, and to decide when I shall repent, and when I shall pray, and do it as I please, and when I please, I do not want the prophecy of Christ, "I will pour upon them the Spirit of grace." I do not want his prophetic office nor his prophecy to tell me that, when I can do it myself. Moreover, if a priest after the order of Aaron or after the order of infidels will do for me, I do not want Christ as the "Priest after the order of Melchisedec." I neutralize and reject his priesthood by adopting any other and every other. I want a priest that can atone, and has atoned, and who is himself the altar and intercessor, and who has entered within the veil with his own blood. If my free-will is to be sovereign, and to take matters in hand as my own, and put God at my caprice, I want no King, Jesus is no longer King in Zion, and I set myself and say, I will be King. Abimelech, Adonijah and others suffered for it, and so will you, as sure as you insist upon setting up old free-will king. He is a rebel, a traitor, a usurper, an enemy to God and man in his fallen estate; and if you set him up as a king, be sure of it you will rue for it in God's time. Now I want the offices of Christ to be sustained, that he shall be King in Zion, and wear his many crowns, and upon his head they shall flourish; and I want him to be Priest in Zion, and for no other priest to be owned except as intruders and interferers with Jehovah's work. I want him to be Prophet among his people, and teach us all things, and so fulfill the declaration, "All thy children shall be taught of the Lord." While I can trust to his divine teaching, and rely upon his finished work, and perfect satisfactory atonement, and throw myself into the embraces of his kingly sovereignty, heaven, earth and hell may move against me—all is right enough while Jesus' offices are maintained and sustained. So, again, this abominable free-will system neutralizes all the doctrine of the gospel. You cannot fix upon any of the doctrine which the Bible holds forth but what the free-will system of mortals goes to neutralize it. Thus, for instance, the doctrine of election. "Ah, I do not like that," say you. But what is that to me? Is it in the Bible, or is it not? Did not the Holy Ghost command the apostle to say, "Elect according to the foreknowledge of God the Father?" "Shall not God avenge his own elect?" I find it all through the

Scriptures; but now proud free-will says, "No; God may elect a nation, and separate one nation from another, but not individuals. They must make choice of him, not he of them." Sure I am, if that were so, that I should never have made choice of him. "We love him," says John, "because he first loved us." Not to make him love us, but because he first loved us. Moreover, if you do not like this doctrine of election, we will take the doctrine of justification. I suppose you are looking forward to being justified and accepted before God, and not to be among them that are hurled from his presence; and how stands this doctrine in the Scriptures? "Being justified freely by his grace, through the redemption that is in Christ Jesus." But even lawn-sleeved gentlemen can tell us that justification begins in water baptism. So it is in print, to the eternal disgrace of the author; and then they tell us that it remains for the creature to go on and complete that justification, which he has begun, with a little drop of water. My hearers, is it not actual stupidity, is it not beneath brutality, for mortals to prostrate their intellects to such dogmas as these? Is that justification by grace? Justification by the blood and righteousness of Jesus Christ is set aside and neutralized. I read in my Bible that it is in the Lord that all the seed of Israel shall be justified, and shall glory; so their justification is coupled with election, for it is said of Israel that they are all to be justified in the Lord, and shall glory. "No," says man, "justified with a little water, or at least partly so; they must complete the rest." My hearers, if you follow this out into sanctification, into adoption, and into every promise and privilege set forth in the gospel of Christ, you will find that the free-will system upsets and neutralizes them all, puts an extinguisher over them all, makes a blank of them all. What, think you, do they say of sanctification? Why, just making clean the outside of the cup and platter, trimming up old Adam nature, putting a gay coat over his old rags, and then letting him go to make it better and better every day; he is to improve day by day. I have never found out that yet. What says my Bible about it? "Jesus, that he might sanctify the people with his own blood, suffered without the gate," to sanctify the people with his own blood. That is Christ's sanctification. Then every elect vessel must be sanctified by the Holy Ghost—by the word of God in power. Then, again, he is sanctified by God the Father before time, being chosen in Jesus, and called. The word of God gives the whole work of sanctification to Jehovah as an "honorable and glorious" work; proud free-will gives it to man, and so proclaims itself an atheist. Moreover, let it be remembered that the Spirit of adoption is reversed in the same manner. The promises of God are eyed conditionally, as the legal

promises were under the Mosaic economy relative to Canaan. All the blessings of the gospel are held up for auction sale, for man to be the procurer, according to the merit he can muster to buy them—throwing God out of the question. Now, my Bible tells me that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

III. Now let us proceed to the third particular of our subject; and I hope you will thank God, with me, for having given me so merciful an alleviation thus far. I do begin to hope that he does really mean to lift me up again. I will now say a few words upon the duration. His righteousness has been brought in by himself, perfect and complete, "unto and upon all them that believe;" and it endureth forever. "His righteousness endureth forever."

Now, beloved, I beseech you to mark that grace is an incorruptible seed, and therefore it is secure forever. You will recollect that the apostle, speaking of the heavenly birth, says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Men talk of sinning away their grace. I dare say they can sin away all their grace; but can they sin away what they have in Christ, where all fullness dwells? I have sinned away all my grace every day of my life, as far as its actings and comforts and enjoyments and victories are concerned; but there is a glorious stock from which a fresh supply is constantly flowing, and of his fullness do we all receive, and grace for grace. That incorruptible seed, which is nothing more nor less than the life of godliness in the soul, can no more die than God can die; it can no more die than the pillars of his throne can be shaken; it can no more die than his word can be forfeited. Jesus says, concerning all his sheep, that they are in his hand, and they hear his voice, and they know his voice; and they shall never perish, neither shall any pluck them out of his hand. Here again the proud rebel, free-will, comes in and says, "O yes, but they may sin away their grace if they don't take care of it; they ought to improve it." "I want it to improve me." "They may sin away their grace, and perish after all." They get that lie from Satan, you know, not from the word of God. I am fully satisfied that he who has sworn, "I will never leave thee nor forsake thee," never forfeited his word yet. Men may charge him with having been a God to lie. God, that cannot lie, spake all the prophecies. As then the seed is incorruptible, and liveth and abideth forever, so the righteousness which is "unto all and upon all them that believe" must abide and endure forever also. Here be it observed for a moment that the

prophet was commissioned to proclaim it so in contrast to all the free-will rebellion. Look at the heavens, and the earth, and all the clothing upon them, and all the efforts of mortals. Says Jehovah, "They all shall wax old like a garment, and shall be eaten up as with moth; but my righteousness endureth forever, and my salvation shall not be abolished." Now, my hearers, which will you choose; the salvation of God, which is to endure forever, or the salvation forged and palmed upon man, a deception which consists only in creature doings? By the latter you will perish eternally; by the former you shall stand complete in the sight of God, when worlds are in a blaze, when time shall come to an end, when the heavens shall be wrapped together as a scroll. Then standing complete in the righteousness of God, furnished with a capacity that can enjoy God, brought to rest my eternal all upon the faithfulness of a covenant God, I may join with the poet and sing,

"Bold shall I stand in that great day,
For who aught to my charge shall lay?"

Just mark again that this duration of the righteousness and salvation of God (mind you, it was all his own doing; to touch it is to mar it; only receive it and accept of it) is owned and accepted both by God and by his people. I will give you two short texts, just to clinch that statement, and I will then pass on. Jehovah saith concerning his dear Son, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." There he owns him as "my salvation." The church takes up the same language in the twelfth chapter of Isaiah, and says, "Behold, God is my salvation." Well, then, God claims it as his own, as being the author and finisher of it; man claims it as his portion and inheritance, being the special gift of God for his present use and comfort and joy, and for his eternal security.

One word more: the dignity, distinction and destiny. "Well," you say, "that's three words." Well, they begin with the same initial, and we will take them as one. Dignity that shall dress me in the righteousness of God, and deck me with all the jewels of his holy Spirit's graces; distinction that shall mark my present christianity as directly opposed to the religion of the world (theirs is of man, ours is of God); destiny that secures our being placed for all eternity in the immediate presence of God, to sit down with Jesus upon his throne, even as he hath overcome and is set down with the Father upon his throne. Then sure I am that there will not be an inhabitant of the blessed place (and if there were I should not like his company) but what will join in the universal chorus, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to

him be glory and dominion forever and ever. Amen."—Rev. i. 5, 6. Again, ten thousand times ten thousand, and thousands of thousands, sing with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" while all his universe join in the chorus, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 11, 15. Who can tell but I may be permitted to add two lines of one of our hymns:

"He brought me here by sovereign grace,
And hath done all things well."

From first to last, his love, his blood, his grace, have saved me; and my covenant God shall never hear the last of it in his praises. May he command his blessing on these few hints, for his name's sake. Amen.

CORRESPONDENCE.

"Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."—Psa. lxxviii. 18.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having been requested to write something for publication in the dear old SIGNS OF THE TIMES, I feel this morning impressed to comply with the requests of my dear brethren, sisters and friends, by presenting some thoughts on the above very copious subject. What glorious truths are wrapped up in this text! What a reality the gospel is to the children of God! The gospel is a distinguishing thing, and each servant of God, prepared by the Spirit of God to preach the gospel, is a discriminating and distinguishing preacher. The gospel preached by God's called and qualified servants separates the church of Christ from the world and worldly professors; between professors and possessors; between the sheep and the goats; between the old man and the new man in the heaven-born child.

In the text before us we have the doctrine of the glorious ascension of the blessed Redeemer. "Thou hast ascended on high." In this glorious truth is involved and included the eternal purpose of God in the glorious plan of the salvation of his own elect people, through the complete and finished work of the dear Redeemer; his advent into the world, his birth, the babe cradled in the Bethlehem stable, his eventful life of suffering and temptation, till we behold him nailed and agonizing on the cross, his resurrection, and the special point before us, his ascension into glory. The apostle Paul thus addresses the church (Rom. viii. 34), "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." What a consoling doctrine is this to every poor sinner

that knows the corruption of his old nature, and the deceitfulness of his own heart, and his own personal guilt, and cries out under the burden of it. I know of nothing so soothing, so comforting, when applied by the Holy Spirit with power, as the fact that we have the blessed and glorious Advocate making intercession for his church, his poor and afflicted people, and that he is interested in every particular, in every day's occurrence, which concerns his own people. There is not a moment of our time but the dear Lord watches over his own people with love, and that watchfulness more tender than that of a dear mother; and as regards our very sins, we have the comforting statement of the apostle John, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Those who may read this no doubt know the truth in the experience of it, and are not satisfied with the mere doctrinal statement of the facts, blessed as the doctrine is. They want an experimental application of these glorious truths to their own souls, who know day by day what it is to groan, being burdened. The apostle Paul speaks of himself as being wretched. "O wretched man that I am!" See the state of suffering he was in. But getting a glimpse, so to speak, of the dear Savior, he exclaims, "I thank God through Jesus Christ our Lord." Thus while he felt his sins, and writhed under them, he rejoiced in his dear Savior; thus setting forth the experience of every tried child of God. "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Now in thus contemplating our ascended Lord we find him filling a particular office, mediating, interceding, advocating, for each and every one of his purchased and redeemed people, who were given him before all worlds. Of him the text says, "Thou hast ascended on high."

I will not dwell longer on this part of the subject, but will notice the words, "Thou hast led captivity captive." That is, in my understanding, in these wonderful words David is ascribing this great victory to the Savior; that he enchained all those countless enemies that assail and annoy God's afflicted poor. Here we behold him as conqueror of sin and death, the spoiler of Satan and his power. The apostle, realizing this great victory, says in his epistle to the church at Corinth, "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 [not offered] us the victory through our Lord Jesus Christ." Not through effort, nor creature goodness, nor for accepting overtures of mercy, but "through our Lord Jesus Christ." Where do we find the people of God? Why, in bondage, in trial, in distress, in exercise. Where do we find David when he cried, "Bring my soul out

of prison, that I may praise thy name?" He was shut up in prison, without any power to get out. How was it with Peter? He was in Herod's power until God sent his angel to loose the chains, to unbar the prison door, and to conduct the captive apostle out, into free and glorious liberty. I cannot understand those people who say they can get out at any time. No one who has really been in this prison experimentally can say such things, but instead will cry, "Lord, save, or I perish." But how blessed when we can realize that the dear Lord has led captivity captive; that there is not an enemy of his dear people but what is completely under his control and power; and although he allows the enemy to vex and imprison his dear people, he does it in the tenderest love for them. All the sore trials and afflictions that the children of God have to endure are among the all things that work together for their good; for it is written that his fire is in Zion, and his furnace in Jerusalem; that the fire shall try every man's work, of what sort it is. What does the mere professor know about the fire? What do such know about the conflict in waiting upon God, that longing of soul, that waiting upon the Lord for every mercy, every comfort? But it is said that the fire shall try every man's work, of what sort it is; that is, God's work in the man is that which distinguishes the true believer from the hypocrite. It is the fire. Hear Peter on this subject. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." If we know nothing of the fire, we are not prepared to preach the gospel. It may be easy enough to stand up and speak off a sermon; but to be a messenger to God's people, to be a messenger from God to them, we must know what the fire is. It is in the furnace that God's people learn. Especially do his ministers learn their work there, and are taught to preach to the poor, and to their fellow-sufferers who are in the fire and in the furnace. Mere external work will not do. It is the inward work, fiery trials, deep waters and temptations. What a great mercy, under all our trials and troubles, to realize that "Thou hast ascended on high; thou hast led captivity captive." Hart's hymn on this subject is to my mind very appropriate.

"Lord, if with thee part I bear,
If I through thy word am clean,
In thy mercy if I share,
If thy blood has purged my sin;

"To my needy soul impart
Thy good Spirit from above,
To enrich my barren heart
With humility and love."

One and all of the tempest-tossed lambs of Jesus know the vileness of old nature. There is union and communion only with those who feel their sins, and who groan under

the burden of their own heart-depravity; and while we sympathize thus with each other in our depravity, we have a sympathy of a more gladdening kind, in having an eye fixed by faith, and a broken heart pointed by grace, upon and to him of whom the text declares, "Thou hast ascended on high; thou hast led captivity captive." O how blessed it is to see our Savior as our Advocate on high. But we must know this experimentally; and to teach us, we must ourselves be brought into bondage. The conviction of sin does this. When a sinner is convinced of sin, that sinner is in bondage until grace sets him free, which opens the prison door. Hear what Job says. "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren lands his dwellings. He scorneth the multitude of the city [no, he is not found with the popular crowd], neither regardeth he the crying of the driver." Who is the driver here but the free will or Arminian preacher, the persuader, who exclaims, "Why do you not believe? Why do you not come? Why do you not repent?" The driver; the crying of the driver. In all creation there is nothing more stubborn than the ass; and the figure here in Job is the driving of the ass, of the wild ass sent out free. Now we are all Arminians, and wild and dead, until set free in the liberty of the gospel; and when we are delivered and set free, we scorn, like the ass, the multitude of the city, and regard not the crying of those Arminian drivers; for you see the mountains are his pastures, and he searcheth after every green thing. So it is in the realities of the experience of God's poor. As the animal when sent out free, to roam and graze on the mountains, enjoys the refreshing pasture, so the delivered soul, set free from the law and all its bondage, ranges in glorious liberty on the mountains' pastures, and searches in faith and prayer after the blood of Jesus, his righteousness, and his finished work. "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men," or as in the margin, "Thou hast received gifts in the man." Now, to consider the text in this view, is not every mercy and every blessing treasured up in Christ for his people? Does not all fullness dwell in him? "It pleased the Father that in him should all fullness dwell." These gifts and graces are dealt out according to God's will, at his own time, and in his own way, for the comfort and special good of his own people. The apostle Paul declares, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having [in the past tense] forgiven you all [not part] trespasses; blotting out the hand-writing of ordinances that was against us, which was contrary

to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." And again, he said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood [O how precious when grace acts upon it. Redemption through the blood of our dear Lord], even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature. For by him were all things created [not a part, but 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; and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." O precious Savior! can thy little ones ask more? O such a fullness! Here is the banqueting-house. Here are the green pastures of sweet assurance. Yes, in Christ is every good thing that God in his eternal purpose intended, or willed, or predestinated, to be dealt out to his elect in time, treasured up in Christ Jesus our Savior, and dealt out to them just at the very moment and in the very way appointed in the everlasting covenant of grace, ordered in all things and sure.

To be continued, if this is published.

J. P. ALLISON.

HARRISBURG, Oregon, Sept. 20, 1891.

WALLACEBURGH, Ark., Sept. 21, 1891.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—I will now acknowledge the receipt of your very welcome letter, and very interesting book, "Meditations on portions of the word." Please accept many thanks for the same. I would have answered sooner, but have been very busy. You have certainly been blessed of the Lord. The blessed Comforter has evidently taken of the things of Jesus and shown them unto you. He has enabled you by his divine power to bring out of his treasure things new and old, which are comforting to the little ones in Zion. Each piece in your little book shows it was written with "reverence and godly fear," as well as the dictates of that holy unction which enables his servants to speak or write "with the ability that God giveth." How wonderful and marvelous are the works of the Lord! It is wonderful or marvelous indeed that our God has selected a lump of clay, and fitted and prepared the interior for the "temple of the living God." What a miraculous work! And how seemingly strange to us at

times that he would condescend to speak through "earthen vessels" the "words of this life." But this is the work of the Lord. There is nothing impossible with him. The excellency of the power must be of God, and not of us. When we were in nature's darkness we knew nothing but "the wisdom of this world," which is a product of the carnal mind, and is to "perish with the using;" for it is "earthly, sensual and devilish." But the wisdom which cometh from above is first pure, then peaceable, gentle, and easy to be entreated, and is to "abide with us forever." We know nothing spiritually, only by divine revelation. Every child of grace can testify to this fact. They remember the time when "God, who commanded the light to shine out of darkness," shined in their hearts, and gave "the light of the knowledge of the glory of God in the face of Jesus Christ." This light illuminated their benighted souls, enabling them to see with the inward eye, or eye of the mind, or soul, the inbred corruption of the deceitful heart. The Spirit of God, as a mirror, turns inward, reflecting his light, causing us to see what we never had seen before, a "cage of unclean birds." We cannot command "the light to shine out of darkness." "God said, Let there be light: and there was light." "God is light," and "He spake, and it was done; he commanded, and it stood fast." Jesus was "the light of the world." As the darkness of our night recedes and disappears before the glory of our sun that rules the day, so when the Day-star arises in our hearts we are made to feel, see and fully realize the life and immortality that is brought to light through the gospel. The blessed "Sun of righteousness," and "bright and morning star," rules the gospel day, and shines with resplendent glory in his kingdom. When the eyes of our understanding are opened, and Jesus is revealed as the chiefest among ten thousand, and altogether lovely, old things pass away, and behold, all things become new. But sometimes, dear brother, after receiving such bright and unmistakable evidences of his goodness and mercy, and the light of his countenance shines upon us so brilliantly, we grope in darkness, and the light we rejoiced in becomes darkness; and how great is that darkness! Then our spiritual sky is overshadowed by dark and gloomy clouds, and we often cry for the light, even one ray of light, from our Sun of righteousness. We are often overwhelmed with appalling doubts and fears. Thus we are led on in clouds and sunshine through this thorny maze. This is my experience so far.

You ask me if I am a preacher. I am called a preacher, but do not claim the name. I have been trying to preach Jesus, "the way, the truth and the life," for four years;

but at this writing how poor and lean I feel. I have been blessed on a good many occasions to speak of the glory of his kingdom and talk of his power; and the blessed light and liberty which was given me caused my poor soul to exult in his praise. And a good many times I have been shut up in darkness, and cast down with shame, and then would resolve within myself that I would never try again. If I understand you, you also asked me if I see the SIGNS OF THE TIMES. I have seen and read a good many copies of the SIGNS, but have never been a subscriber; not because I do not like it, but my poverty prevents me from being a subscriber. I heartily indorse the christian sentiment of that paper, and hope ere long I will be able to send for it. I have also read with much interest Elder Gilbert Beebe's editorials. He was certainly an able defender of gospel truth. May the God of Israel bless you in your labors, and preserve, protect and guide you even unto the haven of eternal rest, is my prayer. I feel that my heart is drawn out unto you in love for the truth's sake. Remember me in your petitions at the throne of grace. Write me as often as you have an opportunity.

Your unworthy brother in gospel bonds,

P. H. JAMES.

PHILADELPHIA, Pa., Oct. 14, 1891.

DEAR BRETHREN BEEBE AND JENKINS, AND THE DEAR ONES OF THE HOUSEHOLD OF FAITH:—I am wondering why and from whence there come into the mind at times words of comfort, sweet songs of deliverance, like a ray of sunlight into our dark and gloomy souls, cheering us upon our weary journey through this life, making sweet melody in our hearts, so that we forget for a moment the things that are behind, and press forward toward the mark for the prize of the high calling of God in Christ Jesus our Lord; remembering that he who is our life has declared that he will not leave his dear ones comfortless nor alone. What a glorious thought, my dear brethren and sisters in Christ. Everything we have in this life decays with the using thereof; but our God faileth not. His promises are yea and amen in Christ Jesus. No matter how dark and weary the days may seem to us,

"His presence disperses our gloom,
And makes all within us rejoice."

The tempter may assail us in every form, our little hope may seem for a little moment almost gone, but it will arise again, and shine forth in all its glory, making us cry out in joy and with singing, Our God reigneth; unto him be all the praise, honor and glory forever and ever. I know from sure experience that he doeth all things well; that as for me, in my flesh there dwells no good thing; that I am not capable of one thought concerning these things,

unless he gives it to me; that I am as filthy rags; that all the works of my hands are nothing but vanity and vexation of spirit. "I am a worm, and no man," but a clod, a lump of clay, cold and lifeless, unless the dear Sun of righteousness does shine in my heart. Then, when I feel the effect of the warm rays, I am lost in wonder and amazement that a poor worm like me should ever feel this warmth; for surely nothing else could warm this frozen heart of mine. Nothing can do me any good but Jesus. To whom else can we go, dear ones, but to him, who has the words of eternal life? Now to all who love his dear and precious name I would say, You who have to him for refuge fled, who have nowhere else to go, who feel that you are alone in this world, that there is nothing that can reach your case, this self-same Jesus is the only one that can help; and he is the one who has made your case as it is, being a sure mark of his glorious work in the heart of his people. For flesh and blood have never revealed this condition to any one: only the Spirit of God. First is tribulation, then patience; and patience worketh experience, and experience hope; not in this mortal life, but in Christ, which is our life; which hope is an anchor of the soul, sure and steadfast; because he has conquered death, hell and the grave, bringing immortality to view, saying that of all them that the Father hath given him he will lose nothing, but will raise them up at the last day. Nothing is able to pluck them out of his hand. O what a sure abiding place! nothing else is sure. Turn as we will, everything fails but Jesus. All our plans fail. Our feet go astray, and we wander in a desolate way, and weary; but here and there Jesus meets us just where we do not expect him, and how tenderly he speaks to us. It may be only a little light, just a word, then a little line from his precious word, then sometimes an almost felt presence, as we journey. Sometimes we do not know it is him, for our eyes are holden; but we say, "Did not our heart burn within us while he talked with us by the way?" Then, as he disappears, we know it was Jesus. If we have sorrow, he tells us he was a man of sorrow. If we grieve, he tells us he was acquainted with grief. If we are lonely, and feel that there is none like us, he tells us he trod the wine-press alone. He looked, and there was none to help; no, not one. If we are afflicted, he tells us he was afflicted, and knows how to succor those who are afflicted. If we hunger and thirst after righteousness, he says we are blessed already, and shall be filled. If we fall by the way, he tells us that the very hairs of our head are numbered, and that not a sparrow falls to the ground without our Father. And of how much more value to him are his

little ones, for whom he gave his dear life.

I will close, my dear ones in Christ, by saying that I feel this covers all, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A glorious rest it is. None but the weary at heart, and those laden down with the burden of a sinful heart, full of all manner of unclean beasts, know what it is to enjoy that rest when Jesus gives it to them. Unto his dear name be all the praise forever and ever.

Yours in hope, alone in the grace and mercy of the precious Savior,

E. B. WALTON.

P. S.—If you have nothing else to put in the dear old SIGNS, and think this will do at all to fill space, you can put it in. If not, drop it in the waste-basket, and it will be all right.

E. B. W.

EUREKA, N. C., Sept. 17, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—You will find inclosed two dollars for the SIGNS. I think it is such a good paper that I do not want to be without it. It has been a great comfort to me in my lonely hours, reading the rich communications. I am sometimes made to rejoice that I am not alone; but at other times I feel there is none like me. I sometimes want to write what I hope the dear Lord has done for poor, sinful me, but feel too unworthy. My love to all the dear brethren and sisters. Your sister in hope of a better world,

MARY F. HOOKS.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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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.

BOOK NOTICES.

SOUTHAMPTON, Pa., Oct. 8, 1891.

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.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 28, 1891.

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G. BEEBE'S SONS.

ORDER IN THE CHURCHES.

"FOR God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33.

Many requests are received for scriptural views upon points of order in the practical department of the saints in the assemblies of the organized church. It is important that each member of the visible church should be instructed as to the duties devolving upon him; in the absence of such instruction it is evident that there is much occasion for apprehension that we may be found wandering from the right way, and bringing upon ourselves just condemnation. Among the inquiries frequently addressed to us are questions with regard to the apostolic direction immediately following our text. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Construing this expression literally, without reference to the connection in which it is written, many have concluded that the commandment forbids that the female members of the church should give utterance to any of their feelings or experience in the meetings of the church. If this is the real meaning of the inspired injunction, it is certainly of the utmost importance that it should be so understood by every one who would obey the law of the Lord. But if it is only from a misapprehension of what is here written that such a prohibition is inferred, it is not less important that such erroneous conclusions should be refuted. By a literal construction of the direction quoted it will be seen that there is no opportunity for the church to hear the experience of any woman. It is not consistent to hold this interpretation of the text as applying to those women who have been received into the membership of the church, while it is required of those seeking membership to violate the rule by speaking to give the reason of their hope in Christ. Such inconsistency does not result from the inspired order as established by apostolic authority; it is only the effect of the perversion of the order of the church which arises from the darkness of carnal reason in endeavoring to comprehend the things of the Spirit of God. Certainly the correct understanding of this expression does not contradict that explicit declaration which is recorded

in the preceding context, where Paul says, "For ye may all prophesy one by one, that all may learn, and all may be edified." By reference to the address of this epistle it will be manifest whom the apostle includes in this full liberty to be heard in the church. It is written "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." There can be no question that this address includes every member of the church, male and female, old and young, and in every condition of life. In this divine fellowship there is no distinction among the subjects of saving grace. There are no earthly relationships recognized in the spiritual kingdom of our Redeemer. The parent and child, the husband and wife, the master and servant, all are alike brought to the helpless dependence of little children, each less than the least of all saints. In this relationship to each other they are as children of one family. None may rightfully claim authority over others, neither has any one less right to the privileges of the house than the common birthright secures to all. So it is plainly asserted that this house of God "is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. The illustration of a well regulated family household very fitly represents the relation of the saints to each other in the visibly organized church of Christ. Whatever may be the position in the world in which the subjects of saving grace may be providentially placed, in the church that relationship is unknown. The divinely ordained distinction between Jews and Gentiles, as signified by the circumcision which was given as a sign to Israel, under the gospel order is no longer recognized. So with all other divisions which are established by social regulations. While in their natural association they are still bound by these ties, as children of the kingdom which is not of this world they are all one in Christ Jesus. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."—Rom. xii. 5. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which after God is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all in all."—Col. iii. 9-11. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."—Gal. iii. 27-29. The kingdom of our Lord is not of this world; therefore, the distinctions which are

established in this world are not enjoined in the church as entering into the order which has the sanction of the commandment of the King in Zion. Since the law of the Lord is perfect, it is not to be improved even by the addition of any of the injunctions of Moses. Much less can it be left for the laws of men to be appended to the divine precepts, which are all included in the perfect law of liberty as ordained of God in the gospel church. While the law of Christ cannot be applied to the government of a natural community or society, it is the only law which can be recognized in the spiritual kingdom of our Lord. When the love of God rules in the heart of the saints they find it their highest privilege to walk in the humble observation of the example of Jesus. They then need no compulsion to each esteem others as being better than self, and they do love one another with a pure heart fervently. In this spirit they are prepared to enjoy the liberty of the gospel without strife or vain-glory.

While this principle of divine love reigns in the saints they can realize no greater joy than to walk together as children of the one household of faith. It is not as merely complying with the demand of an inexorable rule which is over them that they obey the word of their King; they feel that no higher privilege could be given them than this right to the tree of life in loving one another, and in thus doing the commandments of their Lord they are walking in the perfect law of liberty. Only such as are led by the Spirit of God can keep his words. To them there is great reward in obedience; all others must be induced by the expectation of a reward for their services if they obey the word of the Lord. To those who love the principle of salvation by the sovereign grace of God nothing can be so comforting as the testimony of that salvation as revealed in any conscious sinner. They will not stop to ask if that subject of electing love was taken from the royal palace of Israel, with David or Solomon; or, if he was found upon the accursed tree of Calvary. Jesus is glorified alike in the salvation of the devout Anna and of the guilty woman of Samaria. Those examples are doubtlessly left on record for our instruction, as showing that no earthly conditions affect the operation of the Spirit of truth in giving life and justification to the sinner who is dead in sin. Then the subjects of that gracious power are surely not embarrassed by their natural circumstances after they have been translated from the night of condemnation to the light and liberty of the sons of God. In the gospel church there are no fleshly distinctions. The Lord has given to every one that gift which is pleasing to him, and all are to be profited by the exercise of every gift. This is the happy condition of a church in

which the love of Christ enables each member to esteem others better than self. Then the church is indeed the home of every one whose heart is united to fear the name of the Lord. When he thus teaches them his way they will walk in his truth. Then with one heart and one voice they will speak the praises of their Redeemer.—Psalm lxxxvi. 11. There is no more restraint to this proclamation from the lips of a Mary or Miriam, than from a Peter or John. In the public ministration of the word there is no apostolic authority for the recognition of the ministerial or pastoral gifts in the female members of the church. Such an assumption on the part of a woman would be usurping authority. There is no such unbecoming service required of the women who are called to be saints. God is manifestly glorified when with meekness they declare his goodness and mercy as displayed in their own experience. In such speaking they do not violate the true meaning of the inspired direction in the connection of our text. When they would speak dictatorially, or assume to be teachers in the public services of the church, they act in violation of the rule of order stated by this apostle in 1 Tim. ii. 11, 12. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Evidently in this text the meaning of the word "silence" is "submission," as the reverse of the usurpation of authority, which was forbidden. That the believing women did speak in the assemblies of the saints in the apostolic age, and with the divine approval, is evident from the frequent references to their testimony to the truth, as recorded in the Acts, and many places in the epistles. Yet there was observed such modesty in their testimony as did not afford room for the adversaries to speak reproachfully against the law of Christ by which they were authorized to proclaim the praises of their Savior. It is preposterous to interpret these inspired expressions as condemning the testimony borne by those women whose devotion shines in the records of inspiration to the praise of our Redeemer no less gloriously than the preaching of Paul and Peter. That church is seriously trammelled by prejudice in which a sister may not tell of the goodness and mercy of God as revealed in her daily experience. Such speaking no more violates the law of Christ than did the tears of that woman who washed the feet of Jesus, and wiped them with the hairs of her head. The order of the church is never violated when the saints glorify his grace. The spirit of love and grace never moves the saints to do anything contrary to the law of gospel order. Nor does the carnal mind ever prompt any one to proclaim the infinite grace of God as it is revealed in the experience of the children who are led by his

Spirit. In speaking to the church of their own knowledge of the goodness and mercy of God the sisters are as much glorifying their Lord as are the brethren in declaring the same things in their own experience. There is no breach of order in anything whereby the grace of God is magnified.

In their relation as members of the spiritual family of our Lord Jesus, there are no natural distinctions recognized. The child is on a level with the aged pilgrim, and the servant is not inferior to his master. The grace of God never prompts a saint to avail himself of this perfect equality in the spirit as authorizing a disregard of the reverence and obedience due to superiors in natural things. On the contrary, they who are led by the Spirit have a heavenly principle, by which they are moved to the fulfillment of every natural obligation. In such a course they are giving glory to the grace of God. By reason of those who have not this principle, the way of truth is evil spoken of. The walk of such professed disciples is not after the order of the gospel. The grace of God never makes its subject worse in any relation in life. The presumption that would lead a woman to usurp authority in the church, might well be alleged as an objection against the gospel, if such presumption were in accordance with the doctrine of Christ. But the order of the house of God does not tolerate such unbecoming boldness. Indeed, it is impossible that any disciple of Christ should "usurp authority" while each esteems others better than self. This is the equality which is established by the grace of God. It cannot exist anywhere else but among the saints who have the Spirit of Christ. It is never absent from them while walking in the Spirit.

(Concluded next week.)

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MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

WHO WISHES TO ASSIST?

FOR many years the SIGNS OF THE TIMES was published on terms that no other paper within our knowledge has ever been able to offer, viz., two dollars a year for those who were able to pay that amount, one dollar a year for those who were not able to pay any more, and free to those who really desired the paper, but were not able to pay anything; and we do not remember ever refusing the paper to any one who asked for it free until we started the weekly, and then we just simply could not do it. We have carried on an average in the neighborhood of a thousand gratuitous subscribers for years, until those who were paying full price began to complain that the subscription price of the SIGNS was too high, and to discontinue the paper on that account. We therefore were obliged to increase the amount we gave them for their money, and to do this we had to drop hundreds of names from our free list, which was one of the most unpleasant things we have ever been obliged to do.

While most of our brethren are poor, and feel hardly able to pay their own subscription, yet we believe there are some who, if they knew of the case, would rather assist in carrying this list than have them deprived of the paper. We have therefore concluded to submit this proposition to them. We will keep a list of names of those who appeal to us for the paper free, and if any of our brethren feel disposed to assist us in bearing the expense, we will for every dollar received enter one of these names on our list for one year, and send the person remitting the money the name and address of the person to whose subscription their money has been applied.

The above article first appeared in No. 46, Vol. lvii.; and so liberally did the brethren respond that we have been able to place on our list all who have appealed to us for the paper free, and whom we thought were not able to pay for it. The fund is now exhausted, and we shall not be able to supply the paper to any more indigent subscribers until we receive further contributions. With each issue of the paper the time of some expires who were placed on the indigent list last year, and to enable us to continue these we shall require the assistance of our brethren.

Financially we are not benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

OBITUARY NOTICES.

Sarah Baker, whose maiden name was Baxter, was born near Winchester, Va., July 5th, 1812, and died Oct. 5th, 1891, aged 79 years and 3 months.

When she was three months old her parents moved to Muskingum Co., Ohio, and settled within a short distance of the Baxter Church. She was married to Henry Baker, Aug. 7th, 1834, and nine children were born to them. Her husband and two children preceded her to the grave. When nineteen years old she united with the Baptist Church, and for sixty years has lived a faithful member. Her chief delight was to meet with God's people, and only in consequence of providential hindrance did she fail to fill her place. Her conversation was in heaven, from whence she looked for the Savior.

She was sick two weeks, and was fully aware that the time of her departure was at hand, being in the full exercise of her mind. She made every arrangement for her funeral services, selecting to be sung, "Tis a point I long to know," the 20th Psalm to be read, and the text to be used 1 Peter i. 3-5.

The writer of this brief sketch addressed an attentive congregation, after which the mortal remains were placed in the grave to await the second coming of her blessed Savior.

E. BARKER.

DEAR BRETHREN BEEBE:—Please publish in the SIGNS the death of our oldest daughter, **Mary Ellen Strout**, in the 27th year of her age.

She left a husband and four children, all quite young, who are now with us, receiving all the attention necessary. They with us greatly miss her, and the more aged sadly mourn their bereavement; but with much patience we try to be submissive, knowing that whatsoever the Lord doeth is right, and we feel to hope that our loss is her eternal gain. For several years she seemed to be declining, until the 21st of August last, when she passed away with a hemorrhage of the lungs.

I feel indeed at this period of my life very uncomfortable at the loss of so many relatives and friends, especially at the loss of all our immediate family, myself the only surviving one. Being now declining, and not able to ride far, I never get to hear any preaching of our order, and seldom see any of the brethren. I desire the brethren to remember me in their prayers at the throne of grace. My special christian love abides with them, though myself absent in the flesh.

JESSE T. FOX.

PORT DEPOSIT, Md., Sept. 23, 1891.

Frederic Reeves died of cancer of the face, Aug. 7th, 1888, in the 75th year of his age.

He was a noble and generous-hearted man, a good neighbor, a kind and devoted husband and father. He never made an open profession of religion, but we have good evidence that he had passed from death unto life, and we mourn not as those without hope.

ALSO,

Mrs. M. B. Reeves died Sept. 14th, 1891, of a complication of diseases, in her 70th year.

She had been a consistent member of the Primitive Baptist Church for fifty years, and was a firm believer in the doctrine advocated by the SIGNS OF THE TIMES. I firmly believe that my father and mother are now enjoying the rest which remains for the people of God.

M. M. SAXON.

SMACKOVER, Ark., Oct. 11, 1891.

YEARLY MEETINGS.

THE Old School Baptist Church of Lexington, N. Y., has appointed a yearly or two days meeting to be held at her meeting-house in Lexington, to commence on Saturday, at 10 o'clock a. m., the last day of October, and Sunday, the first day of November, 1891. We request the ministering brethren and as many others as can of our faith and order to visit us.

FLETCHER MACKEY, Clerk.

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The "Signs of the Times,"

(ESTABLISHED 1832.)

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

EVERY WEDNESDAY,
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 4, 1891.

NO. 44.

CORRESPONDENCE.

GHEENT, Ky., Oct. 18, 1891.

DEAR BRETHREN BEEBE:—The psalmist says, "The secret of the Lord is with them that fear him; and he will show them his covenant."—Psalm xxv. 14. The class of people to whom the Lord will show his covenant is here described. They are they which fear the Lord. There is a vast difference between those who fear the Lord and those who fear punishment. The latter are described by the apostle, who says, "There is no fear of God before their eyes. Their feet are swift to shed blood." The law with all its fearful penalties is that which they most fear. The thunderings of Sinai often sound in their natural ears, but they know not God, whom to know is life eternal. Solomon says, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Here the final destiny of the two classes is declared. While the wicked heed not the voice of inspiration, although they hear with their natural ears its solemn words, the righteous hear those words with fear and trembling. They hear those words because they are born of the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," is the language of our Lord to Nicodemus; but to him that language presented a mystery. Although he said, "Rabbi, we know that thou art a teacher come from God," yet he marvelled at the wonderful truth which that teacher presented to him. He was a natural man, and could comprehend natural things; but the things of the Spirit were a mystery to him. He could not understand how a man when he was old could be born again; and why? He said, "Thou art a teacher come from God;" but he did not say, "Thou art the Christ, the Son of the living God." He did not go as far as did the poor Samaritan woman who talked with our Lord at Jacob's well. She said, "Come, see a man which told me all things that ever I did. Is not this the Christ?" Nicodemus regarded him as a teacher sent from God, perhaps bearing the character of a prophet; but she regarded him as one greater than a prophet. Our Lord said to her, "God is a Spirit; and they that worship him must worship him in spirit and in truth." Her answer was, "I know that Messias cometh, which is called Christ: when he is come he will tell us all

things. Jesus saith unto her, I that speak unto thee am he." She said nothing further, but became so oblivious to earthly things, so enraptured in astonishment, that she forgot her errand to the well, left her water-pot, went into the city, and said to the men, "Come, see a man which told me all things that ever I did. Is not this the Christ?" Her inquiries were of a higher order than those of Nicodemus. "Is not this the Christ?" (which means the anointed) was her inquiry. Filled with wonder, and no doubt deep contrition, she hastened away to tell to others what wondrous things she had heard from one who was a stranger to her, even the secrets of her life. No doubt deep contrition seized her. Her many sins were known to him who searcheth the hearts and trieth the reins of the children of men; and no doubt in the agony of her soul she could cry out, with the prophet, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." The secret of the Lord was with the woman, as well as with the prophet. That secret was the power made manifest to both of them, by which he led them into a knowledge of themselves, and into a knowledge of his true character. She said, "Come, see a man which told me all things that ever I did." The prophet said, "Mine eyes have seen the King, the Lord of hosts." Daniel says, "There is a God in heaven that revealeth secrets;" and he revealed to the prophet, and to the woman of Samaria, and he reveals to all his saints, the secret not hitherto known by them, which is that they by nature are lost, ruined and undone. When that secret is revealed to them they lose sight of earthly things, for in that revelation their sins and their iniquities rise before them; yea, their cry is, "Come, see a man which told me all things that ever I did." "Woe is me! for I am undone." Then they are made to fear the Lord. They fear him because his secret is with them. One of his ancient servants said, "The fear of the Lord is the beginning of wisdom." When the long list of their sins is told to them, as it was to the Samaritan woman, the fear of the Lord is indelibly written in their hearts; but, glory to his great and exalted name, "he will show them his covenant." He says by his servant, the apostle, "This is the covenant that I will make with

them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Speaking by his servant Ezekiel he says, "I will put my Spirit in you, and will cause you to walk in my statutes; and ye shall keep my judgments, and do them." This is the covenant that he shows to all his saints, and they rejoice greatly; for in that covenant he says, "Their sins and iniquities will I remember no more." This covenant is his with his people; and it is not based upon a system of works, nor are there any conditions in it. "I will put my laws into their hearts," is the language of him who is immutable, and has all power both in heaven and in earth. Job, when speaking of his power, says, "He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"—Job xxvi. 9-14. But while he created the vast universe, and upholds all things by his mighty power, yet his saints by an eye of faith look away in glorious anticipation of witnessing that great and wondrous manifestation of his power, when the last loud trump will shake the earth, call his sleeping saints from the cold confines of the tomb, give to each one of those asleep in Jesus, yes, to the countless millions of his redeemed, spiritual, eternal and immortal life, and take them home to the paradise of God, to dwell with him throughout eternity. In full confidence, faith and trust in all his great and ever-glorious promises, his saints rejoice. They in their experience have witnessed his power in calling them from nature's night to the glorious light and liberty of his gospel; and they rejoice in the fond hope that he by that power has made them joint heirs with their glorious Lord to the inheritance of the saints, in which is embraced all things contained in the covenant which he will show unto them. In this great and glorious covenant he says, "Their

sins and iniquities will I remember no more." The wages of sin is death; but their sins and iniquities being remembered no more, the grave cannot hold their bodies, no more than it could hold the glorious body of the Son of God. In the great day of the resurrection will all his redeemed witness the culmination of his mighty power, the absolute certainty of the fulfillment of all his promises, and the carrying out of all the provisions of his covenant, which he shows to them when they are born of God. It is then that he writes his law in their minds, which causes them to fear him. Not to fear him as a vassal fears his lord. O no; but with that character of fear which permeates the heart of an obedient child to a fond and devoted father—a fear that is savored with love, and leads to obedience to all the commands and laws of the Father. The fear of God that reigns in the hearts of the saints leads to obedience; hence their obedience to all his laws is not to secure his blessings, favors and love, but because he has first loved them, and has written his laws in their hearts. His laws are the laws of love, given to his saints and written in their hearts, because he has loved them with an everlasting love. Not like the code of laws under which poor criminals are tried and found guilty. In that code of laws there is no mercy. "Pay what thou owest," is the spirit of that code; but to his people Jesus says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Isaiah xliii. 25. He blotteth out their iniquities for his own sake, and not because of works of righteousness which they have done. They in their earthly relationship are carnal, sold under sin. The fear of God is not before their eyes; but in their glorious Lord, and in him alone, is plenteous redemption. In him are treasured all the riches of grace; and that grace is secured to them in his covenant, which he will show unto them. When that covenant is shown unto them they fear him with a reverential fear, and their cry is, "Give unto the Lord the glory due unto his name." But they know that in days past the fear of God was not before them. In those days they did not give unto the Lord the glory due unto his name, but gloried in their own power, and claimed to be co-workers with God in saving sinners from the awful curse of the law. What blasphemy for frail, sin-polluted mortals,

"The creatures of an hour,
Enslaved by passion and corrupted by
power,"

to declare that they have power to aid the great Jehovah in giving life to those who are dead in trespasses and sins! But he says, "I, even I, am he that blotteth out thy transgressions;" and he does it for his own name's sake. He blotteth out their transgressions because he hath loved them with an everlasting love; yea, he calleth his own sheep by name, and leadeth them out. They are his, for he laid down his life for them. Then they are a purchased possession, a chosen generation, a royal priesthood, a holy nation, a peculiar people. O what a wonderful character is declared by the words of inspiration as belonging to those to whom the secret of the Lord is given, and to whom he has shown his covenant. They are a chosen generation, because they were chosen in Christ Jesus before the world began. They are a royal priesthood, because they are made kings and priests unto God. John, when describing the wondrous scene, the opening of the sealed book, the four beasts, and the four and twenty elders, says, "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." They surely are a holy nation, for he has made them kings, to reign with him, and priests, to offer in his holy temple (the church) an offering in righteousness. They are a peculiar people. They are not numbered with the nations of the earth. They are a little flock; and to them their glorious Lord has said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Yes,

"In Zion is his throne,
His honors are divine;
His church shall make his wonders known,
For there his glories shine."

His church is his kingdom on earth, and that is the dwelling-place of all his saints. In that church they have the secret of the Lord, for they are born of God, and his covenant is shown unto them; yea, it is written in their hearts. None have that secret and rejoice in that covenant but those who are born of God; and it is their chief delight to give him the glory due unto his name.

These rambling thoughts, perhaps, are not worthy the attention of the editors and readers of the SIGNS; but you will please dispose of them as you may deem best, and believe me affectionately yours,

H. COX.

"AGAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

The Lord Jesus spake only in parables to the multitudes, as it is declared, "And without a parable spake he not unto them." At one time the disciples came unto Jesus, 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, 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." These are plain and emphatic words, coming from the lips of him who spake not any time in vain. Such words are of serious and joyful import to them whose hearts have been made to understand the mysteries of the kingdom, through the power of him who spake as never man spake. The King of saints, who is the possessor of all things, both visible and invisible, having sovereign power over all worlds and all creatures, executeth his divine will, fulfilleth his every desire, and doeth all his pleasure, both in the armies of heaven and among the inhabitants of the earth. The kingdom of heaven is his absolute realm, in which the sceptre of his power is wielded to the good and well-being of all his subjects. The goodly reign of this our glorious King is from everlasting to everlasting, as Melchizedek, "having neither beginning of days nor end of life," neither predecessor nor successor. "I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty." He is "The first begotten of the dead, and the Prince of the kings of the earth." Out of every nation and every tongue hath our King gathered his subjects, and they are made glad and willing to serve him in the day of his power; and he has set up his kingdom in the hearts of all his people. They serve him not by their own creature works, which works exalt them in their own estimation, and in the esteem of the worldly-minded; but they worship him (having the broken heart and contrite spirit) in the beauty of holiness, and in the righteousness of him who hath redeemed them. It is written, "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." As we turn to the flesh, and attempt by carnal reasoning to ascertain what are the works of God, we do, from the corruptions of the flesh, obtain a corrupt, distorted and fleshly reply to all our inquiries. The multitude, after Jesus had told them, "Ye seek me not because ye saw the

miracles, but because ye did eat of the loaves and fishes," asked him, "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Only the true followers of Jesus are enabled to work out and accomplish his wondrous works, by the operation of the Spirit of truth in their hearts, revealing unto them the hidden mysteries of the gospel; and even they cannot until they have been brought out of darkness, into the light of the knowledge of the truth, and (having been purchased) manifested as rightful heirs to the covenant of promise.

"The kingdom of heaven." Three things are necessary to the establishment of a kingdom upon the earth; first, a king; second, subjects; third, a place with boundaries, within which is the exclusive property of the king and his subjects. The kingdom of heaven differs from the kingdoms ruled by earthly kings, in that the one is set up *in* the earth, being invisible to mortal eyes, except in its outward manifestations; and the others are set up *on* the earth, being seen of, and discerned by, all the world. And the King of heaven differs from all earthly kings; for his power in the kingdom is absolute. Not only is he King, but he is law-giver and Judge. He is the wise Counsellor and elder Brother to all his subjects. The kingdom of heaven is the embodiment of the parable, and the figure is but to shed forth in a pattern the beauty and glory of the kingdom.

"Is like unto treasure hid in a field." The church of Christ is his especial treasure, chosen and created in him before the worlds were made. As in the figure, Eve (the church) was created in Adam; and after Adam was formed and became a living soul, there was found no helpmeet for him. Eve then was taken out of Adam, formed into a woman, sustaining a separate natural existence, yet bone of his bones and flesh of his flesh. So by the same wise Creator and Father the church was to be made manifest in and upon the earth, to glorify him who is all glorious; and this is the treasure that is hid in the field of this world, and (until the coming of Jesus) has been hidden in the bowels of the earth through all ages. Like the natural treasures that are found in the earth, hidden beneath the soil, and polluted, requiring the refiner's fire, so this now lovely bride was hidden in the world, sin-stained, covered with slime, all polluted and dead by reason of transgression. In the conception of lust she entered through the portals of sin into the chamber of death. Her skirts were soiled with mire, filled with the germs of leprosy and every foul disease. She had forfeited her right to the tree of life, and the flaming sword of divine justice turns every way to keep the way of it. As in the figure, Eve, the mother of all

living, having been taken out of Adam, and formed into a perfect and lovely bride, transgresses the law of God, is banished from Eden, and cast into death, Adam follows her into the transgression, and into the cold and cheerless death-chamber, for she is bone of his bones and flesh of his flesh. She is the object of his love. Therefore were they made subject to the law of sin and death. This precious treasure has been in all ages securely hidden from the wise and prudent of this world. They have reared great structures of hay and stubble, of brick and slime, with their own hands; and they cry, "The temple of the Lord, the temple of the Lord, are these;" and all the treasure they have discovered is in the reward for their own work, in that which they have builded, which reward is the exalting of the creature, and worshiping the gods of their own creature fancy. From all such the treasure is indeed securely hidden. Were it possible that they should find it, they would spurn it from them; and even now, when they do come in contact with it, they say, "Away with it."

"The which when a man hath found." When the Lord did hide the mysteries of the kingdom of heaven from the wise and prudent, he did reveal them unto babes; and the revelation has shown these babes in Christ, that the man in the parable which hath found the treasure is none other than Christ Jesus, of whom it is written, that he came "to seek and to save that which was lost." As this hidden treasure (the Lamb's wife) became subject to and under the law of sin and death, so it is declared, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Then as Adam must needs follow his bride into the transgression, so Christ must also follow his bride into death, fulfill all the demands of the law in her, cleansing her soiled garments by the suffering of death and the shedding of blood. He finds his lost treasure in the wilderness of this world; he leads her about and instructs her; he takes her to his banqueting-house, and his banner over her is love.

"He hideth." This declaration falls strangely upon the natural ear; for a man to find a hidden treasure, which is all and all to him, and for which he suffered, and then go and hide it again, is incomprehensible to the natural mind; but to him who has a part in that hiding it is most glorious. No more, after Jesus has found his love, is she hidden in the bowels of the earth. She is redeemed from all that, she is undefiled, spotless and pure. But in himself he hideth her. As saith the apostle, "And your life is hid with Christ in God." We also hear the glad song of the sweet singer of Israel, "Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress

me, from my deadly enemies which compass about me." And again, "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." In this precious hiding-place "are hid all the treasures of wisdom and knowledge," to which his chosen have access.

"And for joy thereof goeth." It was with joy that Jesus went forth to do his Father's will. As the Savior of sinners he went forth joyfully to save his people from their sins, as it is written, "Who for the joy that was set before him, endured the cross, despising the shame." He went forth in both joy and sorrow through the long dreary night under the law. The law fulfilled, he arose, the darkness passed, and the fullness of joy cometh in the morning. His bride arose with him, fully and freely justified. He goeth forth in the power of his might. There was none to help, and his own arm brought salvation. He went forth conquering and to conquer; and when he had put to flight all his enemies, and had (by himself) purged the sins of all his people, then with joy could he sit down at the right hand of the Majesty on high. He is "Ruler in Israel, whose goings forth have been from of old, from everlasting." For joy he goeth forth, mighty to save, in the greatness of his strength.

"And selleth all that he hath." How inadequate our finite minds to even contemplate, much less to comprehend, the glory which Jesus had with the Father in eternity, before the worlds were; and how great the sacrifice, to dispose of all the vast wealth of the ineffable glory of eternity, the vast possession of the power of an endless life, to go into death, with all its awful agony, with its dire and dreadful consequences, with its groanings too deep for utterance, "Sweating as it were great drops of blood falling down to the ground."

"And buyeth that field." The whole field of this world, all created things, the heavens and the earth, all are purchased and come into the possession of our adorable King. All things are subservient to him, and all things work together for good, to the upbuilding of his glorious church. Not a sparrow falleth to the ground without the Father, and Jesus cometh in the wisdom and knowledge of the Father. "Wisdom hath builded her house, she hath hewn out her seven pillars;" and that house is builded upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner stone. Jesus findeth the treasure and buyeth the field, and in obedience magnifieth the law, and maketh it honorable. Out of the darkness and despair of the long and terrible legal night dispensation cometh the justified and purified bride, the Lamb's wife, "clothed with the sun, and the moon under her feet, and upon her head a crown

of twelve stars." But O the awful redemption price, the suffering and life-blood of the precious Redeemer! How great a price has love paid for her disobedient, sinful children! "For God is love;" and, saith the apostle, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." Then how necessary that we should be careful at all times that we do not defile our body, which is no more ours; but being risen with Christ, we should set our affection upon the things above, and not upon the things of the earth, keeping our body in subjection, serving the law of our mind, which is Christ within us the hope of glory.

B. F. COULTER.

PHILADELPHIA, Pa., Oct. 26, 1891.

STATE ROAD, Del., Oct. 1, 1890.

ELDER J. L. STATON—VERY DEAR BROTHER:—For several weeks I have intended to write to you, but something has kept me from it. To-day I have felt as if I could not delay any longer. I think I can tell you when I first found myself a poor, helpless sinner. It was about ten years ago, while attending a protracted meeting that was going on near my father's home. I saw many people going to the altar to get religion (so-called), and most of them were my schoolmates. I wanted to be good like them, for they seemed so much better than I. I thought they could not be as great sinners as I felt myself to be. My parents being members at Bryn Zion, and so opposed to any such religion, I knew it would not do for me to go to that altar. But I thought I would try and be good, and got along right well for awhile, in my own mind. Time passed on, and the time came for the association at Bryn Zion. Then was the first time I had ever felt sorry to see an association come to a close. Tears would come into my eyes when the meeting was over, while the members were all saying goodbye to each other. In my pride I tried to hide the tears that would come into my eyes, as I did not want any of the people to see them. O how lonely and wretched I felt when I got by myself. I longed to be with those I loved so dearly, and who had been taught by the Lord. I felt in that way for some time; but the feeling passed off, and I got so that I cared nothing for such meetings. All I thought of were worldly things. I went out into the world, and enjoyed the pleasure of worldly things, clinging to them, and holding them as a sweet morsel; for nothing did I enjoy more than attending parties, and other worldly amusements. But my attention and thoughts were soon turned to other things, as my sister's health began to fail, and I went to her home to stay with her. Many anxious thoughts did I have about her. I wondered if it could be right for her

to suffer as she did. Well do I remember how ready I was to deny one thing you said in a sermon the winter before she died, which was this, that those who prayed; and had faith in their prayers, would be answered. When I reached home I asked my brother-in-law if he believed it. His reply was that he did. I told him I knew that I had prayed for my sister's health to be restored, but instead of that it was going down. He said if I would think it over I would find that I had my doubts from the first, which I did. I saw then where you were right. After her death I felt sometimes as if my troubles were more than I could bear, everything was so dark before me. I felt that the dear Lord had forsaken me, which was no more than I deserved. I gave up all hope of ever being numbered among God's chosen. But last March, in the dead hours of night, these words came to me with much force and comfort, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." I could not throw them from my mind. I would often think, Can the dear Lord love me, such a sinful wretch as I am? Dear Elder Beebe did not know how much sweetness there was to me, and how much good it did me, when he quoted the same words at Cow Marsh, at the time of the association. It was indeed a great pleasure to me to attend those two meetings, and to be with those I loved so dearly. But I felt unworthy of it all, and felt as if I had no right to be with such dear, good people: for they all seemed so much better than I. I thought if Elder Purington knew me as I knew myself he would never have said what he did to me at brother Risler's house on Friday afternoon as we were getting ready to go to the train. Baptism had been on my mind continually for one year, but I felt that I could not go to the ones I loved so dearly. I loved them with unspeakable love, if I know my own sinful heart. The Saturday afternoon I went to the church, I got ready and went without hardly knowing what I was going for; but I felt that I could not stay away, although I felt so unworthy. I thought if I offered myself to the church they would not receive me; but after sister Simpers talked to the church, and was received, I thought I could not go away without trying to say something; and if they refused me I thought all would be right. I was willing for the church to judge for themselves. To my great surprise they received me. The morning I was baptized I will never forget. It was a beautiful morning. Not a cloud was to be seen in the sky. Everything seemed to be praising the dear Lord, and I wondered how any one could feel down-hearted. But I have learned from my own experience that when one person is full of joy another may be full of

darkness. Much of the time this summer I have felt that I was being led beside still waters, and made to lie down in green pastures. The meetings have all seemed good. The one on the first Saturday and Sunday in July was a feast to me. It was so much enjoyment to me to see those three dear ones led down and buried in the watery grave, as their dear Savior was in the river Jordan. How often this hymn has come to my mind,

"O how happy are they
Who their Savior obey," &c.

SUNDAY, Oct. 4, 1891.

DEAR BROTHER BEEBE:—Since I commenced a letter to you I have concluded I would send you a copy of the letter I was speaking to you about, written to our dear pastor. You will see by the date that it was written a little over one year ago. The first three months after I was baptized were days with hardly a cloud; but during the winter it did seem to me that I was left to stand alone. My dear Savior withdrew himself, and my sins came up before me like mountains. Often I thought I had deceived the church, and wondered what I could do to undeceive them. Everything in the way of spiritual enjoyment was hidden from me. I was made to doubt everything but my own existence. That much I did know. I would think it could not be true that the dear Savior suffered for such as I; that he could not have borne my sins upon the cross. But this past summer things have come very sweetly to me. On account of the lateness of the hour I will close and leave what I have written to your own judgment.

Yours very unworthily,

ANNIE B. FRAZIER.

ELDER W. L. BEEBE—VERY DEAR BROTHER:—I wish I had the pen of a ready writer, so that I might tell you of my great rejoicing on yesterday and to-day, and also of the month past. It did seem to me, the day dear sister Edna was baptized, that I never before looked upon any one who appeared so beautiful as she did. I could not bear to turn my eyes away from her. On that day I was made to feel resigned to the removal of our dear pastor, who had been taken so suddenly from us. All the time before then I kept trying to take the matter into my own hands, and tried to work out the mystery of it myself; but after the first Sunday in last month I was ready to sit down and hold my hands. I felt the dear Lord would do all for us, and would not forsake us. He will be with us in six troubles, and in the seventh will not forsake us. Although the sudden death of our dear pastor has caused us to mourn deeply, yet I am now able to say, "Thy will be done." I cannot wish him back, as he is so much better off than any of us poor, miserable

mortals. Part of the time yesterday, dear brother, as well as to-day, I forgot myself. The world was put under my feet. My dear Savior had gathered me in his arms. "He brought me to the banqueting-house, and his banner over me was love." O how sweet it is when we can rest in such sweet peace. This morning while I was riding to meeting from sister Staton's home the words came to me with such sweet comfort, "The Lord is my Shepherd, I shall not want." The words kept ringing in my ears while I sat listening to you preach this morning. Your preaching was food to the poor, trembling soul. We all knew so well that what you said was given you by the dear Lord. My heart went out in much love to the dear young sisters you buried in the liquid grave. I saw from your looks, while you stood in the water, that you were lifted far higher than earthly things, and your affection was on things above. When I sometimes think that my love for the dear saints is only natural love, I look around me, and then feel sure that I love no other people as I love them, and think it must be spiritual love. How I do rejoice when I hear of any one who has taken up their cross in following the Redeemer. How true are the words that brother Coulter spoke this morning. Among other things he said, "When the Lord says, Come, they come." When he says, Come, they cannot stay away any longer, but must obey.

I feel to close this imperfect letter, for it is so much like the writer. I remain your very unworthy sister, if one at all,

ANNIE B. FRAZIER.

CLERMONT, Pa., April 19, 1891.

ELDER S. H. DURAND:—As I received a letter from you some time ago, asking me what church I was a member of, I will try to answer. I was very glad to know you thought me worthy to write to. It made me rejoice to hear from one of our number. Elder Hubbell baptized me one year ago last November (17th), at Olive, N. Y. I came here for my health, and feel to praise God, the giver of every good and perfect gift, that my health is improving. My sickness is nervous affection and spinal trouble. I am alone in a barren desert, as it were. The only preaching I get is through that dear, good paper, the SIGNS OF THE TIMES. There is preaching here, but it is not the kind I care to hear; so I read my paper, which to my mind is richly laden with the spiritual fruit. Although we are strangers in the flesh, I trust we are not strangers in spirit. I have read your good letters very many times, but O how unworthy I feel when I think what a poor, weak, sinful worm of the dust I am. So often the thought comes to me, Am I what I profess to be? I fear I am not. My mind is often filled with the vanities of this sinful world.

But this one thing I do know, I love the Old School Baptists, and the doctrine of God's predestination of all things. It seems to me that if God has predestinated one thing, surely he has all things. "He is before all things, and by him all things consist." "By him were all things created." I cannot help but think just so. I know I am a poor, weak, hell-deserving sinner. If I am saved at all it is by the grace of God, and not by what I can do myself. If it were left for me to do, surely I would be lost. I feel to praise God that it is so. What a precious thought it is to me that we have something to put our trust in besides the puny arm of man. What precious promises our Savior has left on record for all his people. But so often the thought comes to me, Are they for me? Did he suffer, bleed and die for such as me? I have often wondered how they could ever take me into the church. Surely if they could see my blackness and sinfulness as I do they never could. One sweet thought with me is that the Lord knows them that are his. It sometimes seems that I have caught the shadow and missed the substance. I have dark paths to travel, as well as light ones. But we ought not think strange of trials, for it is written, "Through much tribulation we must enter the kingdom of God." How often have I tried to check the flowing tears while thinking of what cruel hands did to our Savior, who was nailed to the cross for our sins, he being innocent and sinless. But that was one of the things God had predestinated to be done. My prayer is that I may live nearer to my heavenly Father, and labor not for the meat that perisheth, but for that which endureth forever. But O how far short I come. I know that what is set before me is for some wise purpose. If I did not think so, if I did not have that for my comfort, what would I do? In the first place my parents, brothers and sisters, except one, moved to the state of Kansas. That was hard for me to bear; but something seemed to say, All is for the best; trust in God. They went in the month of October. One year and one month from that time I think God revealed himself to me, and showed me what a wretched, sinful creature I was. Then the call was, "Take up thy cross and follow me." O what a happy day that was to me! Although the water was frozen nearly all over, O how good it looked to me. When I had to leave the church and come here, O how many tears started. But the same God is here as in Olive. If he is only with us, prisons will palaces prove. A little over one year ago my dear sister Jennie was called to try the realities of another world. She was in Kansas. I could not even gaze upon her in death. May the Lord help me to say, "Thy will be done." But it is hard, and my rebellious heart is

prone to murmur and complain, and to kick at each chastening stroke. I often think, O is there any one like me? I sometimes think my case is an outside one; but when the SIGNS OF THE TIMES comes, and there I find some one who writes so nearly like I feel, I take fresh courage. Well, dear brother, can you have any hope for such as poor me? Please pardon me for writing this long letter. When I sat down to write I did not intend to write so much; but it seems when I write to one of my belief I do not know when to stop. I know you will throw the mantle of charity over this, and forgive me this time. I had kept thinking I would not write, but it was ever on my mind; so much so that I had to do so. I thought my writing would be of no account or comfort to you. I will be pleased to hear from you whenever you can write. I have been asked by my mother to write a piece for the SIGNS; but feeling my unworthiness I have shrunk from it, fearing it might crowd out better matter. If you can see anything in this that is worth putting in print you may send it to the SIGNS; but if not, all the better, as I feel rather timid in the matter.

As ever, your unworthy sister in hope of a better life,

MRS. J. B. COONS.

ORIGIN OR AUTHOR OF SIN.

By whom and how did sin come to exist? This is a question that has been discussed more or less for many years. Excellent brethren have differed widely upon the subject, who have seen eye to eye upon almost all scriptural subjects. All of God's people, after being delivered from the power of darkness, and translated into the kingdom of God's dear Son, confess that God is Sovereign over all worlds and all things, animate and inanimate, seen and unseen, whether they be thrones, or dominions, or powers, or anything and everything else; that all must bow or move according to his sovereign will and power. All are made by grace divine to confess that they are lost and helpless sinners, and if they are saved it must be by sovereign grace alone, without any means, creature merit, or help from poor, puny man, whose breath is in his nostrils. All of them are made to feel and know that in their flesh there dwells no good thing; and they find a law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members, and making them cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" But at times they are enabled to say, "I thank God through Jesus Christ our Lord. So then with the mind I [Paul] myself [the same] serve the law of God; but with the flesh the law of sin." Thus far the saints are generally agreed. But now we come to a Bible subject that these same christians are divided upon,

although there may not be as great a difference as there may seem to be. To those who are engaged in the controversy there is a difference manifest. Would to God that I by his Spirit might write and speak in a way not to hurt the oil and the wine, but with due deference to those of my brethren who may differ with me give such views as have been presented to my mind on the subject of the origin of sin.

In the beginning God created the heaven and the earth. After the creation God formed man out of the dust of the ground. As the earth had not been cursed when man was formed out of it, could it be said that there was sin in that lump of clay? No. God breathed into the nostrils of this lump of clay, called man, the breath of life. Was there sin in that breath of life which the holy God breathed into him? No. A pure fountain cannot send forth both pure and corrupt water. This man came from the hands of Almighty God, his Creator, a good (not spiritual) natural man, of the earth, earthy. God put this man into a place that he had made for him to live in for a time, called the garden of Eden, or Eden. There was everything necessary for this natural good man to subsist upon; but nothing spiritual grew out of the natural soil of the garden of Eden. In this garden was all manner of fruits, pleasant to the sight and good for food; and this man had a right to eat of the fruit of all the trees but one, and that one was the tree of the knowledge of good and evil. God gave the man a law as follows: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." We now have the man as he came forth from the hands of his Creator, the tree of the knowledge of good and evil that God had placed in the garden, and the law given by the same; and as everything that God had made was by him pronounced good, the man was good; not spiritual; not a sinner. No sin was in the fruit or the tree. No sin was in the command or law. This man reaches forth his hand, and takes from the hand of Eve, his bride, that fruit which God in his law commanded him not to eat. Here is the origin of sin. There is no record of it previous to this, that I know of. Sin is not a thing, as a beast, a fowl, or a fish, but an act. Let us have the signification of inspiration. "Sin is the transgression of the law." "By one man sin entered into the world," and that by transgression, and not by creation. "By the disobedience of one, many were made sinners;" and I think that none of my brethren would hesitate for a moment to say that was Adam's disobedience in Eden. If any Scripture should come into our minds

that seems to contradict the testimony that sin is the transgression of the law, and that by man sin entered into the world, we may rest assured that we do not understand the true meaning of such Scripture.

Now, dear brethren, one and all, carefully compare what I have written with the Scriptures; and if I have not a "Thus said the Lord" for my position, labor in love to show me my error.

I want to say to brother Gray, who wrote on this subject some time ago, that I love him as a subject of God's grace, and also admire the spirit in which he wrote, but not the sentiment. I hope to read more from his pen.

Pray for me, brethren, a poor, sinful, erring worm. If this is published, others papers may copy it if they so desire, as I have been asked to write for other papers, but have not the time at present.

Yours in tribulation and distress,
D. M. VAIL.

WAVERLY, N. Y.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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.

MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

BOOK NOTICES.

SOUTHAMPTON, Pa., Oct. 8, 1891.

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.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 4, 1891.

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.

ORDER IN THE CHURCHES.

"FOR God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33.

For the maintenance of order among the societies of natural men it is needful that specific rules should be adopted, and that all their actions should be conformed to those rules. Upon this principle all the various forms of government are based, by which the nations are controlled. While some of those forms are more liberal than others, in none of them is "the perfect law of liberty" the authority by which the people are governed. Even in our own country, where civil liberty is perhaps as largely prevalent as is practicable, the restraint of legal requirements and prohibitions is indispensable to the preservation of the rights of the community. This is the result of that principle in the natural mind by which every individual seeks his own advantage. If there were no check upon this selfish principle the strong would destroy the weak, and there would be no safety but in superior brute force. No such system is established by the authority of the King in Zion. Those who are included as his people are not required to conform to the requirements of a law which is contrary to their will, but by his Spirit they are made willing to do all that the perfect law of Christ enjoins upon them. When they obey the commandment of their Lord they are in the enjoyment of all the liberty to which they aspire. When they depart in practice from the precepts and example which is given them, they feel that they have entered into cruel bondage. Thus they show the law of Christ dwelling in them, causing them to hunger and thirst after righteousness, and manifesting that sin is exceeding sinful in their view. It is liberty to them when they can follow in the commands of their Redeemer, and it is because of their inability to bring their flesh into subjection that they groan being burdened. There is no need for the promise of reward to induce such characters to follow Jesus; nor do they require the terrors of future punishment to drive them to the pathway of obedience. Having the love of holiness wrought in them by the power of God, they find the most glorious liberty in conforming to that divine principle in their practical deportment. Thus they realize that "Where the Spirit of the Lord is, there is liberty."—2 Cor. iii. 17. This is not liberty to continue in sin, but perfect freedom to yield obedience to the law of holi-

ness which is written in their hearts by the Spirit of truth. There is no true liberty anywhere else but in this manifestation of the Spirit.

The reference to the illustration of peace "as in all churches of the saints" does not refer to their freedom from strife among themselves as men and women; as is evident from the fact that even when he wrote this epistle Paul was under the necessity of reproving the carnal contentions which prevailed among the saints in that very church. What he does say in our text is that God is not the author of such confusion. All such strife originates in the sinfulness of the carnal mind. So James sharply rebukes the same spirit in the "twelve tribes which are scattered abroad." He asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." To the natural judgment it seems incredible that this language should be addressed to the subjects of redeeming grace; but the epistle is written to no others. Indeed, it could apply to none but to those whom James recognizes and addresses as his "brethren." Only they who are born of God can have the desire to ask of him for grace and righteousness. This desire does not originate in carnal selfishness; it is wrought in the saints by the "spirit of grace and of supplications," which the Lord pours upon the house of David and upon the house of Jerusalem. As Jesus is the Prince of peace, strife and confusion cannot be found in his kingdom. All such works are indications that the flesh controls those in whom they are found. They afford no evidence of the controlling power of the Spirit of Christ in those who exhibit them; but rather give testimony that such characters are living after the flesh. When the saints thus yield their members servants to sin, they bear witness that at that time they have not the Spirit of Christ; and thus they deny their allegiance to their peaceful Redeemer. Such departure from the pathway which is marked by the example of Jesus will never be productive of the peaceable fruit of righteousness. Those who thus sow to the flesh shall of the flesh reap corruption. So Paul admonishes the saints, "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." That this refers to the experience of the saints in time is evident from the next expression in which the apostle exhorts the saints, "And let us not be weary in well doing; for in due time we shall reap,

if we faint not."—Gal. vi. 7-9. As this sowing consists in walking here in time, so the fruit of that walking is experienced by the saints in their present state of existence. The corruption resulting from conformity to the flesh is felt as a present burden; and the answer of a good conscience toward God in obedience is the life everlasting which is declared to be the harvest of those who sow to the Spirit. It is contrary to the express teaching of our Lord himself to understand that the gift of eternal life is suspended upon the action of those to whom it is granted. While that life is given to every one of the sheep of Jesus, it is not committed to their keeping; but it is hid with Christ in God; and both the chosen vessels of mercy and their eternal heritage of immortality are securely "kept by the power of God." In that safety they are kept in perfect peace. So the psalmist says, "Great peace have they which love thy law; and nothing shall offend them."—Psalm cxix. 165. In the keeping of the words of their Lord the saints find rest in this divine peace. Of this peace God is the Author, for it can originate in his Holy Spirit alone. It is of this peace that the saints are admonished to "Follow peace with all (men), and holiness, without which no man shall see the Lord; looking 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."—Heb. xii. 14-16. In no other way is it possible for the saints to follow this peace but in keeping the commandments of our Lord. Those who would look to human policy for securing safety and quietness, will certainly find that they have only trusted in the profane example of Esau, and the paltry morsel for which they have sold their birthright liberty in the church will prove but a bitter portion to their taste. It is true now as when the prophet was inspired to record it, that "They that observe lying vanities forsake their own mercy."—Jonah ii. 8.

When led by the Spirit of God the saints will be found walking in that heavenly love which is displayed most gloriously in the example of the Captain of our salvation. That fruit of the Spirit is the distinctive characteristic of those who are manifestly followers of Jesus. When they dwell in love they are dwelling in God, as it is by the Spirit of God alone that any creature can be so far raised above the selfishness of nature as to be governed by that divine principle. Where that love prevails there can be no room for anything else but infinite peace. The law of Christ is all fulfilled in that love which moves every one in whom it lives, prompting them to serve one another with unselfish devotion. When this principle is directing each member, "The peace of God which

passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. iv. 7. Shielded by this holy and heavenly principle of perfect peace, no root of bitterness can spring up to trouble the churches of the saints. The whole divine law, which secures gospel liberty to the churches of the saints, is fulfilled in the love which is shed abroad in their hearts by that holy Spirit of truth which God has given unto them. Not even the inspired record of the law of Christ as written in the New Testament requires of the subjects of salvation any service beyond that which is written in their hearts by the Holy Ghost. No service is acceptable to God in the performance of which the desire is merely to comply with a legal demand, and wherein the actor finds no reward of the answer of a good conscience toward God. In every work which is profitable for the peace of the children of God, the desire is wrought in them, so that it is their highest privilege to obey the holy commandment of their King. There can be no confusion when this divine love rules in the hearts of every one whose name is enrolled among the members of the church of Christ. The law of Christ is perfect freedom to them, because he commands nothing but what they are led by the Spirit to desire. When they are enabled by divine grace to "keep the unity of the Spirit in the bond of peace," it is their highest joy. They do not feel that it is an irksome service which they have rendered, for which they are entitled to compensation, but rather they desire to pour out their hearts in thanksgiving to God for his goodness in enabling them to keep his commandments. Under the leading of this humble spirit they cannot be contentious or quarrelsome; neither will they be watching for the halting of one another. They will not be found judging one another, but rather watching themselves that no man put a stumbling-block or an occasion to fall in the way of his brother. The tempter often takes advantage of the saints by the suggestion that it is commendable for them to watch over one another for good. Under this plausible pretext it is easy to persuade the zealous saint that he is only moved by a good design in judging and condemning his brother. Acting upon this conclusion the result soon shows that the peace of the church is destroyed, and confusion reigns. It is blasphemous to charge that obedience to the law of Christ has brought about this result. "God is not the author of confusion." Where is the departure from the divine commandment? Upon examination it will be found that God has never required his saints to watch over one another either for good or for evil. The direction is left for our learning, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except

ye be reprobates?"—2 Cor. xiii. 5. We have found no passage in the law of Christ authorizing any of his disciples to watch over the conduct of any but themselves. It is important that they should watch and pray lest they enter into temptation; and in giving earnest heed to this watchfulness each will find employment sufficient to occupy all the little time which is given to us here on earth. When we are in the faith, our confidence is alone in the grace of God which is in Christ Jesus. Then we have no confidence in the flesh; and consequently there can be no glorying over others. In mutual submission, each esteeming others better than self, there can be no strife among the members of the body of Christ. This is the divinely appointed order by which the church of Christ is distinguished from every other organization among men. Their order is not dependent upon any precepts or regulations written upon paper, but it is secured by that perfect law of liberty which is written in the new heart that is put within them by the immediate operation of the Spirit of God. As many as are led by the Spirit of God, they are the sons of God; and if any man have not the Spirit of Christ, he is none of his. The churches of the saints are the only perfect illustration of the peace of God, when they are walking in love, as children of light. When they walk after the flesh they are in darkness and confusion as the consequence of their own carnality. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant." When ignorance assumes to be wise, then confusion is sure to result. Only in giving heed to the inspired directions can the churches obey the closing admonition of this chapter, "Let all things be done decently and in order."

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but nineteen dollars (\$19), as will be seen by receipts published on page 352, and shall therefore after this number be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

CIRCULAR LETTERS.

(Written by J. G. Ford.)

The Greenville Predestinarian Baptist Association, convened with the Sugar Creek Church, Putnam Co., Ohio, Sept. 4th, 5th and 6th, 1891, to the brethren composing the same.

DEAR BRETHREN IN THE LORD:—According to a custom of long standing you will expect a letter in the form of a Circular. We will call your minds for a few moments to the suffering of Jesus for his people. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18.

Now, we had separated ourselves so far from God by wicked works that there could be no reconciliation between us without an atonement, and that a perfect one. Hence we could not atone for our own sins, because we are imperfect beings, and the guilty party. The law is violated, and the penalty (which is death) must be executed. The bride, the Lamb's wife, has sold herself for naught, and has naught to pay. Christ, being the head and husband, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with him. The atonement is made; the law is satisfied and made honorable. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 5.

More than eighteen hundred years ago Jesus came to save his people from their sins. "Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. O the riches of his grace! He hath redeemed us to God by his blood out of every kindred and tongue and people and nation. What tongue can express the joy, the comfort and the consolation! Poor, lost, ruined, guilty, condemned sinners! Redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Peter i. 18, 19. "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!"—Rom. xi. 33. The love of God for his people is eternal, and is based upon the relationship of Christ to his church, which is the ground and pillar of the truth. "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.

In order to be constituted a brotherhood we must be born of the same parents. God was manifest in the flesh, and is called the Son of God. Now, as God is a Spirit, we must be partakers of his Spirit by being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God; born of an incorruptible seed, by the word of God, which liveth and abideth forever. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. The object of his taking part with his brethren was that through his death he might destroy him that had the power of death. What a manifestation of the love of God for his people, in sending his well-beloved Son into this world to die, the just for the unjust, that he might bring us to God. They are sinners, and he is without sin; therefore when he offered himself a sacrifice to God for their sins, he being a perfect sacrifice, was accepted of the Father; and in all cases where the offering is accepted, those for whom the offering is made are accepted also. Hence he has perfected forever those that are sanctified. "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 through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Hebrews ix. 13, 14.

When we are enabled by faith we see that after all our trials, troubles, difficulties and disappointments, our pains and afflictions of both body and mind, whether temporal or spiritual, are for our good; and we have the assurance that "all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 28-30.

Now, dear brethren, with a blessed hope that we are the recipients of God's love and mercy, may we be enabled by divine grace to run with patience the race set before us, looking unto Jesus, who is the author and finisher of our faith. We are commanded to bear one another's burdens, and so fulfill the law of Christ. As there are many brethren and sisters throughout the country that are destitute of gospel preaching, for their benefit, as well as our own, we advise our brethren generally to support some of the Old School Baptist periodicals. We recommend the SIGNS OF THE TIMES, for we believe that if the truth is advocated at all it is through the SIGNS OF THE TIMES.

J. P. PETERS, Mod.
WM. HANCE, Clerk.

The Salisbury Old School or Predestinarian Baptist Association, in session with the church at Forest Grove, Wicomico Co., Md., Oct. 21st, 22d and 23d, 1891, to the several churches composing her body, sendeth christian salutation.

BELOVED IN THE LORD:—Another year with all its mysterious and trying events has passed, and with what our eyes have seen and our hearts have felt we are made to exclaim, "How unsearchable are his judgments, and his ways past finding out!" The mysterious depths of the ways of God in dealing with his people make it indispensably necessary that some message of truth concerning his dealings in infinite wisdom with them should be sent forth for their profit; and none others can be seriously and heartily interested in them. To stir up our pure minds at this time we will call attention to what the apostle has said to the church at Corinth, near the beginning of his first epistle. We will name the ninth verse of the first chapter, which reads as follows: "But God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

"God is faithful." How did the apostle know that God was faithful? We answer, By experience and revelation. And this is the only way by which any one can know anything concerning the infinite character of God. We can see from the preceding verses of this chapter that the apostle realized the necessity of establishing the saints at Corinth in this one attribute of Deity; that is, that he is faithful; that what he does is done forever, never to be undone, nor to do over. When he said to Abraham, "In blessing I will bless thee, and in multiplying I will multiply thee," his will, wisdom and power were at once employed to sustain his faithfulness; and it was not hinged upon the faithfulness of Abraham at all. And God said that his seed should sojourn in a strange land, and should be afflicted four hundred and thirty years, and that he would come down and deliver them. He was faithful to his word in the midst of all their murmurings because their journey was rough. He was faithful in meeting their needs in the proper time. And if so in the type, truly it is so with the antitype. The apostle says, in setting forth this interesting fact, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ." Because he knew that what God had begun in them he would perform. "That in everything ye are enriched by him, in all utterance, and in all knowledge." And again, he says, "Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ;" that is, when he comes to make up his jewels, and to take vengeance upon the ungodly, in this his faithfulness will be seen.

"By whom ye were called unto the fellowship of his Son Jesus Christ."

Then it is this God that calls his people by his grace. It is not by man. And this grace is in his Son; for the apostle has said that God has "in these last days [gospel days] spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." And Jesus says, "The words that I speak unto you, they are spirit, and they are life." This power is not in the word spoken by man, whose breath is in his nostrils. The word of the Lord is a lighted candle, and is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—Heb. iv. 12. No word spoken by any other being can have such a life-giving and scrutinizing effect. This opens to the understanding the true state of things in one's own house, and produces a dissatisfaction to affiliate with what is seen in the flesh; and this, we should remember, is the very key that opens and leads the dear saints of God into fellowship with their precious Head and Redeemer. There is a vast difference between the principle of friendship and spiritual or christian fellowship. The first can be secured by man, from man, through a pleasant channel, and is hinged upon natural kindness; but the other is through the furnace of affliction. Some claim to desire the day of the Lord, as though it were a day of light, and not of darkness, when all the beasts of the forest do creep forth. Truly the beginning of life is the beginning of sorrow. It is the beginning of mourning and bitterness of soul; but it leads to repentance, to faith, to hope, to charity; and yet it is not natural for a man to blast all the sweetness of such things as his carnal life is absorbed in, and to plunge himself into such a bewailing and deathly state, not seeing nor desiring the end of such a conflict. But the call of God is unto an acquaintance with the afflictions of our spiritual Joseph; for he was a man of sorrows, and acquainted with grief; and it was not only to secure the redemption of his people from the curse of the law, but also to be a living example of suffering, so that it might be known by his people when they are following in the same rough and thorny way, in distinction from the pleasant, self-connected way of the religious world. Notwithstanding the children of the kingdom have received the love of God in their hearts, which is the remission of thier sins, they will be given to see both their poverty and their riches in Jesus Christ their Lord. The poverty of Jesus was below the birds and the foxes; yet he possessed all things notwithstanding. The heirs of the kingdom are poor in spirit, yet still the apostle has said that all things are theirs, and they are Christ's, and Christ is God's. This

shows a perfect fulness of riches and glory. This may seem like a paradox, but not so. Poor while encountering all the principles of corruption, but rich in the hope of immortal glory. They do not view him now as a suffering Jesus, but an exalted Prince, and his victory and triumph as the precious Head has sealed the victory of every member of his body. As the faithfulness of God is enlisted to this end, those who have been called unto the fellowship of Jesus are and ever will be subject to doubts and fears, temptations and trials. If Jesus had not been subject to all those things while in the flesh which go to make up the tribulation out of which his people must be delivered, and through which they must pass to enter the kingdom, where would be the evidence that one was called of him? for he calls his people to follow him, and they can follow him only in the way he himself has led. Then they are partakers of his sufferings, and know the fellowship thereof. Every member of his body must know individually for himself or herself that this is wholly the work of the Spirit of God, to give life, and the knowledge of these things, which is the fruit of that life. Thus they are touched with every groan, every pain, every trial, every temptation; and when these are manifested they produce fellowship. God's dear people are apt to think that their sufferings on account of sin, and their strong temptations, causing them sometimes to reject every promise, is peculiar to themselves. They do not seem to know at the time that this is the way in which they are made acquainted with their blessed Jesus. But God has sent forth his truth by the mouth of his called servants, whom he has made acquainted with these wonderful things, to bear witness of them, for the comfort of his dear people; and this discovers to them who they are, and what all those strange exercises mean, which caused them to be so anxious to know if there was any one like them. The fellowship is there all the time; but its power and sweetness cannot be enjoyed until there is a mutual acquaintance. "That ye also may have fellowship with us," says the apostle. "And truly our fellowship is with the Father, and with his Son Jesus Christ." As it is made known to us that we are in fellowship with Jesus, the Head of the body, so each member, when the secret of the Lord is divulged by one to the other, either in public or private, feels the blessed relationship, and there is a testing of the blessedness of spiritual fellowship; and what a dear relationship it is. The sorrows as well as the joys of one become the sorrows and joys of the others. Then how this draws them together. What makes it so sweet is that its acquaintance came through sufferings. It could not be so dear if it came in any other way.

One of the evidences that we are children and heirs of God, and joint heirs with Jesus, is that we suffer with him, and also with each other. May we remember that this is the channel to the haven of eternal rest, which God, who cannot lie, promised before the world began, and his faithfulness is pledged for the consummation of this. He has promised to be with his people in all thier troubles, and not to leave them. Fare ye well.

A. B. FRANCIS, Mod.
J. H. TRUITT, Clerk.

INQUIRIES AFTER TRUTH.

WILL Elder Beebe or some other brother give an explanation of the text, John xiv. 12, and oblige one inquiring for the truth?

J. R. KEMP.

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MARRIAGES.

At the residence of the bride's mother, near Newark, Del., on Wednesday morning, Oct. 14th, 1891, by Elder Wm. L. Beebe, Lee W. Warren, M. D., of Fruitland, Md., and Miss Georgia B., daughter of the late Elder Joseph L. Staton.

OBITUARY NOTICES.

My dearly beloved sister-in-law and sister in the gospel of our Lord Jesus Christ, **Mary Irene Troutt**, wife of brother Henry Troutt, of this place, departed this life on Sunday, June 7th, 1891, aged 75 years and nearly 4 months.

Our dear departed sister was the daughter of Elder D. A. Carson and Elizabeth (Solomon) Carson, his wife, and was born in Caswell Co., N. C. Her father emigrated while she was yet a child to Todd Co., Ky., and was one of the pioneers of that county. Sister Mary was particularly blessed of the Lord in receiving a hope in the blood and righteousness of the dear Redeemer in her twelfth year. She then related her experience to the church, and was baptized by Elder Archibald Bristow, remaining a firm and consistent Primitive Baptist until the hour of her departure, which made her in full fellowship with the church of God about sixty-three years. I had an acquaintance of about fifty years with her, and can testify to her pious walk and godly conversation, and that she was a pattern of good works. She was married to brother Troutt in June, 1842; consequently they had lived together for a period of forty-nine years in love and affection. Her

disease was that dreaded complaint, bone erysipelas, from which she suffered intensely. I was in this county at that time, filling some appointments, and received word that she was dying. I immediately went to her bedside, and staid with her a week. I have seen many suffer and die, but I never saw one endure suffering with more fortitude and resignation to the divine will than did our dear sister. Elder Evans came down to see her, and, though sinking, she called me to the bedside and said, "Brother John, I want you and brother Evans to preach to me once more the glorious gospel of our blessed Redeemer." We did so, much to her comfort and satisfaction, and she fell asleep in the arms of that dear Savior who loved her and gave himself for her.

She leaves a husband and a large number of relatives to mourn their loss; but I hope that all the saints are looking forward to that heavenly reunion, where the spirits of just men, made perfect, are ever with the Lord. They will meet in that eternal world; not in a flesh and blood relationship, but will be spiritual, both soul and body, and sing the song of Moses and the Lamb forever and ever.

JOHN H. GAMMON.

MORTON'S GAP, Ky., Sept. 27, 1891.

Deacon John C. Howard, of Pulaski Co., Va., was born July 7th, 1835, and died Sept. 23d, 1891, aged 66 years, 2 months and 16 days.

He married Miss Parthenia Howerton, Dec. 23d, 1852. To them were born five sons and four daughters, of whom four sons and three daughters survive, and all were at his funeral, with his two sons-in-law, three daughters-in-law and several grandchildren. His brothers and sisters, except one, preceded him to the grave. His surviving sister, who cared for him in his infancy and youth, made his house her home, and has been a faithful aid in his family, doting on him with true sisterly affection; but she will hear his wonted footsteps no more, to bring back to memory the scenes of childhood, nor his voice to counsel in the management of business. His family is sorely grieved; and his wife, sister Howard, can truly say,

"My head and stay
Is gone away,
And I am left alone."

He left all needful evidence that, when the earthly house of this tabernacle was dissolved, he had a building of God, not made with hands, eternal in the heavens. He joined the Pilgrim's Rest Church, New River Association, on Saturday before the second Sunday in July, 1878, and was ordained Deacon on July 9th, 1880, by a presbytery composed of Elders I. Webb, A. Dickerson, J. M. Jennings and J. M. Allen. He served the church faithfully. He was a public officer, and well-known in business circles. His house was a welcome home to the traveler, the business man, and especially his brethren. The press remarked that "It is no stretch of conscience to say that 'Squire Howard' was a good man." So say his business associates, and so say we all.

He was a grandson of Elder William Howard, who came from England to New York, then to New Jersey, and finally to Virginia, and served as Moderator of the New River Association, and was pastor of several churches, which prospered under his care, until his death, leaving two sons, Elders Peter and Hiram Howard, to succeed him, of whom Elder Posey G. Lester is a descendant. The first families were Baptists almost throughout, and have served the church eminently. We sorrow, but not as those who have no hope.

When brother Howard was taken sick, three or four weeks before his death, he suffered severely in the region of his heart, after which he told his wife that he had thought more about dying than ever before. She asked him what he

thought about it. He answered that it was all right. He would like to stay with them all a little longer; but it was all right, and he was resigned to the will of God. We feel that if brother Howard was not prepared to meet death, the chilly waves of Jordan might indeed be dreaded by any. Peace to his remains, and resignation to his sorrowing family, friends, neighbors, the church, and his brethren generally.

The unworthy writer delivered a discourse on the occasion to a large congregation from Romans viii. 21: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." ISAAC WEBB.

BROTHER William Davis died at his residence in Hempstead Co., Ark., Sept. 29th, 1891, after an illness of eight days, aged 82 years and 10 days.

Brother Davis was born August 19th, 1809. He was married to Mary E. Jones, in Wilcox Co., Ala., Sept. 24th, 1835. She died on the same day of the same month, six years before his death. Her obituary was published in the SIGNS OF THE TIMES, Vol. liii., No. 21. After her death brother Davis was married to Mrs. Main, who survives him. He was a firm Primitive Baptist. At what date he joined the church I have not been able to learn. I have been personally and intimately acquainted with him since 1848. At my first acquaintance he was a Primitive Baptist, zealously contending for the faith. He was industrious almost to a fault, quick in motion both of body and mind, easily irritated, yet as ready to repent. He could not see nor hear of want or suffering without marked sympathy, administering to necessity and want until he had almost consumed an honest fortune, acquired by activity and labor. He loved his brethren, and always manifested a decided pleasure in punctuality. His children, wife, brethren and friends are deprived of his companionship in this life, nothing remaining but the remembrance of those precious gems of testimony which remain for our comfort, and fill our minds with the hope that though severed now, we shall be gathered in that great day where death, separation, mourning, sorrowing and sighing can never enter. Then let us cease to mourn, and rather rejoice that the brother, father and husband is released from bondage, having been made free by the law of the Spirit of life in Christ Jesus, that glorious grace to the children of men.

B. L. LANDERS.

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NO. 45.

SELECTED.

THE HEADSHIP OF CHRIST.

BY THE LATE JOSEPH IRONS.

"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14.

I hope my hearers are not come here with an expectation that will secure them disappointment; I mean, with the expectation that the preacher is going to occupy an hour in preaching about a fellow-worm. This he cannot, dare not, will not do. We are desirous that honor should be given to whom honor is due; and therefore, the honor of every gospel sermon being due to Jesus, and Jesus only, Jesus only must have it. We will not for one moment undervalue the excellencies nor throw into the shade the experience which grace has wrought in the heart and life of any fellow-Christian; but we must give the glory to that grace which did it, and hang all the honor upon his precious name, who takes into union with himself every worm upon whom he puts any excellence of a spiritual character.

I felt it important to premise thus much, that my hearers' expectations might be at once relieved, and not look for anything relative to mortals more than my text expresses; and even that, as the text contains it, at the latter end of the subject.

Look at the words as they stand. "If we believe that Jesus died and rose again." Surely this is not an *if* of doubt, an *if* of uncertainty, an *if* of contingency; the apostle was not accustomed to deal in such *ifs*. Rather view it as an *if* of demonstration. As though the apostle should say, "Since we really believe this fact—as this is a matter to the entire acknowledgment of which we are brought." As if he should say, "This is a truth so demonstrated that there can be no doubt entertained concerning it for a single moment; and as this is the matter of fact, let us draw the inference unavoidable from it, that 'even so' as Christ has risen from the dead, and we believe it, 'them also which sleep in Jesus will God bring with him.'"

I do not know a more beautiful or satisfactory mode of expression, relative to the departure of the saint, than that which is contained in the language of my text—sleeping in Jesus. My heart's desire and prayer is (as often expressed at the mouth of the grave) that we also by-and-by

may sleep in Jesus; as our hope is (and our knowledge is, we may add), "This our brother doth."

There are two things in the text which call for our attention. First, the headship of Christ over his church, as the object of faith; and secondly, the expectation, which all his members are warranted to cherish, arising out of it.

I. The headship of Christ over his church, as the object of faith, is thus expressed: "If we believe that Jesus died and rose again." Having already hinted that I do not view this as an *if* of doubt or suspicion, but as an *if* of demonstration, I shall proceed at once to the fact which it admits, which I have called the headship of Christ.

O that this subject were well understood and extensively enjoyed among the followers of the Lamb! We should hear no more about contingencies, uncertainties, creature doings, and mortal boastings. We should hear no more about falling from grace, nor about Christ losing his redeemed. We should hear no more about universal redemption, universal charity and universal free-will. My hearers, this lies at the very root and foundation of all the truth of the everlasting gospel; and in the very opening of my sermon I cannot help remarking that if the headship of Christ be not clearly and scripturally understood, no doctrine in the Bible can be understood aright. If the headship of Christ over his church be really understood, his entire work, his whole official character, his divine and eternal responsibility, all the doctrine which relates to experimental godliness and the final consummation of the church of the Most High, will be seen linked to it, hanging upon it, emanating from it, and secured by it. Let us then look well to this fundamental principle, the headship of Christ.

Before I enter immediately into it I cannot help making another desultory and general remark. The greater part of the professors we meet with, both preachers and hearers, really deal with the doctrine of grace, with the language of Scripture, with the ordinances of God's house, and with the people of God, as if there were no such doctrine as the headship of Christ; though it is expressly set down that he is "head over all things to the church, which is his body, the fullness of him that filleth all in all." You will not, therefore, wonder at something that may appear a little like censorious-

ness in many of my remarks relative to the wretched state of profession in the day in which we live. It is upon this point that they err; not that they deny, but they lose sight of the blessed covenant headship of our Lord Jesus Christ.

Now, in order to be plain and explicit upon this, there are four or five things to which I will invite your attention; and first let me show you that this headship love divine originated. All sprang from that, in the bosom of Father, Son and Holy Ghost. When as yet there had not been a creature formed by his hands, the eternal salvation of "a multitude that no man can number," to be afterward created, was settled, arranged, planned, purposed, decreed and sworn to. It was this that constituted its grand centre, the setting up of Christ from everlasting as the covenant head; as it is written, "I have set my King upon my holy hill of Zion." I think it will be admitted by every wise man that no select body of persons, that no organized community, whether small or large, can prosper without a head. This is God's order of things. He foresaw and fixed his eternal mind upon the welfare, the prosperity, the conversion, the redemption, the preservation, the glorification of his entire church. He would not leave the management to angels, he would not entrust it even to ministers, he did not leave it to the free-will and caprice of mortals; but from everlasting he appointed and set up a glorious covenant head, in whom all the responsibility should be vested, for whom all the provisions should be made, and by whom the whole work of salvation should be effected. This is the glorious covenant head of the church. All that pertained to the after operations and work of Jehovah in the salvation of the church was consequent upon that first grand, glorious arrangement, which made Jesus "head over all things to the church," which declared the decree, which set him up as the everlasting Son of the everlasting God, and gave the whole church into his hands, and into union with himself, to be forever saved in him.

Moreover, this headship became manifest and evident in the incarnation of the Son of God. Then saith he to the Father, "A body hast thou prepared me." He must have a soul to "pour out unto death," and a body to appear in as the representative of his church upon earth. In this incarnation of the Son of God (that

glorious mystery which is thus described, "His name shall be called Immanuel, God with us") the precious Christ of God took upon him not the nature of angels, but the seed of Abraham. Do mind, it was not the seed of Adam, it was not a mere human nature; but it was nature in the covenant line, for Abraham was declared to be the covenant head. It is not said that he took mere human nature, but nature in the line of Abraham, and in the line of David, as the covenant head. Now observe the proof of his headship, before we come to his dying. It was not an angelic form in which the Son of God appeared in Bethlehem's manger. It is indeed true that angel hosts, as servants of the Most High, were sent there to minister to him; but he never took their nature, but the nature of the very people whom the Father had given into his hands, for whom he was responsible, and whom he came into the world to redeem. There was an obedience of a perfect description to be rendered to Jehovah's law in that very nature that had sinned, and the obedience of angels could not have been accepted as the obedience of mortals; therefore our precious, glorious covenant head was "bone of our bones and flesh of our flesh," in all things made like unto his brethren, yet without sin, for the express purpose that he might have a nature to perform obedience in and with, exactly in accordance with the nature that had sinned. In itself having no sin, for he was "holy, harmless, undefiled, separate from sinners;" yet having all the sins of all the election of grace laid upon him (as it is written, "The Lord hath laid on him the iniquities of us all"), that in the nature which had sinned he might obey the law, suffer the penalty, accomplish the whole work, vanquish the prince of darkness, and so bring in an everlasting salvation for his whole church. This incarnation was in his headship character. He became incarnate as the head, not of the world, but of his church; "head of the body, the church." You cannot find an expression in Scripture that ever refers the headship of Christ to any but the election of grace. It was in this character and for this purpose that he came into the world.

I hasten immediately to the point which our text so explicitly specifies, if we believe that he died; but may I pause to ask if you believe that he is the covenant head of his people in the manner I have stated—that he

became incarnate for that very purpose, to manifest and prove himself the covenant head of his church? I beseech you, do not let prejudices misguide you; and if you cannot find any one instance in which Jesus is represented as the head of the world, I pray you, do not yield to such folly, but yield to truth, and let it be acknowledged. Do you believe that the Father made him "head over all things to the church," and that his incarnation was on purpose to prove and testify it to his saints, who should live on the earth to the end of time? Then if this be the object of your faith, mark what my text refers to in his death. It was not a promiscuous death; it was not an uncertain death; it was not a sacrifice that may or may not be of use, as it happens to turn out by the caprice of man; it was not a death of uncertainty, so that he himself could not know whether it would be of use to a sinner or not. O no; the Son of God had never passed through so solemn a scene without certainties. It was a death on the behalf of his church, in the name of his church. Not only was his obedience in her behalf, and counted hers, but his blood-shedding was for her sake. It was the demand of justice, urged upon all the members of his mystical body, and paid by the covenant head. It was the penalty stipulated for before all time for her salvation.

Pause one moment, then, over his death: "If we believe that Jesus died." We are accustomed to speak of death, with regard to fellow-mortals, with deep solemnity; and so we ought. We are accustomed to speak of the departure of sinners, concerning whom we have no hope, with horror, and humanity shudders. We are accustomed to speak of the departure of believers, who have hope in death, and concerning whom we have no shadow of doubt relative to their eternal glorification, with a sigh of solemnity and with thoughtful affection, feeling deeply the chasm that is made; and how much is the conversation of christians frequently bent upon what they said, and what they suffered, and what they did, and how they departed! I do not mean to find fault with this, as a tribute of affection, provided it does not elbow out a precious Christ; but O how I wish, in relation to departed saints (I would say, in the common phraseology, departed worth), that all the conversation should point to Christ, tell of what his grace has done, and lead to the sufferings he endured! His indeed was death; a death the most tremendous, the most affecting; a death which he deserved not, except as a Surety; a death not incurred by any acts of his own; a death not inflicted upon him against his will. "We believe that Jesus died," "the just for the unjust, that he might bring us to God." "We believe that Jesus died," a victim to justice, as a voluntary act. "We believe that Jesus died," at the appointed hour and moment, and could

not die till his hour was come; yea, we believe that Jesus, before all time, knew every pang and all the sorrow, yea, all the exceeding depths, that he must pass through in Gethsemane and on Calvary; and consequently, when he comes to it, he says, "Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "If this cup may not pass from me except I drink it, thy will be done." But mark for a moment what chiefly constituted his death. It was for sin, the strength of which was the law. In his death were concentrated all the malice of hell, all the enmity of the carnal mind, and all the wrath of the eternal God. *There is a death.* We believe that Jesus died thus; and we mean to commemorate it to-night, God sparing us, at his table.

May I make a little addition? Do you believe that Jesus died for you? "Why," say some, "he died for all; he died for everybody alike, did he not? and therefore for me." If I were to grant you that (which is a bare-faced lie), I should then say, His death is of no use to you; it is not worth preaching about at all. If he died for thousands that have gone to hell, I may go there after all his death, and be none the better for it. I have no security at all. If he died for thousands who were already in hell when he died, and did not fetch them out, then I should say that his death has no power, his blood no efficacy, and I care not to preach it. So that the universal redemption scheme is universal infidelity; it goes to annihilate the efficacy of the death and righteousness of Christ altogether. Again, then, I put the question, Do you believe that Jesus died for you? Mark how the apostle states it, and then you will think that my question is to the purpose: "He loved me, and gave himself for me." Why, Paul (I should say, if I were a Universalist), what is that to boast of? Loved you; he loved everybody, and gave himself for everybody. How I should contradict Paul's language!

But I imagine some of my hearers ready to ask, "If the redemption that is in Christ Jesus, the death of Jesus, be for his church, how may I know, that I may answer your question in the affirmative? How may I know that he died for me?" By his giving me faith to rely wholly upon his finished work. How may I know that he died for me? By his causing me to die daily to self, to sin, to the world, to the creature, and live only to God. Can you prove it thus? "If we believe that Jesus died" as a sufferer, as an atonement, as a sacrifice, on the behalf of his whole church. Take the other view—"and rose again." There is his exaltation; and his exaltation is the triumph of his headship. As he died as a covenant head, he arose as a covenant head; and therefore the church is said to have been crucified with him and risen with him. You cannot find a Scripture which tells us that the

world is crucified with him or risen with him; and yet if it were of the universal character that some people tell us, this would be the phraseology, because if one part were universal all must be universal. But I do find it written that his church, his mystical body, are crucified with him and risen with him; and they shall reign with him, too, forever and ever.

Now for one moment mark the proof of his headship in his exaltation. Glory be to his blessed name, that having finished the work which the Father gave him to do, having accomplished all the purposes of love relative to his obedience and suffering, and that too in the name and on the behalf of his church, and having paid the penalty, having laid down his life, that he might take it again, and thus put an end to sin with regard to his church, and brought in everlasting righteousness, I find him doing as he said, "I lay down my life, that I may take it again." O what a wonderful statement is this! Who is this glorious person that lays down and takes up? Verily, it can be no other than God. The issues of death and of life are only with him. I therefore mark his Sonship and his Deity even in this one point; indeed, it meets me everywhere, and shines in all the sacred page from beginning to end. Glory to his name, having laid down his life, and challenged all the world to take it, or to take his body (one would have thought any one could take his body; but no, neither men nor devils for three days could touch it), he then takes it again. Now all this manifests the headship of Christ. He rises in triumph, is exalted in triumph, ascends in triumph, as the representative of his whole church, within the veil, before the throne of God.

Will you take a cursory view for one moment of these particulars? Jesus, Jehovah, the representative and head of his church in covenant transactions; Jesus, Jehovah, the covenant head of his church, representing his church in all the acts of his incarnation; Jesus, Jehovah, the covenant head of his church, representing his whole body in his glorious death, so that judicial death cannot visit one of the members of his mystical body; Jesus, Jehovah, representing his church as her covenant head in his resurrection and ascension, so that all his saints are at this moment represented by himself within the veil as his own body, everlastingly one with himself. Do you believe this? "We believe that Jesus died and rose again" as the head of his church, and ever lives to intercede as the head of his church. For whom? For all the world? O no; for "all who come unto God by him;" and that is all the election of grace.

One thought more here. Salvation is incorporated in this headship of Christ, and there is no salvation without it. It is included in his covenant engagements, effected in his work while incarnate, demonstrated and triumphed in in his resurrection

and ascension, and now sent down and communicated unto every elect vessel of mercy by his holy Spirit's constant ministry. Hence the prophet was directed by the Holy Ghost to speak of him as the salvation of his church: "Behold, thy salvation cometh, meek and lowly, riding upon an ass." So that to have salvation (God almighty write this upon your hearts!) is to have Christ dwelling in me; to have salvation is to have a covenant connection with and a blessed interest in the glorious headship of Christ; to have salvation is to have the blood of atonement accepted for me, sprinkled upon me, trusted by me, and pleaded before the throne habitually; to have salvation is to have the righteousness of Christ upon me, the life of Christ within me, the interest of Christ used for me in the realms of bliss, and the merits of Christ counted mine by Jehovah eternally. This is salvation. Talk they of repentance, of believing, of forgiveness, of justification, of sanctification, of preservation, of glorification? All are in Christ, the gift of Christ, and the whole of it summed up in the one word *salvation*—salvation in Christ from first to last.

Now may I not appeal to my hearers that this is a salvation every way suited to the ruined condition of man? It is a salvation every way suited to the followers of Christ; for they have nothing, are nothing, and can do nothing but sin. Unless the salvation of the gospel were perfect, complete, entire, unconditional and uncontingent, it would be of no use to the ruined sons and daughters of Adam. We mean to affirm and maintain, in the face of all the degeneracy of the day in which we live, that one single contingency in the salvation of the gospel would ruin the whole; one point of uncertainty left to man would banish every child of Adam to hell. We must have a salvation whole and entire in Christ or none at all. Search your Bibles, and you will find these bold statements correct.

II. I pass on, in the second place, to a word or two relative to the expectation of the members of his mystical body; and the first thing that meets me is the interesting description of them. They "sleep in Jesus." Then they are in Jesus, else they could not sleep in him. "In Jesus." There is more contained in these two words than at first sight the superficial reader would imagine. They are in Jesus. Given unto him by covenant transactions; seen in him as essential parts of himself from everlasting; written, registered, enrolled as one with him in the archives of heaven; embraced, loved, and dear to the Father's heart in union with him, as he is himself endeared. Therefore he said to the Father, just before he suffered (mark the expression; it is very strong; I do not go beyond my Bible in the boldest statements I make), "O righteous Father, thou hast loved them as thou hast

loved me." He tells us in the next verse how it is: "Thou lovedst me before the foundation of the world;" and the unavoidable inference is that he loved them before the foundation of the world, for "Thou hast loved them as thou hast loved me." We are therefore perfectly safe and fully warranted in making the unhesitating assertion that the saints of the Most High, the whole election of grace, have been loved as long as Christ has been loved, have been loved as much as Christ has been loved, and must be loved as long as Christ is loved; and that it were as easy and as likely for Jehovah to withhold his love from Christ as to withhold it from one of his mystical members. Blessings on the name of our covenant head, here is our security, that the members are secure in him, seen in him, loved in him, known in him, dwelling in him from everlasting; and hence they are emphatically called the seed of Christ.

If you can prove your vital union with Christ, I can prove that union to have been of eternal date. How, then, is the vital union to be proved? How will you prove that your hand or your finger has a vital union to your body? Your answer is immediately, Why, its strength, its vigor, its power of feeling and of acting, are derived from the body with which it is united; and therefore every act it performs, every feeling of which it is sensitive, and all the expressions of life that it puts forth, prove this union. Just so I prove my vital union with Christ; just so I prove my oneness with the Son of God. His own statement is verified in personal experience, "Without me ye can do nothing." I could no more do anything, in a spiritual sense, without Christ, than my finger could do anything if it had been separated from my body and lying upon the ground. It can do nothing then. Why? There is the same flesh and the same bone; but there is no union, and therefore no energy, no vital blood. So with many professors in the present day: there is no union with Christ, and consequently no acting of faith, no flowing of love, no going forth of affection toward the Lord Jesus. But if you have these actings of faith, if you are enabled to look with the eye of faith, and grasp with the hand of faith, and walk with the feet of faith (they are the similes employed in Scripture), then it will follow that these very acts of spiritual life prove a vital union with the glorious covenant head; that as he died we died with him, and as he rose we rose with him, and shall consequently rise at last and dwell eternally in his presence.

This leads me to glance at what is here called sleeping in Jesus. Nature (according to our commonly employed phraseology) dies; that is, it becomes inactive, it becomes incapable of action. According to the sentence passed upon the first transgressor, "Dust thou art, and unto

dust shalt thou return," so our poor bodies must mingle with mother earth, and people will say that we are dead. I do not believe it, I do not believe a word of it, except in the common and carnal acceptation of mortals. They must have it that way for the sake of the use of words; but my text says that they "sleep in Jesus." Though nature is incapable of acting, it is only a temporary repose, for that is the idea of sleeping. We are not among the advocates of soul-sleeping; we do not believe that for a moment. It is the mortal part that sleeps, that which is endeared to us by its actings, the eye that has viewed us, the mouth that has addressed us, the hands that have been associated with us, that in which the ransomed spirit has dwelt in the enjoyment of God "as through a glass darkly," the old casket, the clay tenement, or, as Paul calls it (perhaps the best definition that can be given of it), "the earthly house of this tabernacle," the temporary building in which the soul dwells for a time, but which must be dissolved and must come down; but it is only called a temporary repose, however necessary it is. I am sure there is hardly a day of my life now but I am as glad to lie down with sheer fatigue after my toil as any laborer upon earth; and that I do not regret, for it is my ambition to be worn out for God. What is life but one scene of conflict and toil and labor, things that tend to weary and wear us out? As the poor man, that has worked hard all the day, is glad enough to lie down at night to refresh himself with temporary repose, so the child of God, the believer in Jesus, worn out with the toils of the wilderness, is glad to lie down and go to rest. That is the view which the believer should take of it.

"Even so them also which sleep in Jesus will God bring with him." Mark what this union with Christ secures, even a being brought with Christ. There is something very delightful in this phrase "with him;" and the union secures it. With him in covenant, with him in eternal purpose and grace, with him in his incarnation, with him when he obeyed the law, with him in his sacrifice, with him in his resurrection, with him in every part and feature of his work of salvation and redemption, and therefore to be with him in the resurrection.

I know well that there are not a few in our day who laugh at the idea of a resurrection. So let them; it is because they do not possess the faith of God's elect. But, say they, it is so contrary to reason; it seems such a moral impossibility. Very well; show me the part of God's purpose of grace that is not as paradoxical to a carnal mind. What carnal mind can comprehend the first resurrection? What carnal mind can form an accurate idea of how it is, by what means it is, and what it consists of? that Jehovah should make a sinner, dead in trespasses and sins,

to hear the voice of the Son of God and live? When he can fully comprehend how this mighty work of the first resurrection goes on, then I will allow him to cavil because he does not understand the second. When he can fully comprehend by his reasoning powers how the Spirit of life enters into the soul that is dead, and raises him up, a new creation, a new man in Christ Jesus, then I will allow him to cavil a little about the second resurrection. But since it is manifest that every part and feature of the whole economy of grace is a parable and a mystery to carnal minds, and to be comprehended and understood only by faith, is it any marvel that the doctrine of the resurrection should be a mystery also? I believe it, because God has said it. That is enough for me; the why and the wherefore I have nothing to do with. My text has the positive declaration, and that is enough for me, "Even so them also which sleep in Jesus will God bring with him."

I confess that the resurrection would be no matter of joyous anticipation to me if it were not for this very thing, "with him." Exalted with Christ, placed on a throne by Christ, crowned with righteousness by Christ. With him to magnify his name, for he is glorified in them. With him to gaze upon his beauties, with him to inhale his love, with him to enjoy his smiles, with him to share his mediatorial throne and honors in the presence of God the Father. "Even so them also which sleep in Jesus will God bring with him."

Dwell a moment longer upon this precious prospect of being "with him." What is thy heaven upon earth? what thy choicest pleasure now? what thy sweetest moments? what thy most desirable felicity? what the happiest scene thou dost pass or enter upon in this vale of tears? Is it not with Christ? Is it not when his countenance smiles, when his voice is heard, when his blood is sprinkled, when his skirt is cast over us, as that of Boaz over Ruth? Is it not when his righteousness is enjoyed, when his intercession is used, when familiarity with him is attained, when access to the Father in his name is realized, when his power is felt resting upon us? Is it not when these are absorbing our affections, winning our hearts, and making everything else mean and contemptible, while we sing, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee?" Well, if this be thy felicity now (and I know it is if you are christians), what will it be to be with him without interruption? Sometimes I am with Christ in my room, and I often wish the tempter were not with me too; but there I shall be with Christ, and no tempter with me. Sometimes I am with Christ upon my knees, and I often wish that I had not a body of sin and vile corruption with me too; but there I shall be with him, and no vile corruption, for this corruptible

must put on incorruption, and the natural body be raised a spiritual body, like unto the body of Christ. So being brought with him, like him, seeing him as he is, into the perfect enjoyment of all that felicity which is prepared for his chosen, my soul shall enjoy with uninterrupted delight the communications of his grace as long as eternity is rolling on; and in this the whole Godhead is engaged. All the perfections of Deity are pledged to bring the entire church of God, the whole election of grace, to enjoy an eternity of bliss with him. "Even so them also which sleep in Jesus will God bring with him."

Now the last idea is that of satisfaction, both as to ourselves and our departed friends and relatives. O how few can look death in the face with satisfaction! The word appears to me the most suitable one. Sometimes it is resignation that is talked of: "He was quite resigned." Why, they will say that of a malefactor, that he was quite resigned to his fate. I do not like that term; it is not strong enough. I want something more, even satisfaction. To look forward to the departing moment, satisfied that to die is gain, satisfied that the sting of death is gone, satisfied that the law has no curse to bring against me, justice no demand to make upon me, sin no catalogue to stand in the way of my entrance to glory, heaven no decree to shut me out, hell no power to keep me back, earth no attraction to hold me down. To be satisfied; to look forward to a dying hour with satisfaction. It is just saying, according to my text, My Jesus died and rose again, and so shall I. I am in him, and shall be with him; and though I sleep, Jesus shall bring me with him, that I may enjoy his presence and his smiles to all eternity.

CORRESPONDENCE.

WAVERLY, N. Y., Oct., 1891.

BRETHREN BEEBE:—I feel that the inclosed letter is not my own individual property, so I will ask you to publish it when convenient, that all who read the SIGNS may enjoy it with me. I feel that it has the right ring, a sinner saved by grace. Brother Hulsizer and wife are both faithful, loving members of the Kingwood Church, Locktown, N. J., and have always shown their faith by their works, by going twelve miles by wagon, when not providentially hindered, to attend their meetings, and in many other ways. Many who will read this, knowing them, will say Amen to these assertions. Yours to serve,
D. M. VAIL.

CLINTON, N. J., July, 1891.

DEAR BROTHER VAIL:—If I may be permitted to call you such. I thought I would write you a few lines, and give you a little history of my life, and what I hope have been the dealings of the Lord with me, a poor sinner. I have been a member

of the Old School Baptist Church, which I believe to be the church of Jesus Christ, for about nine years. I have been a reader of the SIGNS for forty years. My father and mother were old-fashioned Baptists: but I saw no difference at that time in churches. I thought they were all good people. I thought to join the Presbyterians, but something said to me, "They are not your people." Then I went to the Dutch Reform, and thought to unite with them. My wife did so, but from some cause I could not go with her. They did not preach the doctrine of the Bible. About this time the war broke out, and all the "Reverend Divines" preached war. About this time I had a daughter to be married. Elder Conklin preached at Locktown then, and I went to see him, had a talk with him, and he came and performed the marriage ceremony at my place. I felt he was a preacher that God had called to preach the gospel to the comfort of poor sinners like myself. From that time I drove twelve miles to hear the gospel preached. In the Lord's appointed time he brought me out of the horrible pit and miry clay, set my feet upon a rock, established my goings, and put a new song in my mouth, even praise to God. I then followed after the Old Baptists, for I loved them; but I did not feel fit to be with them, as they looked so good to me, while I felt so little, sinful and poor. O how I wished to be like them! They could call each other brother and sister, but I dared not; I could not; yet I loved them. Sometimes I would think I would stay away from them, but from some cause I could not. I followed after them for twelve years, sometimes thinking I would offer myself to the church, and then would think I might disgrace the church. These words often came to my mind, "If ye love me, keep my commandments." Again I would think I would go to the church; but the next thought would be, They will not have one like me. What can I say to them? I felt very unworthy. Thus I passed along until one Saturday, when I was driving to Locktown, and these words came to my mind, "What do you expect to be worthy of? If you were worthy you would have a claim." Then I thought, Unworthy I am, and unworthy I will be; and if saved, it will be by the power and grace of Almighty God; for he has all power, and I have none. After the preaching that Saturday Elder Bundy, who was then, and is now, serving the church to our complete satisfaction, said if there were any present who desired to talk to the church there was an opportunity. Two persons went forward. While I was standing these words came to me, "Why stand you here?" I could not stay back any longer, and so went forward and told the church something of my experience. I did not think they could receive me; but

they did. On the next day I was baptized by Elder Bundy. When we went down to the water it was all frozen over; but I thought I never before saw the stream look so beautiful. Now I do not feel any better by nature, but I do feel relieved of a great trouble of mind, and do enjoy myself much better with the brethren since uniting with them; yet I feel less than the least of them all. This one thought often comes to me, Why do I love the brethren? for I hope I do love them with that love which the world knows nothing of. They are a peculiar people, and I like to be in such company, and feel to say, "Entreat me not to leave thee, or to return from following after thee." This letter is, like myself, poor. My wife joins in love to you all. Your very unworthy brother in Christ, if one at all,

MAHLON HULSIZER.

WAVERLY, N. Y.

BRETHREN BEEBE:—Please publish the inclosed letter written to me by brother Ezra Mead, who died last June, in the triumphs of living faith in his Savior and Redeemer. He was a faithful christian, showing his faith by his works, and is greatly missed by his brethen, family and friends generally. Hymn No. 1251, Beebe's Collection, was a favorite of his. Please publish it in connection with this, by request of his widow.

D. M. VAIL.

ROXBURY, N. Y., March 15, 1891.

DEAR ELDER VAIL:—Your letter is before me, having received it in due time. I was glad to hear from you. As to my own health there is no improvement. When I look back to last June, when we were at your place, I think I can see that nature has yielded some ground, making the defense to the enemy (disease) weaker. I am unable to labor, although most of the time I am about and overseeing my business. I would be glad to be relieved of the care. But if I am one of those characters who love God, these things must work for my good, for they are among the all things that take place. This is only one of the innumerable things that I cannot understand. But one thing I can plainly see, and that is, "Man that is born of a woman is of few days and full of trouble." There is a class of people who seem to have a different kind of trouble from the world at large. Were you ever troubled because you had no trouble? My mind for some time has been in that easy, careless state, with apparently no interest in spiritual things. If I read the Bible I can seldom see anything but the letter, and frequently fall asleep over that. If I talk about the things of the kingdom, it seems like nothing but talk, or something I have little or no interest in, instead of entering into that sweet enjoyment which seemed to absorb my whole mind and soul, as

I sometimes dare to hope has been my privilege in the past. One might ask, Why is this trouble? It is in the suggestion, If I were a child of God I would not be so. Are such seasons the common lot of God's people? If so, are they some of the chastisements they are to receive? For "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." I have been as much at a loss to know what the chastisements spoken of are, as I ever have been to know whether I am born of the Spirit. Nor are these questions the only source of trouble to me. I often find myself captivated by the spirit of the world and of the flesh. I am so often engaged in trifling conversation, saying things that do not adorn my profession. I can say of a truth that in me, that is, in my flesh, dwells no good thing. Yet I can remember a time when I did not have this kind of trouble, and this gives me a little hope. All these things I have to leave, in hope that if I am a subject of God's love and mercy it is because it seemeth good in his sight.

I will not weary your patience farther at this time. Let me hear from you soon. My wife and daughter join in love to you all.

Yours in hope of eternal life,
EZRA MEAD.

"While sorrows encompass me round,
And endless distresses I see,
Astonish'd, I cry, can a mortal be found
Surrounded with troubles like me?"

"Few minutes in praise I enjoy,
And they are succeeded by pain;
If a moment in praising of God I employ,
I have hours again to complain.

"O! when shall my sorrows subside?
O! when shall my sufferings cease?
O! when to the bosom of Christ be convey'd
To the regions of glory and peace?"

"O may I, prepar'd for that day,
When Christ shall descend from above,
Be fill'd with his presence, go shouting away
To the arms of my heavenly love!"

"The spirit to glory convey'd,
My body laid low in the ground,
I wish not a tear on my grave to be shed,
But all join in praising around.

"No sorrows be vented that day,
When Jesus has called me home,
But, singing and shouting, let each brother say,
'He's gone from the evil to come.'"

DELTA, Ohio, Sept. 14, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I send you for publication a letter written by sister Rebecca Spitler, wife of Elder Noah Spitler, deceased, which may be of some comfort to the readers of the SIGNS OF THE TIMES. It is, however, subject to your disposal.

A. F. DOVE.

BLOOMVILLE, Ohio, Oct. 13, 1888.

DEAR BRETHREN IN CHRIST:—I have had a desire to write you what I hope are the dealings of God with me. In the year 1858 I attended an association in Putman County, Ohio, and during preaching such feelings

came over me as I cannot express. I felt unfit to sit in the congregation. I thought all were good but me; so I went away by myself, thinking my presence would take away their enjoyment. I wept, but did not know what ailed me. I felt so bad that I wished myself at home. As time passed, for a number of years I wished myself dead, or that I could exchange places with some insect, that I might be rid of this great trouble. I felt like one alone, and often wished that I could go into some wilderness where I might be alone. One morning I felt so bad that I thought I would die. I took my hymn book, and when I opened it my eyes rested on hymn No. 551 of Thompson's Collection, which commences with these words, "Now, gracious Lord, thine arm reveal." I read the entire hymn, and as I read it my prayer was that it might be so done unto me. When I came to these words,

"For all that we can call our own,
Is vanity and shame,"

I felt that I could realize the truth of it. My burden was gone, and my heart was light, and I wondered what this meant. Could this be what is called religion? I had read the experiences of others, but they seemed much brighter than mine, and I began to fear that I was not one of that happy number. I would go to Baptist meetings, but often thought I would not go again; but when the next meeting time came I was always ready to go. Once as we were going to meeting in company with Elder Paul (who had been with us over night), he told me that I had a duty to do, which troubled me very much. During the meeting I again opened my hymn book, and the first lines I saw were these,

"Mourning soul, why flow these tears?
Why thus indulge thy doubts and fears?"
From that time I had no rest day nor night until I was made willing to go to the church and tell all, and let them decide whether I was a fit subject for baptism, which I feared I was not. On the 8th of April, 1876, I tried to tell what I hoped the Lord had done for me. I was received, and the next day was baptized by Elder Sherwood, and received into full fellowship of the Baptist church called Honey Creek, in Seneca Co., Ohio, where I still have my membership. 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 through this unfriendly world, and when it is his will, will take me home to rest.

My best wishes to all my brethren and sister in Christ.

REBECCA SPITLER.

OPELIKA, Ala., Nov. 3, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It is on my mind to write a word or two on experience; the sorrows and tribulations and persecutions we are here to endure;

and sometimes indeed, ere we are aware of it, as Peter says, we think some strange thing has happened unto us, for we cannot account for our peculiar sorrows. Sometimes when we are left to sit desolate upon the ground, we wonder why it is, what we have done, and why all this trouble. We think surely we are not believers; that surely we never had any hope; that we are deluded and mistaken about the matter. We who preach sometimes feel like we have gone without being called, and feel like it was an act of presumption on our part ever to have begun in so high and sacred a calling. We are driven here and there, dejected, cast down; and we eat the bread of sorrows, and drink the cup of bitterness, and wonder if any one else has sorrow like our sorrow. Are any so forlorn in their feelings? Do others have doubts like me? Do others have wicked thoughts like me? Surely I am alone, and there is none like me. The devil is turned loose on me, and surely I will be devoured. Our little hope, like a flickering, smoking flax, seems almost extinguished, and we go with our head bowed down like a rush. We feel lonely and desolate, and at times feel like we have no hope for a change for the better. We cry, and moan, and grieve, and wonder, and say, "How long, O Lord, how long?" We cannot read the Scriptures with any comfort at all, and seem to lose the desire to see any one; for we feel like we would not burden them with our cares and troubles. Now do we have any changes? Yes; but for this we would despair. But, like David, we remember the Lord from the land of Hermon, from the Jordan, and from the hill Mizar; for at all these points the psalmist remembered the deliverances which God had wrought. We have valleys to pass through, mountain-tops from which we look, understand the nature of our journey, and the grand end of it all, even the city which hath foundations, whose builder and maker is God. From the joyful waters of baptism we go into the mountain of temptation, back into a deep valley, and down into darkness and distress are we plunged. Like the children of Israel, we come to dry places, bitter water, to hunger, to darkness, into battles, and into sorrows. We fall in the wilderness through unbelief, and become restless, disturbed and troubled. If gloom, darkness, distress of soul, fears and doubts, are any evidence of being a believer, I trust I can claim a hope in Jesus, the Savior of sinners; for such is my life, and such are the sorrows that I have in my journey.

"Mixtures of joy and sorrow
I daily do pass through."

I have no hope in my strength, for I feel that I have none; but my hope is in Jesus, and in him alone, to whom I look for final deliverance on the shores of eternal peace.

Yours in hope,

W. LIVELY.

STATE ROAD, N. C., Oct. 27, 1891.

ELDER G. BEEBE'S SONS—And all the dear saints who read the dear old SIGNS OF THE TIMES:—This will inform you all that I am still in the land of the living, and am the same poor, vile, unprofitable and insignificant sinner that I have always been. I have toiled on thus far, and my life seems all spent in vain. Much of my time has run to waste, and I (perhaps) am near my home.

Dear brethren and sisters in answer to your inquiries why I do not write for the SIGNS, I will say that I feel too poor and worthless, and not capable of inditing anything worthy a place in so excellent a paper; therefore I humbly ask to be excused. Please, dear children of the heavenly King, pray for poor me. Let us all be found in sackcloth and in ashes. Let us pray for the peace of the Zion of our God. If I know my poor heart, my whole soul is in the cause of my blessed Jesus, and today I am made to mourn because of the pride and vanity now in the church, and especially in the ministry. Jealousies abound from one end of the country to the other. O how cruel!—cruel as the grave. Then are not the "perilous times" at hand? We see men loving themselves better than the cause of Jesus, and boasting of their wisdom. In their pride they rail against the humble and faithful followers of Jesus. O that ambition, backbitings, jealousies, envies, animosities and strivings for the mastery, would cease from among the Old Baptists. Let love be without dissimulation. O that love would take the place of jealousy in the heart of every Old Baptist in the land; for love is strong as death, and is the everlasting seal which has engraven us upon the heart and arm of Jesus.—Song viii. 6. Jesus gathers his lambs with his arms, and carries them in his bosom.—Isa. xl. 11. And he says, "Behold, I have engraven thee [the church] upon the palms of my hands: thy walls are continually before me."—Isa. xlix. 16. Then what a grand and glorious work is this work of love; for it was love that moved in the bosom of God in all the grand and glorious work of redemption. Then God is love. Hence he says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." God's love being everlasting, unchangeable, is the reason why we (the sons and daughters of God) are not consumed. "I am God, I change not; therefore ye sons of Jacob are not consumed." Then if we have the love of God in our hearts, we surely will love one another. We love God because he first loved us, and shed abroad his love in our hearts.—1 John iv. 19; Rom. v. 5. When we see a brother or sister meek, humble, long-suffering, long-forbearing, lowly in heart, always beholding the beam in his or her own eye, insomuch that they can

only see a mote in their brother's eye, we feel that the Spirit of the meek and humble Jesus is dwelling in that brother or sister. The apostle says, "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins."—1 Peter iv. 8. So we see that love is preferred above everything; ardent love; not a cold and inefficient love, but a warm, zealous love. And when we are in possession of this love it will enable us to overlook the multitude of faults which all the saints are subject to. But if we are destitute of this fervent charity, we see every slip and failure which our brother may make, and will see none of our own. When a person is not in the possession of this fervent love, they are more or less selfish and bigoted, and love themselves and hate their brother, and so will persecute him behind his back, but before his face he feigns himself in love. Dear brethren, we should not try to kill, destroy or ruin our brother when we overtake him in a fault; but we should if possible restore him, in the spirit of meekness.—Gal. vi. 1. If we have been to grace's school, and have in reality learned the important lesson that human nature is totally depraved, we will not be mad at our brother when we overtake him in a fault, but will be sorry for him; and with tears in our eyes, and in the most tender emotions of love, we will attempt to restore him. Then, brethren, let us reason together. "Let brotherly love continue."—Heb. xiii. 1. Let us love one another, and not bite and devour one another, but take heed that we be not consumed one of another. O how I love the brotherhood! May God keep me from evil, that I may never be found backbiting any brother, or gouging in a brother's eye for a mote. I would rather be a burden-bearer, and thus fulfill that royal law of Jesus. May love abound in you all, my dear kindred in Christ, is the prayer of this poor sinner,

WM. R. WELBORN.

WAVERLY, N. Y., Sept., 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—When you have space for a short but comprehensive and comforting letter, please publish the following. Yours,

D. M. VAIL.

ROXBURY, N. Y., Jan. 18, 1891.

DEAR BROTHER IN CHRIST:—If one so unworthy as I may address you thus. It has been the desire of my mind 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 one good thought, much less speak or write one good word; and it is with much fear and trembling that I attempt to write, hoping the Lord will direct my thoughts aright, for without him I can do nothing. I have a great many doubts and fears, and sometimes think there is no one like me,

and that mine is an outside case. The brethren and sisters tell my mind better than I can myself. If I could give as good reasons of my hope as they do, how much better I think I should feel. One thing I can say, that I love to be with them. Unworthy as I am, it is my chiefest joy.

"Might I enjoy the meanest place
Within thy house, O God of grace,
Not tents of ease nor thrones of power
Should tempt my feet to leave thy door."
At times I think that if the brethren and sisters could only see me as I see myself they would have no fellowship for me; for

"When I turn my eyes within
All is dark and vain and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

O what a wonder that the Lord ever had mercy for me, and that I was brought out of darkness into his marvelous light.

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

But, thanks be to his holy name, he brought me out of a pit of miry clay, set my feet on a rock, and put a new song in my mouth, even praise to his holy name. Wonder, O heavens! be astonished, O earth! for the Lord hath done it. I have no reason to regret that my lot is cast with those whom I trust are the people of God; but I do regret that I do not live more to the honor of the cause of Christ, who found me wandering far from God, and brought me to his chosen fold.

Dear brother, I hope you will excuse me for intruding by writing, but it was so impressed on my mind that I thought I would write at least a few lines; but I find that I have written a great many words to tell you a little of how my mind has been led. This letter is like the writer, very imperfect. I would like to hear from you; but do not neglect those who are more worthy to hear from you to write to me, who am but a drop of the bucket.

I remain your very little sister, if one at all,

ELLA WECKEL.

To the saints in New York, Pennsylvania, New Jersey, Delaware, Maryland, Washington, D. C., Virginia, North Carolina and Texas, among whom I have gone trying to preach the kingdom of God in 1891, Greeting.

DEARLY BELOVED FOR THE TRUTH'S SAKE:—I desire to express to you my heartfelt thankfulness to the good Lord, our great Sovereign, in your behalf, for the many manifestations of love, fellowship and brotherly kindness shown me in my journeyings and temptations. I feel that I shall ever be mindful of your tears in our weeping and rejoicing together with unspeakable joy, and your unselfish mindfulness of my necessities, insomuch that I, however unworthy, was lacking in nothing. Had I the tongue of an angel, dear saints, I could not express my gratitude to God, and the warm affection

I feel toward you; but God knows it all, and may he give you an abundance of that peace which passeth all knowledge, and may we all ever be kept in the love and fellowship of the gospel. Think of me in your supplications.

Affectionately your brother in hope,

J. S. COLLINS.

ARLINGTON, Texas, Oct. 30, 1891.

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

EXTRAORDINARY OFFER!

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

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rates; but if any of our paid-up subscribers choose to sacrifice their commission and take the new subscriber for one dollar that is their matter.*

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.

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.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 11, 1891.

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

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

G. BEEBE'S SONS.

WORKS OF THE BELIEVER.

WILL you, when convenient, please give your views on John xiv. 12, particularly on what "greater works than these shall he do?" By so doing you will much oblige your friend wishing to know the truth. I have been a reader of the SIGNS OF THE TIMES for over thirty years, and have never made a request of you before. Your true friend,

WM. W. BASHAM.

STEWARTSVILLE, Va.

R E P L Y .

"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.

While it would afford us pleasure to comply with the wishes of all who desire our views on any portion of the sacred Scriptures, it is always with much hesitation that we attempt to elucidate a passage of that inspired record of divine truth. The fact that no error of ours can affect the real testimony of Jesus, however, encourages us to submit such views as we have, earnestly asking that they be carefully compared with the revealed word, and only accepted so far as thereby sustained. There is no other infallible test but that which God has given in the Scriptures; and none can receive that witness except as it is shown unto him by the Comforter, whom the world cannot receive, neither knoweth him. No diligence of study can ever attain to the correct understanding of any expression of the word of the Lord; neither can such knowledge be communicated from one who has received it to another even of the living children of God. There is only the one Teacher by whom all the children of Zion are led into all truth. They who are taught may comfort one another by the presentation of such things as they have learned in their individual experience, and their mutual faith is strengthened by thus comparing their several exercises, and finding that it is indeed true that they have all been led substantially in the same way.

In the consideration of the wonderful truth of revelation it is important to remember that there is no capacity in natural reason by which the spiritual truth can be comprehended. If one could thoroughly understand the original text of the Scriptures, and could know all the customs and history of the times in which they were written, he could no more understand their spiritual import than could the illiterate savage, or the unconscious infant. It is this mystery of the will of God which distinguishes the teaching of Jesus from all the instruction acquired in the schools established

by mortals. This is not a deplorable fact, for which we are authorized to mourn; but our Lord Jesus declares that it is sufficient ground for rejoicing, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."—Matt. xi. 25, 26. Overlooking this great principle, the reason of the saints often leads them to devise fanciful theories in expounding mysterious portions of the written word, which appear plausible to reason, but in which the testimony of Jesus is not manifested. Perhaps this error more frequently deceives those who are regarded as teachers than those whose conscious weakness causes them to try by the divinely authorized test every sentiment before it is accepted.

"Verily, verily, I say unto you."

Our Lord never spoke lightly, or uttered words unworthy the attention of those to whom they were addressed; therefore it cannot be that it was needful that he should use the double attestation "Verily, verily," to distinguish this portion of his instruction from some other which was less essential. It is very evident that on this particular occasion there could have been nothing spoken by Jesus but what was of the utmost importance. He was in this discourse presenting his last words of consolation and assurance to the dear disciples whom he had led and instructed. The unutterable sorrow which they must shortly endure in witnessing his death was known to him, although they could not know it even when he had declared it plainly unto them. In this and the two following chapters are written the things which Jesus spoke to his chosen followers, that they might have peace in him even when in the world they should have tribulation. To natural reason it might seem sufficient that he should have simply given the comforting assurance of our text, without this solemn attestation of its certainty and truth; but in the daily trials and temptations of the saints they learn the need of every word of confirmation by which they are encouraged to hope in the salvation of God. There is not one unnecessary "verily" in the whole testimony which God has given for their consolation. Whenever our Lord used this solemn expression, it was for the strengthening of his fearful disciples; as is explained in Heb. vi. 17-20. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, (the word and oath of God), 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; with-

er the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." It will not be understood that there was any need of an oath to establish the veracity of God; it was only added for the sake of the doubting and weak little children of divine grace, whose faith must be so severely tried in their earthly pilgrimage. So for the confirmation of the faith of the distressed believers our Lord uses this strong form of assurance.

It is not that this divine affirmation was rendered more certainly true by the double attestation with which it is introduced. Neither is it unto any others except those directly addressed by our Lord that this strong assurance is given. The record of these words is only comforting to such as are cut off from all refuge in natural reason, and who are identified by their tribulation in the world. Unto them exclusively Jesus says every word of assurance and comfort which is recorded in this discourse, and in all the Scriptures.

"He that believeth on me." This definitely specified character is the subject of all the exceeding great and precious promises which are given by the authority of God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. In his conversation with Martha, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."—John xi. 25, 26. From these declarations it is manifest that there is vast importance in the specification of the believer in our text. None can be included as believing on Jesus but those who are born of the Spirit. All who are subjects of this heavenly birth are identified with Jesus, he being their life, and they are his body. In this real and living unity is the principle upon which they are justified in his righteousness, and in consideration of this truth divine justice is satisfied to receive the life of Jesus as the very life which his members forfeited in sinning against the holy law of God. There could be no possibility that justice could claim any satisfaction from the immaculate Son of God, since he in himself is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." In his self-existent character as one with the Father, there was no just principle upon which Christ Jesus could be condemned. Neither could all his enemies bring any true charge against him as a servant under the law of Moses. There was no sin found in him, for the eternal God declared that he was well pleased in him. Only as identified with his body, the church of God, could the holy law have any charge against our sinless Redeemer. It is in this unity

with the chosen vessels of his grace that Jesus was made sin, and bore the iniquities of all his people in his own body on the tree of Calvary. This complete and real unity is the very principle which is the ground of hope for every sinner who is saved from his sins by the precious blood of Christ. This is written in the personal experience of every one who is taught of God.

As the hope of glory, Christ dwells in each one of his believing children. Without him they can do nothing. "Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9. Again, "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John vi. 29. This is conclusive in refutation of the theory that any sinner can believe in obedience to his own natural will. It cannot be the work of God and also the work of the sinner. But the truth is clearly stated by our Lord to the unbelieving Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Reason can never grasp this great mystery; yet it is revealed in the experience of every sinner who is born of the Spirit. By faith it is known to babes, while the natural mind of none of the saints has ever been able to understand it. This is the cause of the continual disagreement between the natural mind of the saints and the testimony which is revealed in them through the faith of the Son of God. It is as true of the subjects of salvation as of all the unbelieving world, 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." We are often perplexed in understanding the declarations of inspired truth in consequence of our failure to remember that the saints are still in the flesh while they remain in time; and that it is only in the Spirit that they can receive the witness of Jesus, which is exclusively by the revelation of the Spirit through faith. While the truth of God is revealed in the simplest child, so that through faith he can bear witness to it, when he seeks to comprehend it with his natural mind it is utterly dark to him. So, it is not possible to present any divine truth so that carnal reason can receive it. Spiritual things cannot be compared with natural things. "He that believeth" on Jesus hath in himself the witness from which his belief results. That witness is the indwelling Spirit of truth, whom the world cannot receive, neither knoweth him. By this Spirit they are enabled to

say, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."—Isa. xxvi. 12. So Paul exhorts the saints at Philippi, with the bishops and deacons, "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." Manifestly it is a violent perversion of this scripture to apply it to those who never have obeyed the gospel of our Lord Jesus. The work of God as manifested in the experience of every believer, as far exceeds all that is seen in the natural world as heavenly things exceed earthly things. The very fact that every believer is so identified with Christ that he is partaker of his every work and in fellowship with all his sufferings, is too wonderful for the mind of man to comprehend. Yet, as judged by the divine light of revelation, it is upon this fact that the whole family of the redeemed are justified freely by divine grace from all things from which they could not be justified by the law of Moses. There is no other way of life for those who are already under the dominion of sin and death. The name of Jesus alone has power to cleanse from all sin every one who has received that living faith by which he is made to believe in him as the crucified and risen Redeemer. Without this faith no man can believe on Jesus. And when the Spirit of Christ dwells in any man, it will certainly produce that faith which is manifested in believing the truth as it is revealed in Jesus. This marks the distinction between those who are led by the Spirit into all truth and such as are destitute of this unmistakable seal of the Spirit. Let it not be forgotten that the believer is thus definitely specified by our Lord in the text, and that what is said of him is not true of any other character. Also, it is important to note that the less confidence one has in self, the more clearly manifest is his belief on Jesus.

(Concluded next week.)

SACRIFICES.

MUCH is said in the volume of inspiration about sacrifices. In all ages and by almost every nation they have been regarded as necessary to appease the anger of the true God or of the false gods. Under the law various kinds of sacrifices were appointed for the people of Israel. There was the paschal lamb, the whole burnt-offering, the sin-offering and the peace-offering. That God prescribed them for his chosen people Israel cannot be disputed, for a considerable part of the Old Testament is devoted to a description of this part of the worship of God under the law. But we read of the practice of sacrificing before we read of sacrifices being required by the Creator. Were they then acts of will-

worship? Evidently they were not; for we read that they were acts of that faith which is the gift of God, and which is "the substance of things hoped for, the evidence of things not seen." By faith Abel offered unto God a sacrifice, by which he obtained witness that he was righteous, God testifying of his gifts. Also, Melchisedec was a priest of the most high God. Job also offered sacrifices for himself, as well as for others. Noah sacrificed clean beasts and birds after he came out of the ark, upon an altar which he built unto the Lord; and God smelled a savor in the same. But before all these, God himself, it is evident, sacrificed the beasts to whom the skins belonged that furnished clothing for Adam and Eve, and of which they had no need while in a state of innocence. It is evident that it had not entered into the mind of our first parents to thus clothe themselves. It was God's thought and God's work. They first tried to hide their nakedness by making themselves aprons of fig leaves. Afterward, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." So the apostle 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. But God hath revealed them unto us by his Spirit." As God has always manifested his displeasure against the inventions of men in their professed worship of him, instead of testifying of their gifts, it is evident that the patriarchs and first worshipers of God in their sacrifices were taught of God to thus come before him. Though the Lord loved Moses and Aaron, yet he took vengeance of their inventions. Although for the space of about four thousand years such sacrifices were a part of the worship of the true God, yet there was no real excellency in them, as they could not really atone for the sins of those who offered them, though they did atone for ceremonial guilt; or, as the apostle says, they did sanctify to the purifying of the flesh. Indeed the very fact of their repetition was proof, as the apostle says, that they could not make them perfect who offered them. "For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sin. But in those sacrifices there is a remembrance again made of sins every year. For it impossible that the blood of bulls and of goats should take away sin." In the fortieth Psalm, where David personates him who is the antitype of all the sacrifices which God commanded and approved from the days of Abel, we read, "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my

heart." In the person of Jesus, the dear Redeemer of his people, we behold the great antitype, the real sacrifice, who by one offering hath forever perfected all them that are "sanctified by God the Father, preserved in Jesus Christ, and called." Thus we see "the shadow of good things; but the body is of Christ." Now that the shadows are fled, and the true substance is come, God declares, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."—Isa. lxvi. 3.

As the advent of the forerunner of Jesus is announced, Zacharias the priest is by God stricken with dumbness, until the day that the things declared to him are performed. When Jesus makes his advent the priests are offering sacrifices according to the law; but when he has died and risen again, the sacrifices cease to be offered. At his death the veil of the temple is rent in twain from the top to the bottom, in the presence of the priests, while they offer the evening sacrifice. The great High Priest of spiritual Israel has given himself an offering and a sacrifice of a sweet-smelling savor unto 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 up from the dead, and gave him glory; that your faith and hope might be in God."

While sacrifices for sins have come to an end, and the saints have boldness to enter into the holiest by the blood of Jesus, by a new and living way, consecrated for them, through the veil, that is to say, the flesh of Jesus, yet there are sacrifices which are acceptable to God and well pleasing to him. "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."—1 Peter ii. 5. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. li. 17. "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."—Psa. cxvi. 17. "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such

sacrifices God is well pleased."—Heb. xiii. 15, 16.

"Bless'd inhabitants of Zion,
Washed in the Redeemer's blood!
Jesus, whom their souls rely on,
Makes them kings and priests to God,
'Tis his love his people raises
Over self to reign as kings;
And, as priests, his solemn praises
Each for a thank-offering brings."

J.

CORRESPONDING LETTERS.

The Salisbury Association of Old School Predestinarian Baptists, in session with the Forest Grove Church, Wicomico Co., Md., October 21st, 22d and 23rd, 1891, to the several associations with whom she corresponds, greeting.

BELoved BRETHREN:—We send you this our annual letter of correspondence, christian salutation and greeting in the love and fellowship of the gospel. Our meeting has been such as we have been favored with for a long series of years. The attendance has been large from the various churches composing our body, all seeming to have come together with one accord under the guidance of the Spirit, uniting in the praise of God, and manifesting that they are "the circumcision who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The preaching has been in demonstration of the Spirit and of power, without a jarring sound, salvation by grace alone, through the redemption that is in Jesus Christ.

We desire a continuance of your correspondence, having appointed messengers and ordered minutes sent to all associations named in our minutes.

We greatly lament the death of our beloved brother, Elder Joseph L. Staton, which occurred so suddenly, and under such sad circumstances, on the 14th of August last. He was identified with this association for nineteen years, having been baptized in the Salisbury Church in August, 1872, afterwards moving his membership, and uniting in the constitution of the Snow Hill Church.

He was ordained to the ministry at Snow Hill, in October, 1879, afterward moving to Delaware, in 1881, but continuing to fill the pastoral relation to one of the churches in this association until his death. From the time of his uniting with the church he was always in attendance upon the sessions of this association, and was much beloved in all the churches. We tender to our bereaved sister Staton and family, and the churches of his late charge, our sincere sympathy. May the Lord sustain them in this dark dispensation, and enable us to bow in humble submission to his will.

Our next session is to be held with the church called Nassaongo, Wicomico County, Md., to commence on Wednesday after the third Sunday in October, 1892.

A. B. FRANCIS, Mod.

J. H. TRUITT, Clerk.

MINUTES OF THE ASSOCIATIONS.

BRETHREN, don't forget that we are prepared to print the minutes of your associations. It costs but a few cents postage to forward the manuscript to us, or to return the printed minutes to you.

MARRIAGES.

Oct. 28th, 1891, by Elder P. G. Lester, at the residence of the bride's father, Mr. Joseph Broders, Miss Lillian E. Broders and Mr. Charles C. Carlin, all of Alexandria, Va.

OBITUARY NOTICES.

Mrs. Sarah Awtry, of Acworth, Ga., an esteemed and faithful member of the Mount Zion Church, departed this life at our house near Allatoona, Ga., Oct. 1st, 1891, after an illness of ten days of bronchial fever.

All that a skillful physician, friends and relatives could do was done, but to no avail. She bore her suffering with the greatest fortitude that I ever saw. She was very patient, and conscious until the last, but said nothing about dying until the evening that she died. Near five o'clock she asked the doctor if he did not think her case was a bad one. She died at 9:35 o'clock p. m. O how good, when death comes, to have nothing to do but to lie down and die, trusting our all in the hands of the precious Savior.

Our sister was born Dec. 7th, 1824, and was married to the late M. C. Awtry, of Acworth, Ga. (whose obituary appeared in the SIGNS OF THE TIMES in August, 1890), Sept. 5th, 1842, in Carroll Co., Ga. She was a daughter of Sarah (Moody) and Joseph Chambers, of Carroll Co., Ga., but originally from North Carolina. Since her husband died (June 16th, 1890) she had been living with a niece, and had come back to Acworth, visiting relatives and friends. She said to me the week before she was taken sick that she thought she might not live a great while, and she wanted to come and visit the cemetery and go to meeting a few times; but we went only once. We were preparing to attend the Marietta Association; but on the first day of the meeting she was laid to rest by the side of her husband, in the vault in the Acworth cemetery. Elder Mitchell, our pastor, spoke words of comfort to the mourning relatives and friends, using for a text 1 Thessalonians iv. 13, 14, and hymn 1256, Beebe's Collection.

Their house was a home for Baptists, as many will testify, and will feel sorry that it is now desolate. To those that knew them I need not speak of their many christian virtues; and we feel that it would be almost impossible to say too much to those not personally acquainted with them. They were indeed helpers to the poor and needy. In this life they talked of things immortal, of redeeming grace and love, the theme which they now are chanting in the happy world above.

LUCRETIA P. McDANIEL.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 18, 1891.

NO. 46.

POETRY.

LIGHT IN DARKNESS.

"UNTO the upright there ariseth light in the darkness."—Psalm cxii. 4.

I wandered abroad in the forest
One dreary autumn day,
With no earthly friend or companion
To cheer my lonely way.

The sky above me was clouded,
All earth below seemed drear,
The summer flowers had perished,
The leaves were brown and sere.

'Twas 'mid these drear surroundings,
While wand'ring thus abroad,
A kind voice whispered in my heart,
As 'twere the voice of God:

"O child of faith, oft is thy life
As this drear autumn day,
When from thy path thy chosen friends
Have turned their hearts away.

"Thy fondest hope has perished,
As summer flowers have done;
Thy best and brightest treasures
Have faded one by one.

"Thy Guide, the 'Sun of righteousness,'
Seems hidden from thy sight,
As by the cloud the sun of day
Has lost its wonted light.

"But know'st thou not that nature's gifts
Do vanish for awhile,
To be replaced by brighter ones
When earth in spring doth smile?

"The sun still shines, forever bright,
Though hidden from our view,
And only waits the clouds to lift
To shine forth then anew.

"So, weary child, still trust thy God,
Though hard may be thy lot;
For in the dark ariseth light
To those whose faith fails not."

PSALM XXXIV. 4.

"I SOUGHT the Lord, and he heard me,
and delivered me from all my fears."

I sought the Lord with all my heart,
My guilt appeared so great;
I asked that he would take my part
Ere it was quite too late.

But now awaked from death I saw
The breadth of the command,
"Be holy!" thus I read the law,
But could not understand.

I cried unto the Lord again,
I must be dead to sin;
'Twas inward vileness gave me pain,
A leprosy within.

I sought, and suddenly he came,
Jesus, the King of kings;
And now my heart is all aflame,
And ceaseless praises sings.

I found him ready to forgive,
His peace he gave to me,
And bade me taste his grace and live
From care and bondage free.

I praised aloud the happy day,
For scattered was my night,
When Jesus washed my sins away,
And shed abroad his light.

CORRESPONDENCE.

"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.

DEAR BROTHERS:—A few weeks since I received a request from our aged sister, Nancy Brayman, of Livingstonville, New York, that I should write upon the above words through the SIGNS. I desired to comply with the request at an earlier date, but long-continued absence from home has prevented until now. I desire to say right here that I have received several requests from brethren for views upon different portions of the word, which I will try to attend to, either by private letter or through the SIGNS, as soon as possible. I hope my correspondents will bear with me, and not attribute my delay to any feeling of indifference toward them. Some texts have been suggested to me concerning which I have no decided opinion, and these requests I cannot of course comply with. I do not desire at any time to speak or write unless the truth suggested comes to me with some power and assurance; and to speculate about any portion of the word seems to me unseemly and wrong. I think it is right to talk together about the Scriptures, and what they mean, and to suggest views to one another; but in preaching or writing for publication I do not feel at liberty to question what texts may mean, but want to be able to speak with assurance.

The Scripture to which sister Brayman has called my attention has for many years seemed very wonderful and comforting to me, and yet I feel as though I could say but little about it. Some portions of the word seem to me too dark for me to speak of them; and some are so full of light that to speak of them at all seems like darkening counsel. This text has seemed to me to be of the latter sort. How full of sublimity and strength is the whole of this eighty-fourth Psalm. It is a Psalm full of the joy of the Lord felt in the soul of the writer. It first expresses the joy of abiding in the sanctuary in communion with God; then it declares the wonderful help vouchsafed to the soul in its journeyings through the valley of Baca (or weeping). Such ones go from strength to strength. They appear before God in Zion; they make even the valley of weeping to be a well of water, filled with rain from heaven. This man's strength is not in himself, but in God; and in his heart are the ways

of those who travel toward the city of God, the abode of the blessed King. Then follows a humble petition that the writer might himself dwell in the courts of the Lord; for a day in his courts is better than a thousand days anywhere else. To be even a door-keeper there is better than to dwell in the tents of the wicked. Feeling all this, the cry goes up before God that he would deign to look upon the face of his servant; and then in the text named is given the reason for all this earnest desire. To his soul the Lord God is a sun and shield. From the Lord comes all grace and glory; and there is nothing good that he will withhold from his obedient children. The man who trusts in God is blessed indeed. Thus I have given a short synopsis of the whole Psalm. How wonderful and rich, passing all words to tell, it all is. If I could I should like to dwell upon it all.

"The Lord God is a sun and shield." The Bible exhausts all language and all figures of speech in presenting the character and attributes of our God. His names express his glory; and all his works in nature, providence and grace declare his wisdom, power and love. From the simple lily or rose up through all vegetable creation to animal life, from the cony or the ant or the bee up through all forms of animal life to man himself, from the simplest events of our daily life up to the rise and fall of kingdoms, and from the humblest relationships that exist among men up to the very fellowship of saints, rich treasures of illustration are drawn to set forth the exalted character and work of him whom we love and adore as the God of the whole earth, and "our Father which art in heaven." What we read in the Scriptures of his wonderful works in nature, providence and grace are but examples selected by the Holy Spirit to set forth his work in all things else. Is it narrated that he comforted one sorrowful soul, it declares that from him alone do all comforts come to all sorrowing souls. Is it narrated that he healed one of any sickness, it is to set forth the truth that all healing comes from him. Is it narrated that he sent war, famine or pestilence upon any people, it is to teach us that these things are in his hand, so that not one can fall but where he bids it. Is it narrated that he set the bounds of one nation or tribe or family, it is that we may know that all nations, tribes and families have their bounds

set and steps ordered in the same manner. Is any event declared to be predestinated of God, either good or evil, it is that we may learn that all events, either good or evil, are also predestinated of him. Is one evil action or word of men shown to have worked out good for the people of God, and to have redounded to his own glory, it is that we may learn that all events work for our good and for his glory. The world could not contain the books if God's hand and God's wisdom were traced out in all things, and the life of man could but suffice him to begin to read the ponderous volumes; and so in the Bible we see the show-window (if I may so speak without irreverence) which opens into God's great storehouse, which is all filled with similar glories. If God raised up Paul or John or David or Abraham to declare his praise and to magnify his grace, so he raises up all his children and all his ministers for the same purpose. If Paul could say, "By the grace of God I am what I am," so must every believer say. If God raised up Pharaoh that he might also through the natural wickedness of his heart work out the purpose of God in all that he did, so is it true that he raises up every unregenerate man, that he in the depravity of his heart should also work out the purpose of God in all that he does. Paul and all holy men of old are but samples (shall I say?) to show how the same God still works in all believers; and Pharaoh and Herod and Pilate and Caiaphas are but samples which show how effectually God still works in all wicked men to the fulfilling of all his purposes, so that he is frustrated in nothing. Paul and all believers work in all humbleness and resignation and submission, desiring that the will of God should be done; while Pharaoh and all unbelievers work out God's will in hatred and opposition to that will. They carry out the will of God, but they mean not to; as when Haman honored Mordecai, when he meant his destruction. O how glorious that the wrath of man shall praise God! How deep are his ways! How infinite his wisdom! How wonderful his working! "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand? Who would not, like David, praise and magnify a God like this? A God omnipotent, omniscient and omnipresent. A God who is the creator, preserver and upholder of

all worlds and beings. A God who is never surprised nor disappointed. A God who is without variableness or shadow of turning. A God who declares the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

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

This is the God in whose praise this eighty-fourth Psalm was written, and of whom the first declaration of the text is that he "is a sun." I need not here refer to other portions of the word in which our God is compared to the sun. Many of them will occur to all Bible readers. I desire here, if the Lord may enable me, to trace out this comparison. I know that my words must seem to halt and limp along when speaking of such high and lofty things. Our best words are poor indeed; and I have not the best words at command. Our natural sun is the great central source of all light, heat, power, life and existence in our universe. The psalmist says, "There is nothing hid from the heat thereof." "His going forth is from the end of the heaven, and his circuit unto the ends of it." Suppose for one brief moment that our sun were blotted out and should cease to exist. All life, heat, light and existence in our world would instantly cease to be. In creation we are but the offspring of the sun. In it we very literally live, move and have our being. If there be any change in the substance of the body of the sun we at once feel it. Our world is not removed from its influence for an instant. Its heat penetrates everywhere. Its light is dispensed to all. Its attraction of what we call gravitation holds us all in our allotted place; and because it is what it is the inhabitants of the world, whether plant, animal or man, continue to breathe and live. No chemical action takes place in the earth, air or sea, in the growth of plants, or in our own bodies, but is traceable to the light, heat and electrical forces of the sun. Whether we will or no, the sun holds us in its giant grasp. If the forces of our mind or body should be turned by our wills to fight against this secret, all-pervading power, the very forces which we wield against it we nevertheless received from it, and by the sun are they maintained. Yea, our will itself would be paralyzed were we once to be withdrawn from its influence. We have no power over it, but it has all power over us. We can neither hasten the coming of its light nor retard its going. Weary hearts with strained gaze watch and pray for the rising sun, and its coming gladdens the watcher; but its rising has been in the set time. Many have dreaded its departure; but the darkness has fallen, because the set time of darkness had also come. The sun shines unchangeably in the heavens. It is without variableness or shadow of turning. We

change, our earth passes through many changes of cold and heat, clouds and sunshine, summer and winter; but the sun shines the same, and his heat is dispensed all the same. Truly the light is good, and a pleasant thing it is to behold the sun. What world could be so glorious, so desirable, that we would accept it in exchange for the sun? What region of the universe could there be beyond the confines of light in which a living man could desire to dwell? Better be a door-keeper upon the very borders where the faintest light of the sun penetrates once in a million years, than to possess all else that heart could conceive of and dwell in the regions of darkness forever. Nay; what else, wanting the sun, could we have? for the sun is itself the source of all. This is the figure faintly drawn.

But the true sun is God. Compared to him our natural sun is but a faint image. In this true sun all suns and worlds and existences live and move and have their being. All that our natural sun is to our world God is to the whole universe. All that is material, moral or spiritual is in his presence, subject to his power, and obeys his behests; but no one sees or understands this but the spiritual mind. Such a mind had David when he wrote this Psalm. To him in reality was God a sun. David found all true light there. The people of God who have groped in darkness for days, with no sense of the light or heat or attraction of the Sun of righteousness, can tell what it was to long for the sun, and with what joy his rising beams were received. They can well remember how dim things grew plain in the new light given them, and how the gentle warmth began to diffuse itself through their very hearts, until they could do nothing but receive the blessing, and praise and wonder and adore. To dwell in such a place one day is better than a thousand; and the very threshold of such an abode is better than the richest of all earth's palaces, or to possess as one's own all that the world can give besides. As the knowledge of the Sun increases, so that the soul comes to see what he is to his believing people more and more clearly and largely, still more is the soul steeped in wonder, love and praise. He is all things to us. He does all things for us. He illumines all our pathway. He imparts to us all the warmth that we can ever know or feel. He holds us by the attraction of his love and grace. We can do nothing without him. We can do all things through him. He is our wisdom, righteousness, sanctification and redemption. We glorify him only, as the moon and planets glorify the sun, by reflecting his light. We learn that he holds us in our course, and we revolve around him; and we are sure that in the pathless regions where our feet have never trodden, and may never tread, his light and heat are not absent. O! to dwell forever

in his courts is bliss, because he himself is there. He is himself our joy, our heaven, our all.

Our God is also a shield. I must write more briefly; but the text has so much to crowd into the limits of one article, and I have already written at length. I will try to condense the rest. In several other Scriptures the Lord is compared to a shield; and all through the word he is called the safety and protection of Israel. This is what a shield is for, and this is the meaning when the Lord is compared to a shield. To Abram the Lord said, "Fear not, for I am thy shield." The thought that I would emphasize is this, that our shield is not some defense which our Lord furnishes us, but the Lord himself is our shield. He does not build a wall of defense around them, and then leave them; but he himself is the wall. He does not appoint a guard of angels or men to surround them wherever they may go; but he himself goes with them, and is on their right hand and on their left, and their front guard and rearward. Nothing can therefore come near his loved ones to harm them; and all that comes near to them of loss or gain, of pain or ease, of sickness or health, of sorrow or joy, of darkness or light, of temptation or victory, in life or in death, in this world or in the next, must therefore work good for them, and not evil. There is no break in this shield through which an arrow may find its way. There is no weakness in this wall whereby an enemy may enter. "A thousand may fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." How can it, since God is our shield? O how weak our faith is, that we are so easily distressed and troubled by every appearance of trial or evil! O to realize more of the meaning of the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." If nothing hurtful can happen to us because God is our shield, we certainly can rejoice to believe in sickness, loss, pain, poverty or sorrow that all is of God, who in these things is manifesting the tenderest love for us, and by them is developing his own glorious likeness in us. O how safe is the soul who is hidden behind such a shield! How glad the heart that enters into this truth! The Lord is in the wilderness at midnight, and there gives his people sweet visions. It was dreadful as they went on toward it; but afterward they can say, "Surely the Lord was in this place, and I knew it not." As they journey they think to meet only the dreary night in the midst of alarms; but lo, it is the Lord whom they meet, and who communes with them. At such an hour as faith reveals God to us, a prison proves a palace, and the darkness of midnight but reveals to us more clearly the light of the celestial day shining down upon us from heaven; and so as God is our shield, he is also our

sun. How one illustration of the work of our glorious Lord blends with another, until we can hardly tell where one ceases and the other begins. From the truth that God is our shield we come at last to see the same things as we are led into when we consider him as our sun; and so every attribute and work of God is inseparably blended with every other, so that if one be taken away all must fall together. So the purpose, predestination, foreknowledge, omnipotence, omniscience, omnipresence and unchangeability of God are all equally broad, and are so blended that they stand or fall together; and so our God is all in all to his people, or he is nothing to them. Whether he be spoken of as a shield or sun, we are led back into the same great truths concerning him.

"The Lord will give grace and glory." I have no doubt that it is right and true to say that he will give grace here and glory hereafter. I have said so myself many times; but grace here is glorious, and glory beyond will still be grace. I am led to feel this way about it of late, that the child of God has grace and glory both in daily experience. The grace and glory are not such as the world recognizes. It is not grace to fight with carnal weapons, of either tongue, pen or sword, and it is not the glory of human eloquence, wisdom, power or might, which God gives. These things the world sees and covets and admires; but the grace which God gives is meekness under accusation, patience in tribulation, humility under prosperity, long-suffering under provocation, forgiveness under injury, love under ill-treatment and hatred, and forbearance when opportunity to crush an adversary is given. The Lord gives grace to trust him when all seems contrary to us, to be steadfast against all opposition, and to confess him when men either hate or deride us for it. These are parts of the ways of grace; and these same things lived out are also the glory which he gives. God gives the tree life, and this is grace; the tree bears the lovely fruit peculiar to its life, and this is glory. It seems to me that it is in his saints that his work is glorious. Our true glory is to show forth the graces of his Spirit. This believers desire. This the Lord gives. The glory of an ungodly world is not the glory of God. Meekness, patience, forbearance, glorify God more than to conquer a world. He that rules his own spirit is mightier than he that takes a city.

"No good thing will he withhold from them that walk uprightly." What a wonderful abundance there is in the favor of God! Giving does not impoverish him, nor withholding enrich him. "No good thing will he withhold." If there be anything in heaven or earth that is good, or that will do his people good, that thing they shall have. See how happily David and the apostle blend. "He that spared not his own Son, but

delivered him up for us all, how shall he not with him also freely give us all things?" So again from this language of David we know, as Paul also testifies, that "All things work together for good to them that love God, to them who are the called according to his purpose." Affliction is one of the good things that our God will not withhold; for David said, "Before I was afflicted I went astray; but now have I kept thy word." If affliction be not from the hand of God, but from Satan, the evil one, then we have no business to be submissive or reconciled, but should rebel against it, and curse it as an enemy; but if it be from the hand of God it is one of the good things which he will not withhold, for which we should praise and adore him. Some trials which have come to me have taught me rich lessons. A constant testimony which I have heard from scores of tried ones has been that in affliction they have found their richest blessings.

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

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

"From them that walk uprightly." Who are they? Not men who look down within themselves, or to earthly forms, or to other men, for hope, joy or salvation. Not men who love the vanities, pleasures or sins of the world. These walk not uprightly, but stoopingly, grovelingly, looking to the earth, but not to God. But they are the men who trust in God, love God, and hear his word and obey. They look up to God, and so walk uprightly. They stumble sometimes, they falter often, they are weak; but still they walk, looking up. Jesus is their life; and in him they live and move and have their being. A man may stumble and fall, but still this is not his proper posture; still he walks uprightly. The evidence that he walks uprightly, and not as the brute, is that his desire is toward God and upright things.

I leave these remarks. I trust the dear aged sister may not be wholly disappointed in what is here written.

I remain your brother in a precious hope,

F. A. CHICK.

REISTERSTOWN, Md., Nov. 5, 1891.

THE THORNY BUSH.

It was not an ordinary bush out of which the angel of the Lord appeared to Moses in a flame of fire. The word in the original, used only in speaking of this particular bush, in both the Old and the New Testaments, means "thorny bush." Moses wondered to see the bush burn with fire and not be consumed; and that which was thus represented is, and will remain forever, a great mystery, God manifest in the flesh.

The Lord said unto Adam, "Be-

cause thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee."—Gen. iii. 17, 18.

Thorns would be no more evidence of the curse than roses but for the flesh that can be pierced by them. It is unto Adam that the ground brings them forth. For his sake it was cursed, and they are the effect of all that curse to him. Thus is represented the stinging and painful experience of sin by the living man. As natural life is necessary in order that a thorn in the flesh shall cause pain, so until a man possesses spiritual life he cannot feel the painful effects of sin and mourn on account of it. This earthy nature is a soil full of the roots or seeds of thorns; and to the living man it will continue to bring them forth all the days of his life that he lives in the flesh.

In the thorny bush the Lord appeared in a flame of fire, and declared to Moses that he had come down to deliver Israel, his first-born, from Egyptian bondage. Jesus came down to deliver his people from the power and dominion of sin, and he appeared in the likeness of sinful flesh, as a flame of fire in the thorny bush. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." "Forasmuch 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." This bondage under sin and the fear of death, in which all the Lord's people find themselves when they are made alive, is infinitely harder and more dreadful than that of national Israel under Pharaoh; and when their cries and groanings go up to the Lord, how amazed and rejoiced they are to hear the announcement of his good will to them, and his purpose to save them. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."

This good will of God to Israel was first made known when he appeared in the thorny bush; and not until the Word was made flesh, not until Jesus was born in Bethlehem of Judea, was the announcement made from heaven of "good will toward men." "The good will of him that dwelt in the bush," is one of the rich

cluster of most glorious and precious things named by Moses for which the blessing came "upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

It was at the backside of the desert where Moses came to the mountain of God, even to Horeb, and saw this wonder of the bush that burned with fire and was not consumed, and heard the voice of God calling to him out of the bush, and declaring all his purpose of redeeming love and mercy. And it is there that all the children of God must come in order to see the salvation of God. This vile nature is the desert. We are made to thoroughly explore its whole desolate extent, and to find that in our own flesh dwells no good thing, nothing to feed the soul that hungers after righteousness. The heart is a waste, howling wilderness. Arrived at the backside of this desert, at the end of the earth, we come to the mountain of God, even to Horeb. But it is to us what the name signifies, desert, waste, destruction. What else can the holy law of God, the mountain of the Lord's holiness, have in store for a poor sinner? Yet here at the extremity of this desert, at the end of the earth, all earthly strength and wisdom and righteousness exhausted, all hope gone, in the presence of this awful height of God's holiness, here it is that the salvation of God appears as a consuming fire in this thorny bush, which yet is not consumed.

No one can see this wonder for another, nor hear for another the voice that calls to the people of God out of the midst of the bush. Each shall see for himself the glorious mystery, and hear in his own soul the voice of him who calleth his own sheep by name, and gives them the promise of salvation. So Job, speaking for the church under the old dispensation, says, "For I know that my Redeemer liveth, and that he shall stand in the latter day (the gospel day) upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."—Job. xix. 25, 27.

In many ways the appearance of the Lord and his word are declared to be as a fire. "He shall sit as a refiner's fire." "Is not my word as a fire?" "Our God is a consuming fire." To Ezekiel, in the vision, the Lord's appearance was as a "fire in-folding itself; no fuel needed to feed the glorious flame. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isa. xxxiii. 14. He who dwelt in the bush has answered this solemn question by putting away the sins of his people, executing justice and judgment for them, making them all righteous, and so placing them on high, and making their place of defense the

munition of rocks. These shall dwell in eternal safety and blessedness with our God in glory.

The Lord said to Moses, "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." How solemn and dreadful is the place where a poor sinner is first made to see and experience the way of salvation, God manifest in mortal flesh, Christ in us the hope of glory. The first effect is a command that arrests the advancing step, and takes away all our fancied power to investigate and find out the things of God. Humbled, silent, with face hidden, the poor soul receives the revelation of the glory of God in the face of Jesus Christ. This is holy ground. By our own wisdom we could never find it, nor in our own shoes can we stand upon it. Here we learn that we cannot approach to God, that no man by searching can find him out. The Spirit has drawn us to this solemn place by a way that we knew not, across the dreary desert of our sinful nature; and now we stand still upon this holy ground with reverent wonder, unable to draw near, receiving in humility with amazement and unspeakable joy the revelation of God.

"No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." How is this revelation made? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Is this the revelation? By the power of that blessed voice that commanded the light to shine out of darkness, and that brought Lazarus out of the grave, the poor, laboring and heavy laden sinner finds himself upon this holy ground, hearing the words of salvation which fell with wonder, love and surprise. "I have heard your cries." "I know your sorrows." "I am come down to deliver you." "God was in Christ reconciling the world [his people in the world, us], unto himself."—2 Cor. v. 18, 19. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." This, then, is the revelation of the Father by the Son to whomsoever he will, even to the poor in spirit, to the meek, to the mourner on account of sin, to every one that hungers and thirsts after righteousness, to all that labor and are heavy laden.

What a wonder that our God, who is a consuming fire, should dwell in a poor sinner and not utterly consume him. Yet the bush, though a thorny one, sinful and defiled, is not consumed. But instead of destruction, a holy flame of love is felt, and a sweet drawing near of soul, and nestling, as of a little child, in the bosom of infinite tenderness and love. It is the Spirit of the Son of God which he has sent forth in our hearts, crying, Abba, Father.

Yes, our own shoes are put off in

this time of wonder and love of abasement in ourselves and exaltation in Christ. We feel now that we cannot walk in our own strength, nor stand before God in our own wisdom. "I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps." When he manifests that he is dwelling in us, and walking in us, then we can walk in him, and dwell in him, as in a sure pavilion.

The dear Savior took the sins of his people upon him in that sacred body, in which all the fullness of the Godhead dwelt, in order that he might deliver them from the curse of the law, and redeem them from death. As the thorns pierced his brow, so those sins pierced his holy soul, and made him "exceeding sorrowful, even unto death." When that work which he thus accomplished is fully wrought in us, and we are brought up out of Egyptian bondage into that good land and a large, that land flowing with milk and honey "which he gave to his servant Jacob," then "there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn," and they shall know that he is the Lord.—Ezek. xxviii. 24, 25.

Only when the children of God look toward the vanities of the world, and turn aside to them, making a covenant with the Canaanites, the sins, that are still in their flesh, shall they feel them as "thorns in their eyes and thorns in their sides." The Canaanites were left in the land to prove Israel. If there is no pain when the lust of the eyes and the lust of the flesh are indulged, then there is no proof of divine life. The living soul who walks after the flesh will find that this earthy soil shall still bring forth thorns and thistles unto him, and in sorrow shall be eat of it all the days of his life.

"He that confesseth that Jesus Christ is come in the flesh is of God." A natural man cannot make that confession, for he cannot see God. But why is this called a confession? Because sin felt, and mourned over, and confessed, is the effect of Jesus Christ coming in the flesh of his people, as their life and light. Had he not thus come in the flesh and suffered for sin, the just for the unjust, there would have been no confession of sin, no mourning, no godly sorrow among all the race of Adam, but all would have been left under the curse, to feel the power of the second death eternally. No one will ever confess that he is a sinner, justly condemned, until Jesus Christ comes in his flesh. By the same light of divine life which shows him his sins, and calls forth this sorrowful confession, shall he be shown that Jesus was delivered for his offences, and raised for his justification.

This humble confession will still continue while we remain in the flesh. Only at the backside of this desert, at the end of the earth, and

only in our mortal flesh, are the life and power and salvation of Jesus seen. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.—2 Cor. iv. 10, 11.

When the life and salvation of the dear Savior are thus manifested in and to his dear children, then "the wilderness and the solitary place are glad for them, and the desert rejoices and blossoms as the rose."—Isa. xxxv. 1. At such times the poor sinner is likely to think that the wilderness has changed its character, and that the desert is a desert no longer. Who has not thought when he first felt his sins forgiven, that he was done with sin and trouble, that his heart would bring forth no more thorns unto him? But we were not left very long under this great mistake. Soon, to our dismay, we find "the heart is still a wilderness, where beasts of midnight howl." We learn that our nature is still a desert, in which "there dwelleth no good thing," but which is full of the roots of thorns and briers, ready to bring them forth unto us at once whenever the dear Savior's gracious power is lost sight of for a moment. We soon learn that it is only his dear presence and love which make the wilderness glad, and the desert rejoice.

How often we pause and wonder in great astonishment that the bush, such an exceedingly thorny bush, is not consumed. How amazing it seems, at times, how impossible that the holy fire of divine life can be in such a sinful creature as we feel ourselves to be; how infinitely beyond our understanding that any work could have been done by which one so vile, and still so vile, can have become a tree of righteousness, in whom the Lord shall be glorified. Certainly if such a work has been done it can only have been by the omnipotent God, with whom all things are possible, and he will be glorified in it. He must work within us, both to will and to do. His must be the flame of fire that shall send forth from this thorny bush any holy light, and cause it to be a tree of righteousness, whose fruit shall be to the honor of his name.

What blessed and precious things we continue to hear, as this gracious voice speaks to us out of the bush. All the heavenly communications are made in the mysterious depths of the soul. "I know their sorrows." Our daily need keeps this new to us. Again and again we feel that we are alone in some special sorrow, that our peculiar affliction separates us from our brethren, and puts us in a solitary place. Then the word comes to us as though we had never heard it before: "Himself bear our sorrows." "In all their afflictions he

was afflicted." "He was bruised for our iniquities." "Surely he hath borne our grief, and carried our sorrows." What a wonder is this! What has wrought such a change? We are alone no longer, for the dear Savior is with us, as he said, "Certainly I will be with thee." The solitary place is glad for us, and roses bloom, and fountains of water spring up in the desert of our hearts. Wherever we have to walk, we can now say, "I will fear no evil, for thou art with me." "He turneth the shadow of death into the morning."

What precious things are prepared for those that love God, to cheer and comfort and encourage them by the way. O that I could remember them, and not forget, in my wilderness journey, where I have so many changes, that our God does not change, that with him from whom every good gift and every perfect gift comes down "there is no variableness, neither shadow of turning." Why cannot I rejoice always in that tribulation which is so good for me, in the thorns by which the Lord turns off mine eyes from beholding vanity? Why cannot I rejoice even when Satan sends a messenger, "a thorn in the flesh, to buffet me," since through that painful experience I shall come into the sweet knowledge that the grace of our God is sufficient for even me? Why cannot I rejoice when my strength utterly goes out, since the dear Lord tells me that his strength is made perfect in weakness? In the Lord's own time I shall know the infinite good to me of every sorrow and trial, which even now I know work together with all things for good to them that love God, to them who are the called according to his purpose.

There have been a few times when, with eyes shut to the world, and my thoughts fixed upon some wonderful experience within the mysterious depths of my soul, I have felt the power of the angels' song coming down from the infinite heights, "Glory to God in the highest; and on earth, peace, good will toward men."

SILAS H. DURAND.

SOUTHAMPTON, Pa., Nov. 6, 1891.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 18, 1891.

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

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WORKS OF THE BELIEVER.

(Concluded from last number.)

WILL you, when convenient, please give your views on John xiv. 12, particularly on what "greater works than these shall he do?" By so doing you will much oblige your friend wishing to know the truth. I have been a reader of the SIGNS OF THE TIMES for over thirty years, and have never made a request of you before. Your true friend,

WM. W. BASHAM.

STEWARTSVILLE, Va.

REPLY.

* "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.

"The works that I do shall he do also." Our Lord does not say that the believer shall do anything by his own power, and certainly it is not the correct interpretation of this declaration to make it signify that any believer should do again the works which Jesus did. There is no record that even the inspired apostles repeated the miraculous displays of omnipotence by which our Lord attested the fact of his own divine character. Even when they wrought miraculous cures of the sick, they protested that it was not by any virtue in themselves, but by the name of Jesus that the wonderful works were accomplished. They never claimed any credit as due to themselves, but ascribed the power and glory to the grace of God as manifested in Jesus Christ. They did not find occasion for glorying in themselves as having power to do the works which were wrought through their ministry. They well knew the truth which was taught them by their Lord, who said, "Without me, ye can do nothing."—John xv. 5. There is no record that they ever attempted to do anything without him after they had been endued with power from on high. So far from committing to the keeping of his disciples power to work miracles by their own volition, not even their own life was entrusted to their care and watchfulness; but in the wisdom and goodness of God it was reserved in his own keeping, and they themselves are also "kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 5. If the power had been committed to the saints, there would have been no occasion for them to trust in the Lord, or to pray for him to supply their daily recurring wants. It is not in the sense of giving such power to the believer, therefore, that this is spoken by our

Lord. Such is the pride of carnal nature that the possession of the power to perform the works which were wrought in the apostles would have led them to trust in themselves and despise others. Hence, they were never allowed to forget that they were entirely dependent upon the grace of God for every manifestation of power to do the works by which his name was glorified in them. Thus boasting is excluded by the law of faith. None of the subjects of divine grace can claim ability to live or move but as the power of Christ is exercised in them. By this wonderful appointment the more clearly that grace is exhibited in any saint, the more sensibly he realizes his own utter insufficiency of himself to do anything. Instead of aspiring to do more wonderful miracles than those which were wrought by the Master, those who are led by the Spirit feel utterly unworthy to claim the name of Jesus as their Savior. They have nothing to glory of themselves, but feel that they are recipients of incomprehensible grace in that they receive continual evidences of the mercy and long-suffering of God toward them in forgiving their iniquities, and supplying their needs in all their wanderings here in this wilderness of sin.

Being in themselves without strength, and wholly dependent, it is certainly not in themselves that believers shall do the works which Jesus does. If they were conscious of having done such works, they could not ask of the Lord, "When did we do these things? Rather, they would be prepared to demand admission to his favor in consideration of what they had done, saying, "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" To such the Judge answers, "I never knew you; depart from me, ye that work iniquity!"—Matt. vii. 22, 23. None but blind and self-confident Pharisees could ever trust in their own works as commending them to the favor of God. Much less could the conscious sinner claim ability to do works which the Lord would count greater than his own miraculous deeds. Neither men nor angels ever could satisfy the demands of the infinite law of God, so that guilty sinners should be made holy and without blame before God in love. Yet unless this is done by every one who is included in the salvation of our Lord Jesus there can be no hope for acceptance with God. In view of this solemn truth well may it be asked, "Who then can be saved?" Certainly none can have any hope for acceptance in the sight of God on the merit of works which they have wrought. This is abundantly shown in the inspired record. In the personal experience of every one who has been enlightened by the Spirit it is also attested. There can be no works of any creature which shall compare with the wonderful

works which are done by our Lord Jesus. Yet his word as recorded in our text is strictly true. This can be understood in no other way but by the unity of the Redeemer with every member of his body. Hence, the doctrine that he is only a voluntary substitute for the transgressors of the law, cannot be correct. The demand of divine justice would not be satisfied by any offering but the life of the transgressor. It is only as Jesus is himself the very life of all his people that the law is satisfied by his one offering of himself without spot to God. Aside from his identity with his body the church, there could be no justice in his being made a curse for the deliverance of justly condemned sinners. Not even in an earthly court could a voluntary substitute be accepted instead of the guilty criminal. Our God has set the seal of his condemnation upon this theory; saying, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15. The recognition of this manifestly true principle exposes the falsehood of every system of natural religion. The body of Christ includes every one of his ransomed people; and it must be that he gave himself a sacrifice for their sins especially and exclusively. While to the subjects of salvation this great gift is altogether of grace, in the infinite justice of God, Christ ought to have suffered, and to enter into his glory. This great mystery of godliness can be understood only as the Spirit of truth shows to the subjects of grace the glorious truth that is known to none but such as have been taught it by revelation of the Spirit. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 10, 11. In this real life unity of the members of the body of Christ with him as their Head and Life, is the only hope for salvation from sin of any of the race of Adam. In their earthly head all the children of the first Adam inherit death; because all have sinned in him. The elect vessels of mercy differ in no wise from their fellow-mortals in this relationship. The sinful work of Adam was the work of all his unborn posterity. They are developed only as subjects of death in their individual manifestation. It was not needful that the children of Adam should sin after the similitude of his transgression in order to bring them under condemnation. Paul cites the universal reign of death from Adam to Moses as conclusive evidence that all his children sinned in Adam. It should be observed that there was no possibility of any child of Adam ever after his birth in the world transgressing the commandment given to our par-

ents in the garden; since they could not approach that tree which was forbidden. There is no account of any law from Adam to Moses, by whose transgression man might become a sinner. And even the law which was given by Moses was restricted to the nation of Israel. Yet the universal subjection of the family of man to death proves that all have sinned. This principle is referred to by Paul as illustrating the manner in which in Christ all are made alive. As the sinful act of Adam was the sin of all his family, so the righteousness of Jesus Christ is the justification of all whose life is in him. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming."—1 Cor. xv. 22, 23. In the very same way in which all the children of the earthly Adam were identified in his sin, just so in the righteousness of Christ all his members are made free from condemnation. The works that Jesus does are done by all who are born of the Spirit, and who have received the gift of eternal life in Christ. Without this unity with their spiritual Head, there could be no justification for any of the children of God, since in the condemnation which rests upon all the family of their earthly head the sentence of death could never be revoked. In Christ Jesus that sentence has been satisfied. When he died upon the cross he declared the work was finished. He came to save his people from their sins, to save that which was lost. This was the mighty work which he completed by magnifying the law in his obedience, and by satisfying its utmost demand in laying down his life. That life is the life of every member of his body. This wonderful work was not done by him separately from his believing members. So Paul records the decision of the supreme court of heaven. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15. In all the work of Jesus under the law, when he fulfilled its every jot and tittle, and in his dreadful work of bearing the sins of all his people under the terrible curse of divine justice, every one who believeth on Jesus did in him do the whole work also. What was done and suffered by the Head was done and suffered by every member of his body. Thus they were identified with him in all the works which he did as their Redeemer and Savior, and in his righteousness they are justified as fully and completely as he is himself triumphantly victorious over sin and death. His every work is the work of each of his believing members. So that they can lack nothing of perfect righteous-

ness while he is accepted in the judgment of God.

"And greater works than these shall he do; because I go unto my Father." It is needless to say that none of the saints ever shall do any works which shall excel the glorious works of the Captain of our salvation. Evidently such is not the meaning of this expression of our Lord. In all things he must have the pre-eminence. The very reason assigned by our Lord in this clause of our text shows that the only way in which those works are greater than these to which he refers, is because he goes unto his Father. All the mighty works which he had done in all his ministry as a servant under the law, were done in submission as became a servant, and giving all honor to the divinely ordained authority of the law of Moses. This was needful until he should make an end of that dispensation by the sacrifice of himself. It was in this way that he went unto his Father. The merely earthly manifestations of his power, by which the multitudes had been amazed, and in which his disciples had seen the proof of his divinity, were not such great works as should be manifested when he should come in his glory, and from the throne of his eternal glory his gracious word should call his chosen people from the depth of condemnation and death to the light and liberty of the sons of God in life and immortality. The works of the believer in this gospel day as far excel the wonders which were tangible to the natural senses of the carnal Jews as the spiritual glory of our Lord transcends the glory of earthly things. In answer to the prayer of Jesus, all his believing children are partakers of his glory. It is only in him that they can do those greater works of which Jesus speaks. Certainly the only works which characterize the believer, must be works which are wrought in him by the Spirit of Christ; and of such works there can be no room for boasting.

THE BRANCH.

"Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."—Zech. vi. 12, 13.

This was the word of the Lord unto the prophet Zechariah, which he was to declare unto Joshua, the high priest of Israel. The message embraces the glory of the Lord as revealed through our Lord Jesus Christ in the gospel, who in several places in the Scriptures is spoken of as "the man" and "the Branch." In his incarnation he is spoken of as a branch that should grow out of the roots of Jesse. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isa. xi. 1.

"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. "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. Thus the Savior and the saved, the Husband and the bride, bear the same name. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."—Zech. iii. 8, 9.

"And he shall grow up out of his place;" or, as in the margin, "branch up from under him." He was "made of the seed of David according to the flesh," and "sprang out of Judah, of which tribe Moses spake nothing concerning priesthood."—Heb. vii. 14. "He bowed the heavens also, and came down," and took upon him, not angels, but the seed of Abraham. He was born in Bethlehem, brought up in Nazareth, and increased in wisdom and stature, and in favor with God and man.—Luke ii. 51, 52. "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel."—Isa. iv. 2. This Branch of the Lord, and this fruit of the earth, certainly is the dear Redeemer. Though born of a woman, even of the virgin Mary, yet was he not brought forth by the power of man. He had no earthly father. Though he sprang out of the earth (Psa. lxxxv. 11), yet was he not sown or planted of man there. The angel said unto Mary his mother, "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. 35. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Here God and man are united in the one Mediator between God and men, the man Christ Jesus, for the great work of redemption. God's Servant,

the Branch, was made a little lower than the angels for the suffering of death, that he might bring the many sons of God to glory. In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. Of him the Father said, "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."—Isa. xlii. 1. Although the God and the man are distinct in themselves, yet do they meet in him who is the Branch, in whom dwelleth all the fullness of the Godhead bodily. "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." As God he was possessed of all wisdom and power; and as man he was possessed of all the sympathy and all the affection of the Brother. He had power to lay down his life, and he had power to take it again. He fulfilled the law and made it honorable. He triumphed over sin, death, hell and the grave, having led captivity captive. Having redeemed his people, they are freely justified, and shall not come into condemnation. Had he been only a man, however good, he could not possibly have redeemed and saved his people. Thus to save his people from their sins, "God was manifest in the flesh." Jesus was "put to death in the flesh, but quickened by the Spirit." "It is Christ that died," who was and is the life of all the members of his body, the church, the fullness of him that filleth all in all. He was and is indeed a present help in trouble. "Let the inhabitants of the Rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord and declare his praise."

"And he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory." That "he shall build the temple of the Lord" is thus positively declared or affirmed; and the expression is doubled, or repeated, to call special attention to the fact. On several occasions Jesus did the same thing, saying, "Verily, verily, I say unto you," &c. While God may be said to do certain things by his servants, yet not so in this work of building the temple of the Lord. Not even the apostles of the Lord Jesus assist in the building of this temple. It is God's work alone. "The word of the Lord unto Zerubbabel, saying, Not by might [or, army—margin], nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountains? Before Zerubbabel (thou shalt become) a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord

came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it."—Zech. iv. 6-9. "Except the Lord build the house, they labor in vain that build it."—Psa. cxxvii. 1. How simple then are the men who talk of building the temple of the Lord for him, or of its being destroyed by men or devils, when the Lord himself is declared to be both the builder and the keeper of it.

It was in king David's heart to build the temple of the Lord, which was a type of the spiritual temple. Although he was said to be a man after God's own heart, and was an eminent type of the Lord Jesus, yet he was not a type of him as the builder of the temple, but a type of him as the conqueror of all his enemies, being a man of war. David was a man of war, being engaged in wars on every side, until God put his enemies under his feet. The enemies of Israel were all conquered before the temple was built, and every obstacle was removed that might prevent or retard the completion of that wonderful structure. When the wars are ended, the enemies conquered, and the banner or standard of victory and peace is set up, king Solomon, the son of David, is found in his place, having been chosen of God to build the temple for his name, as he had promised David his father, saying, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And he shall build a house for my name, and I will establish the throne of his kingdom forever."—2 Samuel vii. 12, 13. "And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name."—1 Kings v. 2-5. If therefore king David represented and was a type of the Redeemer in his work of destroying death, spoiling principalities and powers, triumphing over them in his death, then Solomon must have represented the Savior after his resurrection from the dead, the King of kings and Lord of lords, whose name is The Branch, and who is the builder of the spiritual temple, the house of God, the church of the living God, where the true worship of God is found, and where the spiritual sacrifices are offered, acceptable to God by Jesus Christ. God has declared by the

prophet Amos, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." The apostle James (Acts xv.) has declared the true meaning of this prophecy, and tells us that it had reference to the resurrection of Christ, the calling of the redeemed, both Jews and Gentiles, their being gathered by the power of God, and build up a spiritual house, a holy priesthood, to offer up spiritual sacrifices.

Jesus having spoiled all the powers of darkness, what can in the least degree frustrate his will in building the spiritual temple? Can any successfully oppose him who is King of kings and Lord of lords, having all power in heaven and on earth? He has put away sin by the sacrifice of himself; therefore their sins are not in the way. Jesus, who was dead, is alive forevermore, and has the keys of hell and of death. As David conquered all his foes, which possibly might have hindered the building of the temple at Jerusalem, had they not been subdued, even so has our spiritual David, the Lord Jesus, conquered all his foes, who would oppose the building of his spiritual house. His resurrection from the dead attested this. The horses and chariots which Zechariah saw came from between two mountains of brass, which could not be scaled. The angel of God told him, "These are the four spirits [or, winds—margin] of the heavens, which go forth from standing before the Lord of all the earth." Every earthly power stands before our God, as a servant stands before his master, to do his bidding.

"Nor death nor hell can do no more Than what our Father please."

Peace and war, pestilence and famine, truth and error, with all other things, have thier proper place in the purpose of God, and all accomplish his will and pleasure, as his servants. "Fire and hail; snow and vapor; stormy wind fulfilling his word."—Psa. cxlviii. 8. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

The foundation of the temple of the Lord is laid in Zion, and himself builds the church thereon, saying, "The gates of hell shall not prevail against it." "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious coner stone, a sure foundation: he that believeth shall not make haste." As the foundation is sure, so also is the building, which is fitly framed together. "Builded together, for a habitation of God through the Spirit." He says "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." "This people have I formed for myself; they shall show forth my praise."

The inspired writer of the epistle to the Hebrews says, Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man [the man whose name is The Branch] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." But it may be said by some that here is a condition; that if any do not hold fast, &c., they will cease to be a part of God's building or temple; and many do not hesitate to say that the salvation of sinners is dependent upon their own will and works, and their holding out faithful to the end; that the building of the temple or church of God depends upon efforts of men, who are co-workers with God; that the refreshings in Zion depend upon the efforts of the church; that God will help those who help themselves. If all this be true, our text is not true, which says that the man whose name is The Branch shall build the temple of the Lord, and that he shall bear the glory; also, that it is not by might, nor by power, but by the Spirit of God. It is a matter of rejoicing to the saints that while they cannot quicken themselves into spiritual life, nor make themselves a part of God's temple, nor produce seasons of refreshing, yet there is no power that shall or can prevent their God from doing all that work for them, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. What chains of darkness must those be under who suppose that the God of infinite wisdom and boundless power has attempted a full revelation of his glory in the work of salvation, but fails in consequence of some things which he foresaw, and had power to prevent. Himself declares, "I, even I, am the Lord, and beside me there is no Savior. I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I

will work, and who shall let it?" "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images." As all the work is his, he shall bear all the glory. Therefore shall his saints

"Bring forth the royal diadem, and crown him Lord of all."

In the consummation of the wonderful salvation of our God, when he shall change the vile bodies of his saints, and they shall be fashioned like unto the glorious body of the risen and glorified Jesus, it shall be known and realized by them that "he is able even to subdue all things unto himself." What a wonder-working God! "And he shall bear the glory." He is our spiritual Eliakim (which name signifies "my God will raise up"), of whom God says, "And it shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiah; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons." "And he shall bear the glory." "Thine is the kingdom, and the power, and the glory, forever. Amen."

Jesus is both King and Priest in Zion. He is a Priest upon the throne, which no priest under the law could be. We read of king Uzziah, who attempted to burn incense in the temple, which was the proper work of the priests only; but God manifested his displeasure in his act, and smote him with leprosy; and he was a leper unto the day of his death.—2 Chron. xxvi. Yet in all this was he a type of our dear Redeemer, who is both a King and a Priest. "And the counsel of peace shall be between them both"—King and Priest. He who is King of saints is also their High Priest. "He was made sin for us." He was leprous with all the sins of his people upon him unto the day of his death. But he is our peace, who has "made peace through the blood of his cross." "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and un-reprovable in his sight."—Col. i. 20-22. "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man ["whose

name is The Branch"] shall be the peace when the Assyrian shall come into our land: and when he [the Assyrian] shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men."—Micah v. 4, 5. Glorious things are spoken of thee, thou King of saints. Thine enemies shall be clothed with shame, but upon thyself shall thy crown flourish. And glorious things are also spoken of thee, O Zion, city of God.

"On the Rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayest smile at all thy foes."
J.

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

EXTRAORDINARY OFFER!

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

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

Sarah A. Wilson, Md., 1, A Friend, N. Y., 3, Miss A. B. Eford, Va., 1.—Total, \$5.00.

RECEIVED FOR CHURCH HISTORY.

P. W. Allen 2, Benj. Cox 2.50, Richard Allen 2.50, George Allen 2.50.—Total, \$9.50.

OBITUARY NOTICES.

DIED—In Kenton, Del., Oct. 10th, 1891, Deacon Alexander Frazier, aged 63 years, 7 months and 23 days.

Brother Frazier had been a faithful and useful member of the church at Bryn Zion for more than fifteen years. He was baptized July 2d, 1876, and was soon afterward appointed to the office of Deacon, as well as other important offices in the church, all of which he filled with promptness and fidelity. His health began to fail last winter, and it was but little that he got out afterward. Some disease of the stomach and digestive organs, which no medicine would reach, gradually undermined his system, and resulted in much suffering for many months. One of those faithful members that are so much needed in our churches has been taken from us when it seemed to us that he was not to spare. One after another of those that I have seen gathered into the church militant is being gathered home to the general assembly. "Blessed are the dead which die in the Lord."

E. RITTENHOUSE.

Miss Eleanor Bounds died at the residence of her nephew, Mr. Wm. J. Bounds, in Wicomico Co., Md., Aug. 22d, 1891, aged about 64 years.

About ten days before her death she was overcome by the intense heat, and on the 16th was stricken with paralysis, but continued conscious, and was able to converse to some extent until a short time before her death. She seemed fully conscious of her condition. In answer to the question of her sister, "Nellie, you have the Savior right here with you?" she said, "Yes." At another time sister Lowe asked, "Do you feel reconciled, and that it is all right?" She answered, "Yes, it is all right."

Sister Bounds was a deeply experienced subject of divine grace, manifesting in all her walk and conversation that she had been with Jesus and had learned of him. She was baptized in the fellowship of the church at Rewastico, Wicomico Co., Md., near the home of her childhood, a little more than thirty years ago, by Elder G. W. Staton, at that time pastor of that church. Her relation was fully satisfactory to the church, and she continued to enjoy its full confidence to the day of her death. A short time after her baptism she was called to follow her Redeemer into the wilderness in severe temptations, and it was ever a fear with her that her baptism had been premature; but none of the wide circle of brethren and sisters who knew and loved her entertained the least doubt of her. She was a devoted, humble follower of the meek and lowly Jesus, and a particularly active and useful member of the Rewastico Church, by whom she is greatly missed.

She leaves a large circle of relatives and friends, including three sisters and many nieces and nephews, all of whom, with the church, mourn their loss of an affectionate and true friend; but our sorrow is not without hope, for we believe that she sleeps in Jesus, and that she shall be brought forth in the resurrection, clothed in his blessed image.

May the God of all grace sanctify this affliction to the comfort of all that mourn because thereof. Amen.

ALSO,

Mrs. Sallie Hancock, an estimable member of the Forest Grove Church, died at the residence of her husband, in Wicomico Co., Md., May 13th, 1891.

She had been a great sufferer from an internal cancer for months, but bore all in patience, awaiting the appointed time for her change. She was one of the constituent members of the Forest Grove Church, having been baptized at Indian-town several years before, and was esteemed by all who knew her as a faithful follower of the meek and lowly Jesus.

She leaves a husband and a large family of children and grandchildren, together with the church, to mourn their loss, but not as those who have no hope, for we believe that she sleeps in Jesus. Her age was about seventy years.

A. B. FRANCIS.

WILLARD, Fairfax Co., Va.

ELDER G. BEEBE'S SONS:—By request it is my sad duty to write and send you the following notice of the death of one of the old landmarks of this country and a mother in Israel; one who has been associated in my mind as far back as memory reaches, say forty-five or fifty years. In my childhood days Deacon Moses Rushton and Aunt Sarah Rushton were familiar names with me, as Baptists with whom my father and mother worshiped in the house of the Lord in spirit and in truth, and not in the oldness of the letter, which I now trust I understand and can enter into with them.

Departed this life at 7:30 o'clock p. m., Oct. 26th, 1891, at the home of her only surviving son, Mr. Oliver C. Rushton, after a brief illness, one of the old landmarks, and truly a mother in Israel, sister **Sarah Rushton**, at the advanced age of 92 years, 11 months and 1 day.

She was born in Orangeburgh District, S. C., Nov. 25th, 1798. The Bible record says that on the 2d day of February, 1817, Moses Rushton and Sarah Posey were united in the holy bonds of matrimony. Twelve children were born unto them, eleven of whom lived and grew to be men and women. The oldest, a girl, died in infancy. All but one of her children preceded her to the grave, Oliver C. Rushton, Esq., with whom she had lived for upwards of twenty years, and by whom and his kind family she received marked attention and tender care in her declining years and old age. Her children loved her, her grandchildren blessed her, and her great-grandchildren praised her. All honored her and respected her as a noble woman. Her influence for good was felt among those with whom she was associated. She retained her physical strength of body and mental powers well up to the time of her departure from this life, even to within thirty-six hours of her death. She could get up from her bed and attend to the things needful in her room, and with her own hands cut and made some of her burial suit this year. She was patient in waiting all the days of her appointed time on earth, until her change should come. Death had no terrors for her. She by faith viewed its portals opened, and could see that Christ the Lord of glory had conquered death and the grave by his death, resurrection and ascension. She crossed over the river calmly and peacefully, as one falling asleep. Her mortal body was escorted by many friends from the home of her son in this city to the depot, and was thence transported by railroad to Ramer, twenty-five miles southeast, and thence nine miles to the Pisgah Church, where a large number of sorrowing relatives and friends had gathered. After a discourse by her pastor, Elder R. F. Missildine, and some remarks by Elder J. A. Mills, the mortal remains of sister Rushton were deposited by the side of her husband, Deacon Moses Rushton, who had preceded her to the grave thirty-two years, there to await the sound of the last trumpet, which shall awaken the dead, when this mortal shall put on immortality, for they shall come forth in the likeness of our risen and exalted Savior.

Deacon Moses Rushton, with his wife, boys, and a few brethren, built the first church-house (in the wilderness then) of poles, at Pisgah, and were soon constituted a church. Elder John Knighton first preached for them, until 1842, when Elder Missildine was chosen pastor, and is now, and closed his remarks at her funeral by saying that he could not talk and weep too.

Blessed are the dead which die in the Lord; for they cease from their labors, and their works do follow them. How beautiful was her life as a child, as a wife, as a mother, as a neighbor, as a friend, as a church member, as a meek and humble follower of Christ. She showed forth the praises of him who called her out of darkness into the marvelous light and liberty of his dear Son. The date of her joining the church, and by whom she was baptized, are unknown to the writer, further than that she joined the Dean's Swamp Church, Orangeburgh District, S. C., about the time of or soon after her marriage, in 1817. Her husband joined this church Sept. 16th, and was baptized Oct. 21st, 1810. She and her husband, when the New School Baptists were separated from the Primitive or Old School Baptists, remained firm with the original Baptists, and were found opposing all the innovations that flooded the churches during the years in which the division was going on throughout this country. They believed that Christ was the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. They opposed all the institutions of men which were after the rudiments of the world, after the commandments and doctrines of men, and not after Christ. She was a meek and lowly christian, and ever exemplified by her walk and life the truth of the reality of the religion taught by our Savior. She was devoted to the church, faithful in all things, and regular in her attendance upon the meetings of the church, even to the present year. Since moving to this city she attended the meetings of our church (Cottage Hill), to hear Elder Wm. Lively preach, which she told me she enjoyed very much a few times this year.

Sister Rushton joined the church at Dean's Swamp, and drew a letter and put it in with the Tabernacle Church, S. C., where they remained until they moved to this state (Alabama), about the year 1839. In 1842 they (she and her husband) were in the constitution of the Pisgah Church, in which they both lived faithful members to the time of their death, her husband having departed this life thirty-two years ago.

She leaves to mourn their loss one son and a great many grandchildren and great-grandchildren. All loved grandmother Rushton. Her descendants are among the best families of this country. Life is over with her in this vain world; she has been called up higher. An apostle says, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." "Blessed and holy is he that hath part in the first resurrection." May our God comfort the bereaved ones with that comfort which alone comes from him, who hath brought life and immortality to light through the gospel.

The above is only a feeble tribute of respect to the life and character of Sarah Posey Rushton.

W. P. BURKS.

MONTGOMERY, Ala., Nov. 1, 1891.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 25, 1891.

NO. 47.

POETRY.

WORDS ABOUT THE LAW.

DEAR BRETHREN BEEBE:—I have written many little poems in the last twelve years which I laid away without any calculation of what I did it for, simply thinking it to pass the time away with more pleasure than to be idle; but I wrote one yesterday on a subject that is much talked of, and has been so talked in my own hearing for seventy-five years, and probably has been throughout the whole gospel dispensation. I will copy it and send it to you, to be printed in the SIGNS OF THE TIMES if you think best. It may make some old heart glad to hear from me that saw articles from my pen about the beginning of the publication of the SIGNS.

To first confess the law is good,
And holy, just and true,
Will help us to a rightful mood
In all we try to do.

They who love Jesus have the law
Implanted in their heart;
They feel it good, without its awe,
But fail to do its part.

All truth and justice, godly fear,
And mercy well bestowed,
Combine to teach and make it clear
That we owe all to God.

All wisdom, goodness, everything
That favors us the least,
On us bestowed (not ours to bring),
Or man had been a beast.

God gave us law—'twas needful so,
Because man understands,
And looks above, and looks below,
And works with knowing hands.

This not one brute has art to do,
Nor understand a law,
And so could have no right imbue
For happiness or awe.

But man looks forward—understands
God's power from things he made;
He knows how infinite the hands
That all through space give aid.

Such lofty reas'ning man makes proud
In boasts about the law,
And fancies he's with strength endowed
Where angels shrink with awe!

He who would keep the law should know
How infinite the task!
This laid on Christ the dreadful blow
To pay as God did ask.

Christ had the power, as God and man,
To die and rise again;
So endless life was in the plan
Of law and sin and pain.

The law marks evil both and good,
And shadows death and life;
It leads to Christ, and speaks his blood
The cure of sin and strife.

Here reason fails; we faith embrace,
And reason leave behind.
We own Christ suited to our case,
And feel we have his mind.

Faith then believes, because it feels,
And knows the "substance" given
Is what no man nor angel deals,
The breath of God from heaven.

WM. BELL SLAWSON.

BURDETT, N. Y., Oct. 20, 1891.

CORRESPONDENCE.

GHEENT, Ky., Nov. 7, 1891.

DEAR BRETHREN BEEBE:—The sacred historian says, "So he drove out the man: and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii. 24. It will be remembered that the word "cherubim" is the plural of "cherub;" therefore there were more than one cherub placed by the Almighty at the east of the garden. Moses was commanded to make two cherubim of gold, of beaten work, and to make them in the two ends of the mercy seat.—See Ex. xxv. 18. He was also commanded (verse 20) as follows, "And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be." This figure presents the wings of the cherubim as forming an arch over the mercy seat. Evidently the cherubim represented that which was pure and holy, for they were made of fine gold. That metal is the only metal found in its pristine state without alloy. So those cherubim represented the infinite holiness of him who commanded Moses, and him who placed the cherubim in the east of Eden. As they formed an arch over the mercy seat, it is legitimate to conclude that the cherubim formed an arch over the flaming sword. The cherubim and the flaming sword were placed to guard the way of the tree of life. That tree of life was in the garden of Eden, which means "purity, happiness;" and it was guarded by the cherubim, the wings of which were lifted up on high, and by the flaming sword, which turned every way. The law is a transcript of the perfections of God; and those cherubim and flaming sword are an apt figure of and represent the law. The man had violated the law which had been given to him, and become corrupt; therefore he could no longer remain where infinite purity resided. So he drove him out; and the law has ever stood between the man and that land of purity. Remember that the sword turned every way; so the law looks to and regulates the actions of men. None are exempt from the rules of law; and it reaches to the motives that prompt the actions of men. If one charged with murder is brought before a court, and the proof is clear and undoubted that he

did the slaying, he cannot be convicted unless it is also proved that he committed the homicide with malice, purpose aforethought. It is thus that the law reaches to the very thoughts and intents of the heart; for if the killing was accidental no crime had been committed. That was a flaming sword, and that which is flaming is also emitting light; and it is that light which penetrates the inmost recesses of the heart. None need conclude that our code of laws is superior to that which was given by the Almighty to his creature man. That flaming sword sent light into the heart of Adam, and showed him the awful corruptions which his violation of the divine law had created in him. David knew that he had inherited from Adam the corruptions which were the result of the violation of the divine law; therefore he could appropriately say, "I was shapen in iniquity; and in sin did my mother conceive me." But the flaming sword turned every way, and it was arched over by the cherubim so high that none could soar above it. The ignorance of man in that regard was fully attested on the plains of Shinar, when they attempted to build a tower whose top might reach heaven. It may be very appropriately said that that ignorance still finds a lodgment in the hearts of all our race. Men by their good works are continually attempting to soar far above the arch formed by the cherubim, or, in a more plodding way, like those on the plains of Shinar, are building Babels to reach heaven; but the law remains the same. None can attain holiness and purity by attempting to obey its precepts, no more than Adam could go around that flaming sword, and thus reach the tree of life. If men could have risen by their works above the law, then there would have been no need of a sacrifice for sin. All know that it is sin to violate human laws; but the chief desire of the violators of human laws is to escape the punishment affixed to those laws by concealing the offense. With great care the murderer attempts to conceal his tracks, and to hide from his garments the stains of human gore, hoping in after life by strict rectitude to atone for the crime which he has committed. But suppose the murderer escapes arrest and punishment for twenty years, but finally is brought before a court, and the proof of his guilt is made clear. Then he rises and says to the court, "It is

true that I killed that man, and robbed his body of all the valuables he had upon his person; yet since that time I have repented for that crime, and all other transgressions, and have kept the law honestly and fully in the country where I have been concealed. In addition to that, I have fed the hungry poor; I have clothed and sheltered the indigent sufferers; I have been an upright member of a church; I have contributed largely to support the ministry and build up our benevolent institutions; I have been a faithful Sunday School worker, and have pointed many a wayward boy to the road that leads to heaven, and have thus been instrumental in bringing them into the church, and thus saved them from eternal woe. In addition to all that, when my conscience smote me for that crime I returned to that widow secretly all that I took from the body of her dead husband. Now I plead that repentance and all those good works as the grounds of my acquittal." But the court says to him, "That may all be true, but this court cannot regard it as even a ground for the mitigation of punishment. Our law is a transcript of the divine law, which declares, 'Life for life.' You robbed that woman of the society of her husband. You made those children orphans, to buffet the stormy billows of a sin-cursed world, without the counsel and aid of a devoted father. You robbed society of one of its brightest ornaments, and the country of one of its most valued citizens. Your repentance, coupled with all your good works of which you boast, can never restore to that widow and those orphan children, nor to society, nor to the country, all that they have lost. You, instigated by the devil, committed that awful offense; and the language of the divine law, as well as human law, is, 'The soul that sinneth it shall die.' Standing in a court where mercy is a stranger, you must suffer the penalty of the law which you have violated, which is death." But suppose that some will say, "This picture presents one that is guilty of the awful crime of murder; but we have never imbrued our hands in human blood, and for our less offenses we have a right to claim a mitigation of punishment on account of our good works, and are entitled to forgiveness of all our little sins." But the apostle says to all such, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. That

class will find that this language of the apostle blasts all their hopes of rising by their good works above the flaming sword and cherubim, and in that way reach the tree of life, and thus discard the finished work of him who said, "I am God, and besides me there is no Savior." But the apostle, in discoursing upon the dark picture presented in the law, presents to those in whose hearts God hath shined, to give them the light of the knowledge of the glory of God in the face of Jesus Christ, a more glorious picture, which enables them to greatly rejoice over the power of sin and Satan, through the great and ever-glorious work of their great High Priest. He says, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." It will be remembered that the cherubim were so placed as to form an arch over the mercy seat; but the high priest under the law could not enter that holy place without blood. The Lord said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." With this awfully solemn charge given for the government of Aaron, the high priest, he directs the slaying of the bullock, selecting the two goats, casting lots upon them, sending away into the wilderness the scape-goat; and then he says, "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." It will be remembered that it was in the cloud over the mercy seat that the Lord appeared. O how grand, how awful, must that scene have been! yet it was but a figure of good things to come. All the offerings under the law did not make the comers thereunto perfect, but pointed away to the great offering that must be made by the great High Priest when he would come into the world, of which the apostle speaks on this wise: "But Christ being come a 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 building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." From what did he obtain that eternal redemption? It evidently was from under the curse of that violated law. If all the offerings with which the Jewish altars smoked for ages, if all the blood shed in the temple service, if the sprinkling of blood by the high

priest in the holy place of the tabernacle, where the Almighty appeared in the cloud, could not make perfect either the priest or those for whom those offerings were made, how vain must be the thought that men in these degenerate days can attain unto a state of holiness by their good works. It is written, "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." This question appropriately suggests itself, To whom is that knowledge imparted? The apostle says, "The law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin." Then to him was given that knowledge; but he did not have that knowledge when he was journeying from Jerusalem to Damascus, breathing out threatenings against the saints. By the power of the Spirit he was made spiritually alive; yet that life did not make his flesh spiritual. He says, "I am carnal, sold under sin." "In my flesh there dwells no good thing." That spiritual life which was given to him was Christ in him the hope of glory. The flaming sword was placed in the east of the garden. All know that the sun rises in the east, and that mists and clouds often obscure its dawning. When Saul heard the voice saying to him, "Saul, Saul, why persecutest thou me?" he experienced the dawning of the light of the knowledge of the glory of God; and he cried out, "Who art thou, Lord?" He could appropriately say to the saints in his after life, "You hath he quickened, who were dead in trespasses and sins." The flaming sword reflected the light of the rising sun in the east, and by that light he saw that he was carnal, sold under sin. It revealed to him, as it does to all God's dear people, the sinfulness of sin. Paul says, "But when the commandment came, sin revived, and I died." Yes, when the rising sun caused the reflected light of that flaming sword to shine in his heart he died to all hope of righteousness by the deeds of the law; yea, he saw the mountain of sin on every side, and the Red Sea of the wrath of God against sin before him. Lingered on the brink of despair, he could only cry out, "Who art thou, Lord?" Quickly the answer came, "I am Jesus of Nazareth, whom thou persecutest." Ah, dear saint, you see in the experience of Paul, as in a mirror, your own travels. You realize that you have persecuted Jesus of Nazareth. When the light of the law was reflected and shone in your heart you cried out, in the language of the poet,

"O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain my eyes."

Then you realized that by the law is the knowledge of sin. Until you had spiritual life you did not see the enormity of sin; but when the reflected light from that great flaming

sword shone in your heart you cried out, in the language of one of your ancient brethren, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Being quickened, made alive by the Holy Spirit, the reflected light of that flaming sword shone in you. Then you were made to know that by the law is the knowledge of sin. But to make reparation for all your sins you repented, yea, turned away from your former course, and attempted to find justification by the deeds of the law. In after life you saw and knew that this language of the poet clearly described your condition:

"When to the law I trembling fled,
It poured its curses on my head;
I no relief could find.
This fearful truth increased my pain,
The sinner must be born again,
O'erwhelmed my tortured mind."

"But while I thus in anguish lay,
Jesus of Nazareth passed that way;
It was the time of love.
He then relieved me from my pain,
And showed me I was born again,
To dwell with him above."

As the law could afford no relief to the poor, mourning one, he was given that faith which looked to him who had fulfilled that law and brought in everlasting righteousness; yes, to look away to Jesus, the Mediator of the new covenant, and to learn with joy, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Yes, and to learn that he is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us. He appears in that wonderful presence by his own blood, and pleads that blood as the ground of his intercession for his people. Of them he speaks in his intercessory prayer, "Holy Father, keep through thine own name those whom thou hast given me; that they may be one, as we are." The apostle Paul, treating upon this sublime subject, says, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Then, dear saint, you who have heard the awful thundering of Sinai, and have been led by the sweet music of redeeming love to behold the beauties and glories that shine forth in your great Redeemer, are made to rejoice in the fond hope that he has loved you, and washed you from your sins in his own blood.

It will be remembered that without the shedding of blood there is no remission. The high priest sprinkled all the holy vessels with blood in the temple service. But you have been brought away from that service by him who shed his blood for the remission of your sins, and have been sprinkled with the blood of Jesus, yea, washed from your sins; for you are "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in

heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." You have not come to these great and glorious things by the deeds of the law, nor by your good works; but you have come by the blood of Jesus, which speaketh better things than the blood of Abel. You have come by the blood of the Mediator, who by his own blood redeemed you from all iniquity. But ah, dear followers of Jesus, while you are clothed with mortality the bright scintillations from that great flaming sword will ever shine in your hearts and give you a knowledge of sin, and of the corruptions of your Adamic nature. Viewing the depravity of sin by that light day by day, you will be made to say in mournful accents, "O wretched man that I am! who shall deliver me from the body of this death?" This body of death, this anguish of soul, will be yours until the drapery of the dying bed is wrapped closely about your emaciated form. Then in sweet accents you will say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." You know that it is written, "Dust thou art, and unto dust shalt thou return." This victory is over that long standing decree; for "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." You have the life that now is, and that which is to come, with all its seraphic glories. You have death; for without death there could be no glorious resurrection. Had your great Redeemer not suffered on Calvary he could not have come forth from Joseph's new tomb a triumphant conqueror. He said to the weeping sisters of Lazarus, "I am the resurrection and the life." In his victory over that tomb he secured to you that great victory which will be yours on the glorious morning of the resurrection, when this mortal must put on immortality, and this corruptible must put on incorruption. Then the earth will cast out the dead. Then you will come forth, no longer to live under the law of sin and death, no longer to behold sin in all its fearful deformity; but you will come forth with your voices attuned to the music of the stars. You will then sing the song of everlasting triumph over the great flaming sword, over sin, death and the grave, and the vault of heaven will reverberate back to earth that sweet and heavenly melody; for that song will be, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." While on earth let the saints sweetly sing,

"Bring forth the royal diadem,
And crown him Lord of all."

Please dispose of these poor and rambling thoughts as you may deem best, and believe me affectionately yours,

H. COX.

[THE following letter, though not written for publication, is of such general interest to the household of God, portraying the experience of the "afflicted and poor people," that we feel the readers of the SIGNS should have the benefit of its sweetness. Our dear brother is highly favored of the Lord in having the pen of a ready writer, with which he speaks of "the things touching the King."—ED.]

PHILADELPHIA, Pa., Nov. 9, 1891.

DEAR BROTHER AND SISTER:—Just how the cords of love operate in drawing the saints of God one to another I do not understand; neither can I clearly comprehend how some are drawn more closely to one than others who are alike associated. I have thought that perhaps the fruits of the Spirit are manifested more fully in some than in others, and that is the reason our love goes out to them in a greater degree. It is not necessary for me to tell you again that the secret, subtle influence has drawn me very close to you both. Indeed, I think it is seldom necessary to give verbal expression to our feelings one for another, for they will, in almost all cases, manifest themselves with that true heart to heart communication which cannot be mistaken. It seems to me that it is not important, neither is it necessary, for us to have unraveled to us how love operates; but more especially is it of vital interest for us to know and to realize by an experience of grace that "love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." It appears very plain to me sometimes that "If any man love the world, the love of the Father is not in him;" and yet when I view my own polluted and crooked walk it looks as though all that I do, all that I say, and even my inmost thoughts, tend to that which is earthly, sensual and devilish. Even when I do that which is, as I hope, to the praise of the grace of the glory of God, Satan sarcastically whispers, "You did that for your own vainglory, and you know that you are already puffed up about it." But when the love of God pervades my whole being, then the eyes of my understanding show unto me that at every step of my journey there has been an unseen, mysterious drawing, as by silken cords of sweetest love, toward the Zion of our God and the King thereof. I mean that journey which dates from the time when I tremblingly began to rejoice in the hope that God had been merciful to my unrighteousness, and by the atoning blood of Jesus shed on Calvary my sins were remembered against me no more forever. When I hear the voice of the bride calling to her holy lover, as recorded in the Song, "Draw me, we will run after thee," my heart leaps with the glad hope that perhaps after all I indeed am numbered with that heavenly

company embraced in that little word "we." "Draw me." Why, that is the song of my heart and the burden of my groaning day and night. I realize, I hope, that it is love that constraineth me to say, in the words of the psalmist, "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." Surely nothing but the love of God in my heart could draw me to desire such a thing; and when such desire possesses my soul for a little moment, and I find myself rejoicing, with a sweet melody of a new song in my heart, almost immediately a chilling sense of my utter nothingness steals over me, and O what a reign of desolation sets in! The very blackness of darkness veils my sight from the heavenly light, once so deliciously viewed. Then again, when that has passed, and the Sun of righteousness again appears, I can rejoice that I have indeed been counted worthy to suffer for Jesus' sake, and that the Lord has given me "the valley of Achor for a door of hope;" for this is the inheritance of the saints while in the flesh, that they must encounter wave upon wave of trouble, and out of each wave to realize that salvation is alone of the Lord. I think I fully realize that if the very least part of my salvation depended upon my own efforts, that part could never be performed; therefore have I hope in Jesus as a full and complete Savior, in whom is hidden all power and wisdom and knowledge from on high, and who is "the fullness of him that filleth all in all." Therefore do I know that Jesus is a faithful and true witness, to whose testimony my joys and my sorrows, my trials of affliction, my weaknesses and deliverances, can all bear witness; and when, as with a still, small voice, he tells me, "No man can come to me, except the Father which hath sent me draw him," how wonderfully encouraged and lifted up I am, because that declaration reaches away down to the depths wherein I abide. Then as I realize that I am drawn into a love for Jesus, for the church, for the brethren, for the gates and the courts of Zion, I must also realize that it is the Father which draweth me; and whom he draweth he also loveth. This is another bulwark to my hope, that he loves me, and not because I have done anything to merit it. In the experience of my prison-life he carries me back to the captivity of Israel, and gives me for my comfort the words of the dear old prophet, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." I was blind, and he gave me sight; deaf, and he made me to hear; dumb, and he caused me to speak praises to his great and matchless name; devoid of feeling was I, and he melted me down with anguish of tears in the knowledge of the great love wherewith he loved me. He

gave me also to taste that he is gracious; and, wonderful to relate, he manifested to the eyes of my understanding that he was merciful to my unrighteousness. Having turned my feet Zionward, he draweth me, causing me to hate the things of the world, which I once loved; and I think, dear brother, I can truly testify that my desire and prayer for Jesus' sake is that he may wean me from the world, and give me an eye single to his glory.

The evening you spent with us a few weeks ago was one of delight and pleasure to me. You said so many things, in your sincere and child-like way, which so accorded with my own experience that I was built up and comforted; and having no doubt of your acceptance in the Beloved, I was strengthened. In my present daily experience I cannot recognize in myself any of the marks of the drawing of the Lord, my own vileness and luke-warmness are so prominent in all my daily walk and conversation; and I sometimes hope that the reason my eyes are withholden from the goodness and mercy of the Lord in my daily experience is because I look for goodness in my flesh (wherein dwelleth no good thing), instead of looking to Christ, who is my righteousness. I think Peter walked upon the waves as long as he looked with faith to Christ; and the moment his thoughts reverted to himself he sank. Marvelous indeed, it appears to me, that I am sustained in the hope that my "life is hid with Christ in God." I cannot grasp the wondrous thought, and yet tenaciously do I cling to my hope, for it is my very life; and were that taken from me, to whom indeed should I go?

Well, dear brother and sister, I may want to write to you again, so I hope I will not tire you out completely this time. My wife and Edna join me in love.

Hoping to see you the last of the month, I am, as ever, unworthily your brother,

B. F. COULTER.

BRANTFORD, Ont., Nov. 12, 1891.

DEAR BRETHREN BEEBE:—The year is quietly fleeting to its close amid sunshine and shade. I feel as if I must send you a little message of thanks, with a thought on another subject. First, I sincerely appreciate and gratefully acknowledge your editorials on "Order in the Churches." Not that they are better than others you have written, but they suited my case. I was not among your inquirers (perhaps for fear of the rod); but the peculiar position in which I have been placed has made the woman question hang like a great weight upon my heart, lest either way I should offend against my God. My vision seems as if two seas dashed up against each other, myself in a point between, barely able to stand. If I went back I should desert the cause that seems every day dearer to me than life it

self. Dare I do that? If I look forward I behold the law as a mountain of brass; somewhat like Esther, with Mordecai prompting; yea, and threatening behind, and the King closed in his royal chamber, from which no special command for my appearance has been, to my knowledge, issued. What then can I do but press on, hoping that the golden sceptre may be held out, and he shall say unto me, "Live," though I be all out of order. So I wait, having been led whither I would not, yet in that service wherein I long to stay forever. Thus, dear brethren and sisters, if ever you are sorely puzzled over some very odd sheep, just have patience till the end of the matter. Rest assured that the Master has some strange tools in his vineyard, and he may show you their use some day.

The second matter on my mind is a scrap of paper on which, three or four years ago, I penciled some experimental thoughts, on "Foreknowledge." It was when some of the mists of confusion were rolling from my eyes, if ever they have so rolled. Having escaped the fire so far (though the writing is fast fading), perhaps its very crudeness may recommend it to some traveler near my own stature.

Foreknowledge is that conscious divinity of God by which all the fullness of his existence, power, purposes and plans are ever present, alive and operative in himself. In other words, it is the knowledge of his own perfection, and the good which must inevitably accrue or result from the working out of that perfection through all the countless forms and intelligences of his creation, in their varied types and fitness, for concealing, and yet revealing in measure the splendors of his ineffable glory as the only wise God. The term foreknowledge must not be limited to the simple idea of foreseeing what is going to happen, without any indwelling power to alter. The word is a compound of two Saxon parts, fore and know; the first including priority of existence, even before any fixed or determined period; the second, not merely to have cognizance or sight, but skill and purpose to perceive with certainty of being able to bring about that knowledge. Foreknowledge then implies both the seeing and bringing about of an event, and in its primary fullness is never properly applied to any but God. Man only foreknows in a secondary sense, he being impotent to plan anything which is not subject to overthrow by causes outside of himself. Let me illustrate simply. I will suppose that I design to bring into existence an object. No other person has any idea of that thought. My mind revolves independently of any other human mind. In that realm of thought my design grows; the materials are chosen; its usefulness, beauty, perfection, are all realities to me. I bask in the anticipated

pleasure of that moment when my wisdom and skill combined shall bring before my fellow-beings the excellent purpose and fruit of my desire in tangible form. Having so originated towards the accomplishment of this dream of hope, I predestinate or fix upon the various workers, time, means, in fact everything needful, calculating each in its order and substantive value. Now observe in all this I am finite. One touch of God's hand may lay me in the dust, and all my glorious purpose floats in ashes over my grave. Of myself then I can foreknow nothing as certainty. Yet if God reveals aught to me, or to any of his servants, he is the pledge and fulfiller of his own revelation. He creates the work, and they that work thereon. The ordinary teaching and understanding of foreknowledge is in its secondary and not Deity form. It supposes God to have "looked out" from his pavillion in the skies, acquired a knowledge of what was going on, and then set to work to find a remedy. On this line of explanation there is the possibility of some other God, and, sadly possible again, in conflicting issues. This other God might overthrow Jehovah himself. The fatal tendency of this error is not so apparent at first sight; but it is truly the thin edge of the weapon of unbelief, cutting a slit in the sovereign perfection of the one God, through which all the dishonoring doubts of his infinite goodness, wisdom and power (which combined mean LOVE) creep into the minds and wrestle for victory over the hearts of the newly born sons of God. It is also the growing mother of every effort of the fleshly mind to push forward and tack on its ragged righteousness to the seamless robe of Christ. And who can define the limit of those efforts? Look at the begging schemes that fill the religious world, and gain a butterfly popularity for goodness, often at the expense of the good name of more honest and sober-minded men, who feel thankful if they can pay their debts. Thus they strive to bring in a salvation apparently more merciful than the finished work of Jesus Christ. Satan himself could invent no thought more sacriligious than to suppose the creature more pure, more pitiful, than his Creator. Because we cannot understand why sin with all its woes should have been included in the divine plan, are we therefore to bring the Sovereign of all worlds to our judgment bar? or suppose a Father, who foresaw that his creatures, in some cases, would choose him, and then sealed their contract by giving them power to do it; while others, being more ignorant or rebellious, had to reap all the harvest of sorrow? Surely spiritual faith, if we have it, will accept and trust in God's plan as it is revealed, and leave its righteousness to be proven by the righteous One.

I thank thee, God, that thou hast light
To see what's hid from mortal eyes;

Thy changeless providence the power
Which rules these awful mysteries.

The dross of sin, that sinks us low
Beneath its billows of unrest,
Is but the darkness which enshrouds
The glorious shining of thy breast.

I cannot tell why it should be
That I must travel weary years
Beneath this load of vanity,
Bound to my heart with scalding tears.

And if I could, what then, my God?
I should enthrone not thee, but self.
Here would false Satan lure my pride,
And cheat me with self-righteous pelf.

Only by faith, thrice blessed faith,
I see that all thy ways are just;
And, born of this, shall spring the joys
Eternal ages cannot rust.

To all the beloved of the Lord,
May much faith and patience be
granted, with my unworthy self.
Yours,

MRS. J STREET.

GREENWOOD, Texas, Sept. 17, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I hope through the goodness and mercy of God that I may be able, if it is his will, to write something for the SIGNS that will comfort some poor, tossed pilgrim of earth, and that God's name may be glorified above every other name. "For there is none other name under heaven given among men whereby we must be saved." It is only through Jesus Christ and him crucified, the way, the truth, and the life. We read in Matthew i. 20, 21, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Dear brethren and friends, notice these positive "shalls" in the last verse named; also notice "his people" that the angel spoke of in the same verse, before our blessed Savior was born into the world. Why did the angel call them his people? Because they were his people, who were chosen in him before the foundation of the world. "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. "For he said, Surely they are my people, children that will not lie: so he was their Savior. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Isa. lxiii. 8, 9. "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. I believe the light spoken of in the fifth verse is the true light that shines in the sinner's heart, to give a knowledge

of the glory of God. I believe it is the love of God; for God is love. I believe it is the Spirit of God, which searcheth all things, yea, the deep things of God. God is a Spirit; and he seeketh such to worship him as worship in spirit and in truth. The Word of God is described in the Bible as being quick and powerful, sharper than any two-edged sword, dividing asunder soul and spirit, joints and marrow, and is a discernor of the thoughts and intents of the heart. We love God because he first loved us. He is good, immensely good, and all his ways are just and true. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, 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. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii. 1-7. Nicodemus said he knew that Jesus was a teacher come from God; but he did not see how a man could be born the second time. Sinners are described in the Bible as being dead in trespasses and in sins; having eyes, and seeing not; ears, and hearing not; and a heart, and understanding not. The ways of God they know not. They do not realize that they are condemned sinners, under God's just and holy law, until they are quickened into life by the Spirit of holiness. This, I think, is that light which shines in darkness, and the darkness comprehendeth it not; but I believe that this light, or, in other words, this Spirit of Christ, is able to calm the storm of trouble in all to whom it is revealed. It is able to lead the Lord's people to the end of their own strength, and to cause them to say,

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

Jesus is able by his divine love, mercy and power to roll off the burden of sin from his people. He has redeemed them; not with corruptible things, as silver and gold, but with his precious blood. He became poor, that we might be made rich. He died, that we might live. Blessed is the man whose hope the Lord is. Jesus is the fountain of love.

May brotherly love continue with the people of the Lord, and his grace rest upon us all. Yours in hope,

WM. H. GRIFFITH.

STAMFORD, N. Y., Oct. 24, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—My christian friends (if I may claim the exalted privilege to so address you), I feel to-day like taking my pen to address a few words to the dear Lord's scattered children, our heavenly Father's family, through the blessed medium we are privileged to enjoy, the SIGNS OF THE TIMES, which comes to us so richly laden with the truth of the gospel of God our Savior. I would be glad to write, as others do, to the comfort of the Lord's people; but I feel wholly incompetent, except the Lord directs my pen. This is the second article I have written for publication in the SIGNS. The first was written nearly two years ago. At that time I felt like a lonely pilgrim and stranger in a desert land, although surrounded by religious people, those who think they are doing a great work in advancing the Redeemer's kingdom, and assisting him in the great work of the salvation of his people. In the thriving village near my home there are five so-called churches of different orders, and some whom I highly esteem in the flesh worship there; but I have not had any desire to worship with them, as my views are so different from theirs. To my understanding they teach for doctrine the commandments of men. There is a people I do love, and they are the Old School Baptists. I was brought up among them from childhood, and listened to their preaching. My grandfather was a minister of that order, and my parents were members of the church; yet I had known but little about them during my married life, except through the columns of the SIGNS, which has come to me for nearly two years. I have been truly comforted in reading the excellent communications therein contained, and have felt to be thankful that the Lord put it into the hearts of his dear children to write such comforting articles, and that he has given me the privilege of reading them. I would say to the correspondents, Write often. It strengthens us as we journey to that heavenly home where we shall see as we are seen, and know as we are known, and shall be satisfied when we awake with the likeness of our Redeemer.

But to return. This people I loved. I had thought that perhaps tradition had something to do with this strong attachment for them. I had a strong desire to be with them, but felt my unworthiness too great to ask a home with them. I would sometimes be led to doubt the genuineness of my hope while reading the exercises and experiences of others. The evidences in their cases seemed deeper, and their deliverances seemed greater. While meditating many times the thought would come to me with much comfort, This evidence you have that you have passed from death unto life, you love the brethren. I felt if

I knew my own heart that I did love God's poor and afflicted people. I trust the Lord taught me to love them for the truth's sake; for I could go nowhere else. My feelings toward them were like those of Ruth toward Naomi, "Thy people shall be my people, and thy God my God." I did have fears that I was neglecting my duty. Then I would ask the Savior in prayer to teach me my duty, and to strengthen me to obey his commands. I was enabled to go before the church at Gilboa, ten miles distant, on the second Saturday in September. After telling them some of my exercises I was received, and was baptized by our esteemed pastor, Elder Clark, the following week, on the last day of the Lexington Association, held with the Middletown Church, at Halcottville. The day was beautiful, and was a happy one to me. It seemed the Lord was with us, and had enabled me to follow my dear Savior in the ordinance of baptism. The meetings were largely attended, the preaching excellent, and I think it was an enjoyable time to all lovers of the truth. I was also present on the last day of our yearly meeting, held with the Gilboa Church. We had a good meeting, and were favored once more to listen to a comforting discourse by our aged and esteemed Elder, I. Hewitt, who told us in well chosen words of that sure foundation, Jesus Christ, who is the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. It seemed like food for the hungry, and I think I was prepared to receive it, and to gather my share of crumbs from the Master's table. We are dependent for all these blessings. The hearing ear and the understanding heart must come from that fountain from whence all good flows. What a great consolation is this sure foundation to those who have an interest therein. The great question with me is, Am I one of that happy number? If so, I feel to exclaim with the apostle Paul, "Unto me, who am less than the least of all saints, is this grace given."

Dear brethren, I desire an interest in your prayers, that I may ever be found walking worthy of the fellowship of my dear kindred in Christ. Do as you think best in the publication of this article. It is very imperfect, like the writer. Please correct it. May you long be spared to feed the sheep and lambs of the fold, is my prayer.

Your unworthy sister in hope,
CORDELIA M. HOWARD.

NEAR TRENTON, N. J., Oct. 17, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—It has been on my mind a long time to write to the brethren and sisters my experince; but feeling my unworthiness, and fearing I might deceive them, I have put it off; but this morning I have a longing to write and tell of my sorrows

and trials, hoping the Lord will let me write nothing but the truth.

I was born on January 12th, 1864. My father, Wm. C. Tindall, being an Old School Baptist, I always went to that meeting. We had a lovely home. Every Sunday morning my father read a chapter in the Bible and spoke in prayer. Now we have all gone from home, and left them alone. Two are dead, and the rest are married.

I often remained in the meeting-house while the church attended to the Lord's supper. They all seemed very good to me, and I thought if I only could be like them I would be very happy; but I thought I never would get good enough to be numbered with them. I always liked to hear my father and others talk on Bible subjects, but did not want them to know that I wanted to hear them. Often I would go off and weep, but did not know what for. But this would all leave me, and I would think of nothing but worldly pleasures, and to have young company, and go to parties, theatres, and such places. In the year 1883 I was married, and moved twenty miles away from my old home. I would often sit and weep, thinking how wicked I had been, and that if I could have had my days to live over again how differently I would do. I would often think it a wonder that the Lord let me live or have any other comfort. Thus I went on until the winter of 1887, when the Lord brought me to see myself as I was. While washing one morning the thought came to me, Just as if the Lord would ever have mercy on you. I got down to pray, but could not utter a word. I never before had such feelings. My sins all rose up before me, and I saw myself as I never had before. I felt so very wicked, but could not help asking God to have mercy on me. I could neither sleep nor eat. I was afraid to fall asleep, for fear I would die. I could not do my household duties. All I wanted to do was to plead for mercy. I went on in that way for about two weeks, and one Sunday morning when I awoke my trouble had all left me. Everything looked changed, and I felt happy and peaceful. I went about singing, and thought I never would have sorrow again. But I soon found something saying to me, You have been deceived. Then my father wrote letters of comfort to me, and sent me the SIGNS OF THE TIMES, which told my feelings better than I could. I always believed the Old School Baptist doctrine, and never cared to go to any other meeting. I thought if I felt it my duty I would go before the church and tell them what I hoped the Lord had done for me. On the fourth Saturday in May, 1887, I went to my father's home, and we all went to meeting. While going there, and all the time of the preaching, I felt to unworthy to talk to the church. Elder Wm. J. Purington preached from Psalm cxix. 33—

36. When they commenced to sing, "Alas! and did my Savior bleed?" I thought, Could it have been for me? While they were singing the last verse of the hymn I got up and went forward. I think sometimes, when everything seems dark and gloomy, How did I come to go? But I felt different then. I said a few words, but do not remember just what I did say. To my surprise I was received, and on the next day was baptized by Elder Purington. When we got down to the water they sang the hymn commencing, "Despise me not, my carnal friends." The water and all things around me seemed lovely and beautiful. When I came out of the water I felt happy, having obeyed the commandment. But since that time I have had many fears and many dark days, mourning on account of my sins. It seems that I cannot do the things that I would like to do, and it has caused me a great many days and nights of grief. I have prayed that if it was the Lord's will he would keep me from going astray. No one can know the feeling until they have themselves felt it, when the Lord hides his face, and they cry for mercy; and then he constrains them to sing so sweetly. "My peace I give unto you. Not as the world giveth give I unto you." Many other sweet words Jesus whispers in the ears of his people, and they commence to sing, and feel that the Lord will never forsake them, though he makes them to go through many dark trials. But he knows just how far to let them go; and how thankful I sometimes feel that he does have all to do with it. If we were left to ourselves we would soon be lost. I often read and sing the hymn, "When thou, my righteous Judge, shall ^{come} To fetch thy ransomed people home, Shall I among them stand?"

I sometimes fear I have no hope at all. Then again I will look back to some of the sweet hours I have spent, and feel comforted. I have taken the SIGNS about four years, and it is a great comfort to me, as I do not get to meeting very often.

When I commenced this I did not expect to write such a long letter. It is so imperfect, just like myself, that I have thought I would not send it to you; but do with it as you think best, and all will be right.

Your unworthy sister, if one at all,
OLIVIA N. HELLINGS.

PARIS, Ark., Feb. 7, 1891.

G. BEEBE'S SONS—FRIENDS:—Doubtless you will be surprised to receive a communication from such a worthless worm as I conceive myself to be; and you may think it strange that I address you as friends; but I prefer to do so, in preference to calling you brethren, for the reason that I have never attached myself to any religious sect. All men are created equal, and endowed with certain inalienable rights, such as life, liberty, &c. Not eternal life, because the inspired word

of God very plainly informs me that the Adamic family are conceived in sin and shapen in iniquity. Now I desire to drop a few thoughts about Adam and his offspring. "In the beginning God created the heaven and the earth; and the earth was without form, and void." There is no doubt in my mind that the earth did actually exist, not before, but at the time that God created it, and that its history began with it; but it was without form, and void of anything to inhabit it; because God created and made all these things before they were in the earth. The formation of the earth consisted of such things as man and beast, all formed of the dust. Not that the earth was formed when it was created and made, but was without form, and void. So when God formed man of the dust of the earth, the earth was formed into a man. So man was taken out of the ground, and that was the formation of the earth; and the earth was no longer void, but was occupied by man. "And God breathed into his nostrils the breath of life, and man became a living soul." It was not the breath that lived; nor was it some inner principle that lived; but it was Adam, the man, that lived. And God gave to Adam a law; and Adam transgressed, and received death as a penalty. So it was not death that was guilty of the depredation, but it was Adam; and Adam died; so we have Adam soul. There is an idea in the world that it is the soul of man that is born again. I would ask how the soul could be operated upon by the Spirit of God without operating upon the body also, seeing the soul is the body, and the body is the soul. God in his wisdom provided salvation for these worthless worms, not by works of their own, or their own righteousness, but by virtue of him who worketh all things after the counsel of his own will. When the Savior was engaged in a conversation with Nicodemus, he said, "Marvel not that I said unto thee, Ye must be born again;" meaning the person of Nicodemus, and not some inner principle, or soul, if you please. With this agrees the word of the prophet, "Moreover also my flesh shall rest in hope."—Psa. xvi. 9; Acts ii. 26. This prophet surely did not mean that his flesh should rest in the grave; for since Jesus came to destroy him that had the power of death, that is, the devil, the flesh must rest and rejoice in hope, as did David; for such are born of an incorruptible seed, and the grave can have no power over them; neither can they die any more. "For his seed remaineth in him; and he cannot sin, because he is born of God." They are holy and without blame before God in love.

I have not written this for the sake of argument, but would ask that you, and as many more as wish to do so, will give your views through the SIGNS, and tell what Adam was composed of; and wheth-

er the soul can be born without the body; and how a man can be put into the grave corruptible when it is made incorruptible. Now I will close this scribble by saying that I am imperfect, and I write to get your views. Correct all mistakes, if you see fit to publish this; and if not, all will be right. The truth is what I want to know, if I know myself.

M. B. LEE.

[The above letter should have been published some time ago, but was overlooked. See editorial on page 79, present volume.—ED.]

MEDUCA, N. Y., Jan. 10, 1891.

ELDER G. BEEBE'S SONS:—I esteem you as brethren for the truth's sake, which you advocate. I assure you it would be one of the highest of privileges for me to help you extend the circulation of the SIGNS. I shall never forget, while memory lasts, the thrill of joy that filled my heart when I first began to read the SIGNS, which was nearly thirty-six years ago. I felt the assurance that it was built upon the sure foundation, Christ Jesus, the chief corner stone. The doctrine your father advocated and contended for, and which you also advocate, is the foundation which my faith rests upon. I have ever felt the witness in my soul that your father was established, rooted and grounded in the true principles of the doctrine of Christ, to wield "The sword of the Lord and of Gideon." And may you be enabled by faith to go on in the battle against the enemy of all righteousness, and spare not. Continue to lift up your voice like a trumpet in Zion, and sound the alarm in God's holy mountain against the mighty. I feel to rejoice that the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." I feel more and more established in the doctrine of election by grace, and in the doctrine of God's predestination of all things, because the Scriptures teach it, if I understand rightly. I understand it to be one of the grandest principles of the the Scriptures, which the prophets, Christ and the apostles taught. They all taught the saints to beware of evil workers, to beware of the concision, who would lead them from the simplicity of the truth. Last winter I heard a professed minister declare from the pulpit that the doctrine of predestination was about done away with; and he hoped there were none in the house who believed it. I thought, If that is true, then down goes the building of grace. It is too crossing for such people to believe in the doctrine of predestination, as it cuts off all their works and efforts to save sinners, of which they boast. I live in an enemy's land, and have no one to talk with that believes as I do, except sister Addie Cook, and that is not very often. If I say anything on the subject of religion, it is only like casting pearls before swine. I would regard it as one of the great-

est blessings that could be conferred upon me if I might live where I could hear the gospel preached in its purity, as in former years, and hold sweet communion with the saints, which was my chief joy.

Dear brethren in the Lord, please pardon me for trespassing on your time and patience. Your unworthy sister in Christ,

LUCY C. WHITCOMB.

MALLORY'S, Ky., Oct. 26, 1891.

G. BEEBE'S SONS—MY DEAR FRIENDS:—I cannot claim the right to call you brethren, for I have never attached myself to any church, on account of my unworthiness; although if I believe any doctrine in the world it is the doctrine you publish and proclaim. I have been a subscriber to your paper for seventeen years, and do not see how I can do without it, as long as I can raise the money to pay for it, for I do believe I love the doctrine contained therein. I will send with this a letter written to me by William Linn, which I believe will be published in your paper if you can find space for it. Yours.

JOHN M. MALLORY.

OCTOBER 22, 1891.

MR. JOHN MALLORY—MY DEAR SIR:—I wish to say something to you about the Beebe family. I have been a member of the Primitive Baptists for forty-one years, and for thirty-eight years clerk for old Ray's Fork Church. When I first joined the church I was told that Gilbert Beebe denied the regeneration of the soul; therefore I would not read his paper, called the SIGNS OF THE TIMES, until you sent it to me last year; also the first and second volumes of Elder Beebe's editorials. I read them very carefully, and was so surprised that I did not know what to say or do. I wept and rejoiced. I do say that I found in those books and paper just what I have believed for forty year's past; but it never was explained to me in the same light before. I say, my dear old friend, the Beebe family have done more to keep down error than any other set of men I have ever read after. Predestination is explained to my satisfaction. I cannot thank you enough for your kindness to me. I send you two dollars to pay for this years subscription. Please forward the same to the dear editors of the SIGNS. I would rather send them five dollars than have my paper stopped; but I cannot spare the money. You know my condition. I cannot buy the things my family really need.

WM. LINN, SR.

MOUNTAIN VIEW, Whatcom Co., Wash.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The letter I wrote to the SIGNS OF THE TIMES a short time ago, requesting some of the ministering brethren to correspond with me, was published in the SIGNS of Oct. 7th. To-day I received six letters

from different brethren, requesting me to write about the country and other things. I conclude the best way will be to answer them through the SIGNS. This is a timber country. Fir, spruce, hemlock, cedar and pine are the principal kinds. Our summers are not extremely hot. There is always a cool breeze from the water. We do not have much cold weather in the winter. It rains here mostly in the winter months. There is not much rain in the summer. Our principal crops are wheat, oats, barley, peas, potatoes, rutabagas, carrots and hay. Garden vegetables do well here. There is plenty of fruit, such as apples, pears, plums, prunes, apricots, cherries, peaches, and all kinds of berries. The work is in slashing and clearing up the ground, making rails and posts, grubbing and harvesting. Carpenters get from two to six dollars a day, and work is plenty in that line. A good blacksmith could do well here. I think this a healthy country. When I came here from Kansas two years ago I could hardly get around. Now I am as stout as the common run. I never lose a day from work on account of my health. We have public schools. The teachers get from thirty-five to sixty-five dollars per month. Horses, cattle, sheep, hogs and poultry do well here. Board is from two and one-half to four dollars per week. As to whether this is a healthy place for weak lungs I am not prepared to say. Some say it is, and some say it is not.

I believe I have answered all the questions asked me. Any one wishing further information will please write me, and I will do the best I can.

Yours in gospel bonds,

J. E. HOLEMAN.

BROUGHTON, Ill., Sept. 21, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose two dollars for the SIGNS OF THE TIMES. Two copies besides my own are all that come to this place. I have often solicited brethren and sisters to subscribe for it, but with little success. Why it is so I cannot tell. It is not because financially they are not able, for any of them, and all who have ever taken the SIGNS at this office, are in far better circumstances than your old, unworthy brother is. Many of those dear brethren who dropped the SIGNS, because they would not pay the subscription price, two dollars a year, to my certain knowledge have paid it out for political papers every year since. The dear Savior said, while here among men, "For where your treasure is, there will your heart be also." I often fear, my dear brethren, that there is more in the name with a great many who claim to be Regular Predestinarian Baptists, than really exists in the heart. If this is not the case, why do we see in nearly every Baptist family a copy of some political paper lying on

the table, or filed away near by, in order to be handy for reference? I have often, while looking over such papers in my brethren's houses, been sadly disappointed to find no paper published in the interest of the Regular Baptist order. I want to see some paper or pamphlet in their houses that is published in the interest of God's afflicted and poor people; something that is edifying to God's humble poor; something that is calculated to make for our peace; something that is intended to keep us in love one with another, and our God supremely. These are some of the things which I think should characterize the people of God.

Your unworthy old brother, in hope of a better life,

W. W. GAYLE.

CHANGE OF RESIDENCE.

ELDER Wm. A. Thompson having changed his residence from Tonica, Ill., to 623 South Douglas Avenue, Springfield, Ill., wishes his correspondents to address him at the latter place.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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

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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.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 25, 1891.

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.

REPENTANCE.

BROTHER BEEBE:—Please give me your views on Repentance. What are we to understand from it as preached by John the Baptist and by our Lord Jesus and his apostles? Is it not applicable to this day and time? If so, why not preach it? for it is not preached here by Old Baptists. Is it an Old or New Testament doctrine, or both? This is a subject upon which I desire information.

N. M. WILLIAMS.

STEWART CO., TENN.

R E P L Y .

The subject on which our brother calls for our views is so comprehensive that it would be impossible to present everything which might be properly included in complying with his request. Neither our views nor the views of any mortal can be of any value further than they are sustained by the revelation which God has given in the inspired testimony of his servants who spoke as they were moved by the Holy Ghost. If left to the attainments of finite intelligence, no creature could understand any portion of the doctrine of God. By the Spirit of truth only are these spiritual things shown unto those who are led by that Spirit. All the doctrines and theories of men are worse than worthless to those who seek for the truth of God as it is revealed in the gospel of Jesus Christ. Neither in this article nor in anything which is submitted by us at any time would we have our views regarded as of any weight except as they are in accord with the experience of the saints and with the doctrine of God our Savior as it is recorded in the infallible Scriptures. Too much care cannot be taken by the saints in examining every sentiment by this perfect test.

The subject of Repentance is worthy of diligent consideration particularly in its connection with the doctrine of the gospel. Certainly it is very necessary that the true meaning of the word should be understood in its letter, else it cannot be expected that its spiritual significance will be discerned. Much confusion results from the acceptance of such definitions of scriptural terms as have been invented by carnal teachers of religion. Perhaps no other word has been more grossly perverted by such teachers than this word "repentance." In every natural system it is inculcated as a condition of salvation that the sinner must bring repentance as the consideration of his acceptance in the sight of God; and it is necessarily implied that it is something which originates with the sinner, and which is meri-

torious in the estimation of the great Judge of quick and dead. Hence, it is common for men to be earnestly exhorted to bring this offering to appease the wrath of God. Indeed, the natural mind can conceive of no other source from which repentance can come, but from the consciousness of guilt in the sinner. This is not the signification designed in the scriptural use of the word repentance. The sorrow of the world which worketh death, was exemplified in the case of Judas, when he went and hanged himself. That was not the repentance which is wrought by godly sorrow, which needeth not to be repented of. Nature can produce nothing better than this deadly sort of regret, which works the same result in every one who is governed by it as in the case of the traitor Judas. Remorse is not the repentance which characterizes those in whose heart God has shined to the light of the knowledge of the glory of God in the face of Jesus Christ. While those who are the subjects of this divine illumination do feel their vileness and pollution, so that they abhor themselves, they call upon the name of the Lord out of the depth of their just condemnation, and their prayer is heard in an acceptable time. This is not for any merit in themselves, but because that they have received through the grace that is in Christ Jesus that repentance which he is exalted to give to Israel with the forgiveness of sins. It is in this glorious character that the Lord Jesus appears in his majesty and beauty. In every revelation which is given of him our Redeemer is infinitely glorious; but it is only as the exalted Savior of his people from their sins that he is revealed in that glory which is his peculiar characteristic grace.

The fact that there may be most pungent remorse where there is no true repentance is demonstrated in the case of Esau, as cited by the inspired writer to the Hebrews, of whom it is said that "he found no place of repentance, though he sought it carefully with tears." According to the popularity received understanding the very emotion of earnest grief which Esau felt was itself the repentance for which he sought. If this were the true meaning of the word as used in the inspired record there would be no occasion for any provision for divine grace in bestowing it upon sinners. Every one who regrets his evil deeds in consequence of selfish disappointment, would be in possession of the same repentance which Esau had, and which is the only kind known to the natural mind. But there is nothing in such regret but what can be produced by the sinful mind of the natural man; and certainly that carnal mind can originate nothing acceptable to God, since it is "enmity against God, for it is not subject to the law of God, neither indeed can be." There is a "sorrow of the world," which worketh death; and

such was the remorse which was shown by Judas Iscariot. It is the product of intense selfishness, and has no more regard for the righteousness of God than did the profane grief of Esau, or the covetousness of Judas. This is not called in the Scriptures repentance. In contrast with this fleshly emotion, Paul says, "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death."—2 Cor. vii. 10. It is necessary to observe this inspired definition of the difference between the spiritual grace of repentance, which Jesus gives to Israel, and that sorrow which has no higher origin than the depraved natural mind. The product of the carnal mind can no more attain to the spiritual grace of repentance than the the efforts of earthly mortals can build a tower whose top shall reach to heaven. This is shown to those who are taught of God, and they are often troubled with serious questions in their own mind whether they are truly grieved on account of indwelling sin, or only moved by selfish desires for personal advantage. This is the difference between true repentance and the sorrow of the world. None but the living subjects of divine grace ever know anything of this trouble. Never having had any other sorrow but that of the world, the natural man is not conscious that there is any sorrow of a godly character, in which carnal selfishness has no part. Hence, such a character never doubts the genuineness of his own emotion though he is only moved by the sorrow of the world. Thus divine wisdom was ordained that the very doubts and fears of the saints shall attest the reality of the work of the Spirit of truth in them. All in whom this godly sorrow for sin produces repentance, are led by the Spirit of God, and are the sons of God. Those who are influenced by no higher motive than the hope of personal advantage in return for good their works, know nothing of the repentance which Jesus Christ is exalted with the right hand of God a Prince and a Savior, to give to Israel with the forgiveness of sins. As well might mortals claim power to forgive their own sins, as to produce this spiritual grace of repentance, which can only be received by the gift of the Son of God.

As preached by John the Baptist the repentance which was commanded was announced as the result of the fact assigned by him as the reason for the injunction. "Repent ye; for the kingdom of heaven is at hand." This was not an appeal to those addressed, in which they were exhorted to be sorry for their past obedience to the law of Moses. Until this announcement was made, it was required by the commandment of God that those Israelites should obey every precept of that law. Not one of all the prophets had been at liberty to disregard that legal covenant which was given to the nation

of Israel. Up to that time it was their life to observe every requirement of that covenant. No liberty was given them to consider whether they wished to be under the provisions of that law. It was because they were born as Israelites that they were required to keep all the words of that covenant which God gave to them. But in the very giving of that law it was limited to an appointed end. This was included in the prophetic blessing pronounced by Jacob upon Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. So Jesus declared, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."—Luke xvi. 16. Until that very moment when John was sent from God, there never was a time in which it was lawful for any Israelite to turn away from the performance of every requirement of that law which they had received by the hand of Moses. Not only in what are considered its moral precepts, but in every ceremony enjoined for their observance, the dominion of that law was absolute and imperative. But the same God who gave the legal covenant from Sinai, was the God by whom John was sent to preach in the wilderness of Judea, that the time had arrived for those to whom he preached to repent, that is, to turn away from that legal covenant, in consideration of the fact that the kingdom of heaven was at hand. This commandment could be obeyed only by those to whom God had given faith, by which they were enabled to see the true spiritual significance of all the precepts and ceremonies of that old legal dispensation. Every descendant of Jacob was included in the natural covenant of which circumcision was the sign. But none of them could see the spirituality of those things which were enjoined by that law until they were taught by the Spirit of truth, whom the world cannot receive, neither knoweth him. John could not discriminate among his fellow Israelites, to know who had received this gift of living faith; but they were made manifest by the word which he was sent to preach. Every one who was made alive by the quickening power of God was prepared to turn away from the letter of that typical covenant, and in the anti-type to recognize the true testimony of Jesus in all that was enjoined by Moses. That this turning from Judaism was the repentance preached by John is evident from the rejection of those Pharisees and Sadducees who came claiming the right of baptism at his hands. They were indeed Abram's seed by natural descent, and on that ground they supposed that they were entitled to be baptized. This would have been

sufficient to entitle them to all the rights of the Mosaic dispensation. But John preached repentance in turning away from the natural covenant, and in recognizing the end of that ceremonial dispensation in the coming of the true kingdom of heaven. Thus it will be seen that the repentance preached by John was the departure from trust in the law of Moses, and the embracing of the glorious hope of life as revealed in Christ Jesus. The proclamation of this repentance is "The beginning of the gospel of Jesus Christ, the Son of God." This was the early dawn of the glorious day of the clear shining of the Sun of Righteousness. All that had been manifested before this messenger came from God, is included in the shadowy night of prophecy. Even the inspired servants of God, by whom his truth was declared under that legal night, did not themselves see clearly the very things of which they were moved by the Holy Ghost to prophesy. Hence it is written, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow."—1 Peter i. 10, 11. From that darkness of legal and typical night to the clear shining of the Sun of Righteousness in the gospel day is a wonderful change; and in the announcement of the work of John by the angel Gabriel, it was said that he should go before the Lord Jesus "In the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."—Luke i. 17. Certainly John did not preach any other repentance but that for the proclamation of which he was sent from God. His preaching is left on record by the pen of inspiration; and no ingenuity of the carnal mind can distort it to authorize the blasphemous doctrines which represent that the salvation of sinners depends upon their bringing repentance as the condition of their acceptance with God. He never taught that the salvation of sinners could be secured by their sincere sorrow for the transgression of the holy law of God. This is the popularly received doctrine of the world. Repentance as preached by John is the effect of the light of divine grace shining in the heart of the quickened sinner, and is no more subject to the natural will of the sinner than is the pulsation of the heart. The fruits by which such repentance was attested were the qualification demanded by him as requisite to authorize the baptism of those who came to him.

(Concluded next week.)

INDIGENT SUBSCRIBERS.

We have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

MARRIAGES.

ON Nov. 18th, 1891, by Elder Benton Jenkins, at the residence of the bride, Granville A. Emory, M. D., and Miss Mary Anna Seybolt, both of Middletown, N. Y.

OBITUARY NOTICES.

DIED—On the morning of Nov. 4th, 1891, after a severe sickness of pneumonia and whooping cough, **Maud T. Middleton**, aged 2 years and 2 months, the youngest daughter of Arthur W. and Lulu Middleton.

"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."

"Past her suffering, past her pain;
Cease to weep, for tears are vain;
Calm the tumult of thy breast,
She who suffered is at rest."

WILLARD, Fairfax Co., Va.

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(ESTABLISHED 1832.)

DEVOTED TO THE
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EVERY WEDNESDAY,
BY GILBERT BEEBE'S SONS,

To whom all communications should be addressed, and directed, Middletown, Orange Co., N. Y.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 2, 1891.

NO. 48.

POETRY.

THE SECTARIAN SCHOOL.

THE following lines were suggested by remarks heard from two learned ministers in a "Regular Baptist" Church.

PART FIRST.

I LOVE thy college, Lord,
The school of our abode;
The place where Adam's children learn
To tread the heavenly road.

I love thy college, yes,
For there our preachers learn
To teach the doctrines they profess,
And honest pennies turn.

I love thy school indeed,
Her walls securely stand;
By means and money kept from need,
Supported by our hands.

I love thy college first,
Thy church but second; true,
Though Jesus' precious blood it cost,
Yet we to live must "do."

I love thy college; why?
It first important stands,
To send our missionaries forth
To save in foreign lands.

Then onward with the work!
Through dollars we shall win;
With ministers and Sabbath Schools,
To save a world from sin.

Sure as this world shall stand,
To schools shall e'er be given
The work of saving fallen man,
Of bringing souls to heaven.

PART SECOND.

But listen, O my soul;
A sacred voice I hear:
'Twas with an everlasting love
I loved my children dear.

Before the worlds were framed
In my Elect they stood;
In his own book of life were named,
Hence bought with his own blood.

Loved with an everlasting love,
Redeemed and justified,
He needs no human means nor power
To save nor call his bride.

By might nor yet by power
His sons and daughters hear
A Savior's voice, and hearing live,
And wisdom-taught they fear.

Our calling we may see;
Not many wise nor great,
But fishermen of Galilee,
And those of low estate.

We thank thee, Father, God,
For thus it seemeth good;
These things from wise and prudent hid,
Thy counsel finished stood.

Give us thy name to praise
For all thy glorious grace,
Which sanctified and saved and called
A loved, peculiar race.

A finished building this,
A spiritual abode,
Of lively stones together built,
The master-builder God.

In God our life is hid,
With Christ, our heavenly love;
When he our Savior shall appear
We'll be like him above.

GARRETT MURPHY.

CORRESPONDENCE.

SUTHERLAND'S CORNERS, Ontario.

DEAR BROTHER:—Your letter has been a comfort to my soul. The Lord has so ordered it that the body of Christ is unto the edification of itself in love. All the members, the joints and bands, and the knitting together of the whole, are according to the eternal purpose of our God; and all the comfort, edification and nourishment that one member may minister to another is according to the wisdom and grace of Christ our head.—Eph. iv. 15, 16; Col. ii. 19. Sometimes I sing,

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

I would crown with everlasting praises Jesus, our glorious head, for all the comfort and blessedness ministered to me, a poor sinner, while in the vale of tribulation. The whole disposing of our lot, dear brother, is of the Lord; but why do I murmur and fret? Why so cast down? Why am I so easily disquieted? Truly I am weak, a worm of the earth, a sinner yet. O that I could rest in the Lord, and wait patiently for him. I am confident that all our trials will be in measure and weight and duration as our heavenly Father hath decreed. Just now I have a comfortable persuasion that all shall end well, and that "when he hath tried me I shall come forth as gold;" and in the salvation of a poor sinner like me God's glory shall cover the heavens, and the earth shall be full of his praise. Amen.

As I was walking along the road the other day, thinking of you, dear brother, the words came into my mind, "Doth God take care for oxen?" Then in a moment the connection of the words arose in my mind, and O the preciousness of the thoughts that were given me! The doctrine revealed therein to my soul was very comforting. "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written."—1 Cor. ix. 9, 10. I suppose the covetous ones in Israel of old would think the straw minus the corn was good enough for oxen. They would grudge the oxen taking a mouthful

of the grain, and in their covetousness would say, "I'll muzzle the mouths of those oxen while they are treading out the corn." But why was it written, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn?" Was it that God's peculiar care was for oxen? "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." "For our sakes, no doubt, this is written." Yea, God saith it "altogether for our sakes." As I meditated upon these words I saw how "all things are for your sakes." The world and all that is therein, time and all its attendant providences, shall all "work together for good to them that love God, to them who are the called according to his purpose." This is settled by the Almighty, "who worketh all things after the counsel of his own will." All the precious, comforting and glorious things recorded in the Scriptures are for the sake of the elect of God. Not some of the things written, but "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. O what surpassing love and mercy dwell in the bosom of our eternal God!

"The streams of love I trace up to their fountain, God,
And in his sacred bosom see eternal thoughts of love to me."

Our Redeemer's "goings forth have been from of old, from everlasting."—Micah v. 2. Many and blessed were the thoughts given me, that in spirit I could say, "I will trust, and not be afraid; for the Lord Jehovah is my strength and song; he also is become my salvation." Such seasons to my soul, dear brother, are like songs in the night, a little reviving in our bondage; or, like our dear Redeemer, to us it is given to "drink of the brook in the way: therefore shall we lift up the head."—Psalm cx. 7. Often with faltering, staggering steps we plod along, our head hanging down, and our very hearts faint and bowed down within us; but when our God speaks a word of good cheer how refreshed we are. Instantly we are of good cheer, and with songs and everlasting joy upon our heads we run with patience the race 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. Truly it

is well for us to "consider him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds."

It is a most desirable and blessed estate to be brought into sweet acquiescence to the will of our God concerning us. Then in confidence and rest we can say, "My times are in thy hand." I am comforted in this doctrine, dear brother. Our times that pass over us, that pass over all Israel (1 Chron. xxix. 30), are not in the hand of the devil, not in the hands of men, but in the hand of the God of eternal love. Then all our times shall be measured out to us according to the eternal good pleasure of the Lord God omnipotent, who reigneth. I have sometimes complained and fretted and winced under the times that God has caused to pass over me; but I think I can also say, to the praise of the matchless grace and tender love of God to my soul, that when smarting under some of the bitterest strokes I have been so kept and so ministered unto by the Lord that I have blessed the name of our God that to me it was given, even to me, to suffer in the behalf of Christ, and that such a poor sinner as I should be called in some measure to know the fellowship of the sufferings of Christ. Then it has been that by precious faith I have tasted the power of his resurrection. Blessed foretastes of glory, incorruptibility and immortality, all eternally secured by the resurrection of our Lord Jesus Christ. Our Savior reigns! Our Emmanuel lives! We shall be more than conquerors through him that loved us.

"'Twill be a pleasing wonder when I shall safely come
Through every storm to Zion, my peaceful, happy home;
Yes, earth and heaven will wonder that I the conquest gain,
After so often groaning, half-dead among the slain.

"'Twill be an endless wonder that I should safe arrive,
Through seas of tribulation, to heaven's land alive."

I have learned somewhat the truth of that Scripture, "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only."—Job xxxiv. 29. I have tasted a little season of this quietness since last I wrote to you. O how good it is! How refreshing, consoling, cheering and strengthening it is! The Lord is indeed kind to a poor sinner like me. I feel to shrink at the thought of going down

again into the deeps, where sorrows, afflictions and tempests are our portion; but I would say, Do as thou wilt, O Lord, with me, if I may only be enabled by thy grace, which alone is my sufficiency, to bring forth fruits to thy glorious name, to show forth the praises of thy wondrous love.

"I know not if the dark or bright shall be my lot;

If that wherein my soul delights be best or not."

I believe that "He performeth the thing that is appointed for me; and many such things are with him." God bringeth to pass what from eternity he devised.—Lam. ii. 17. This is the rock that I would be built upon. This doctrine is the divine pillow upon which through God's mercy I lay my weary head, and prove the sweetest rest. Some are murmuring against the doctrine of God's predestination. Ah, there have been times when I have murmured, and dark and ugly mutterings have been found in me against the providences of our God; but O what comfort, what honey and sweetness, has the doctrine of unlimited predestination yielded unto my sorely tried soul! The very things that I loathed, have kicked against, murmured at, and writhed under, have been the very things in which I have been made to prove how deep and wonderful and abounding are the consolations of Christ. As our sufferings abound, so our consolations also abound by our Lord Jesus Christ.

The days of adversity and the days of prosperity God hath set; and from the hand of our God it is our heritage to receive good and evil. All is meant for good by our God; and so it will be, for he worketh all things after the counsel of his own will. Therefore "we know that all things work together for good to them that love God, to them who are the called according to his purpose." Now as all things are in the hands of our Father in heaven, O is it not a privilege indeed to be so blessed as to trust all things, yea, our life's minutest circumstance, to the infinite wisdom and power of our gracious God? "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 counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen." When we have but the faintest evidence that the Lord is on our side, we are able to pursue our way; and though it be with painful, tardy steps that we creep, and sometimes cry, and sometimes weep, yet we feel that we must, we will follow on to know the Lord. "My soul followeth hard after thee: thy right hand upholdeth me." Thus the Holy Spirit enables a poor, crawling worm sometimes to say, "I shall yet praise

him;" and "though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." In humble and sweet confidence (not in the flesh, but in the Lord) we pursue our way, now and again constrained by the goodness of God to raise our Ebenezer and say, "Hitherto hath the Lord helped us."

"The Lord hath his way in the whirlwind and storm,

The clouds are the dust of his feet; The whole of his pleasure his hand shall perform,

And all his intentions complete.

"No foe can annoy me, nor friend give a smile,

Unless he permit or constrain; Though Satan may tempt, and false brethren revile,

My God will his purpose explain,

"False charges against me, though painful to bear,

In truth may be boldly withstood, But since they afford me fresh matter for prayer,

I know they are working for good.

"I own I am vile, and repent in the dust, More worthy of hell than of heaven; Yet in the atonement of Jesus I trust, Through whom I am freely forgiven.

"Since God is my refuge I must persevere,

My cause I commit to his care; Nor will I the tongue of the slanderer fear,

But give myself wholly to prayer.

"Now prostrate before thee, my glorious Lord,

Thy precepts O bind to my heart, And help me to walk as becometh thy word,

Nor from its instructions depart."

FRED. W. KEENE.

BURDETT, N. Y., Nov. 13, 1891.

BRETHREN BEEBE:—A correspondent in the SIGNS OF THE TIMES (Vol. lix., No. 45) inquires what is the meaning of, or what kind of chastisement is meant, when Paul declares, "If ye be without chastisement, whereof all are partakers [meaning all the godly in Christ Jesus], then are ye bastards, and not sons." Now I do not intend to write much in the way of an answer, but will in very few words tell what I believe about it, as it has been illustrated in my own experience; not only as it has been applied to me, but as it has seemed not to be applied to sundry other ones that I have met, who even boasted of things that they had done, which, if I had done, would have bowed me as a bulrush before God, and would have so shamed me before my brethren that I would not have been able to hold up my head. I have more than once been filled with sorrow and amazement in beholding their unconcern not merely, but their seeming pride of their own shame. They manifestly expected me to give my approval of their deeds, and to have the same pleasure in unrighteousness that they had; and because I did not manifest my approval (although I rebuked them not), they first grew cool toward me, and finally formal enemies.

How many times I have been ashamed of my conduct before God for things which man would not and could not shame me; but how much more would be my shame if I were guilty of that for which even the world would reprove me! Did David boast of his sin when he was virtually guilty of both adultery and murder? O the difference between that and his contrite bowing to God in prayer to purge him from "blood-guiltiness," and to not cut him off from the smiles of an offended Sovereign, which was more to him, ten thousand times, than all the world besides. He could even prosper under Saul's enmity (hunting him as a beast upon the mountains), and the cursings of Shimei, and the recreancy of an ungrateful son (Absalom), seeking his life and his throne; but he could not live without the light of God's countenance, and knew that God could not bestow it, gloating himself in the pleasures of sin. So it forced him to a deep and a heartfelt repentance, which the Lord gave him because he loved him. Yes, a man after God's own heart, in spite of his sin; and his chastisement proved him a son, and not a bastard. Even his sin was appointed of God, both to manifest his forgiveness and to show the manner of it, as coming through repentance, and a godly sorrow for his heinous sin.

What I have said of David applies also to Peter in the denial of his Lord and Master. After knowing that Jesus is the Christ of God, and after he had declared, "We have nowhere else to go, for thou hast the words of eternal life," he not only denied him, but used profane language in attesting his ignorance of Jesus, whom he had loved even above his own life. Yet the power of Satan over him forced him to the dreadful sin of denying his Lord; but the Lord loved Peter, and chastened him into great sorrow for his sin, and caused him to weep bitterly. We know that both Peter's sin and his repentance unto forgiveness were prepared of the Lord. This we know because the Master told him it should be so, saying, "I have prayed for thee, that thy faith fail not." There was his safety, because Jesus loved him; and he chastened him because he loved him. The sample of Peter's sin shows us how frail and dependent we all are, and how unable to do the things that we would; and how our preservation in Christ is his own work, and not ours.

There are no doubt many ways in which the people of God are chastised. These are all brought home to them; and I think the sins for which they suffer are usually opened up to their understandings through calamities brought on them in various ways. No matter what the kind of disaster, if it be recognized as the Lord's dealing, and justly sent; but if it work wrath in them it is but the foretaste of a fiercer wrath to be revealed in them in the world to come.

My corrections through God's

chastening hand give me comfort, believing that if I were a bastard he would not have given me such bitterness of soul for my sins as I have felt on account of some sins that were to me "sins of ignorance" at the time of their commission. O, I thought, why could I not have known that I was thus sinning against God? But being sins of ignorance, the Lord enabled me to lay hold of the "horns of the altar" where Jesus was slain, and to find his protection by the horns of his power. He only is the Lion of the tribe of Judah; and he only is able to open the book, and to break its seals. He only is able to open our understanding to the knowledge of sin; and he only to give repentance to the saving of the soul. When he gives it our consciousness of sin is no theory that is learned of men; no, not even from the Bible, until it is fostered by the teaching of the Father to lead us to Christ. Then it is that we feel sin, and find ourselves in a state of antagonism to God. No matter how we came to be so; the fact that it is so is so urgent that we cannot put it aside. He is above the heavens of heavens, and we but specks dancing in the sunbeams, containing more filth than ponderous mountains, without the possession of any redeeming qualities. God owns everything, because he made "all things for himself; yea, even the wicked for the day of evil." Out of what storehouse can any man draw to obtain a recompense to God for his own uncleanness? Man owns nothing; and if he did it would be worth nothing to God, and could add nothing to his wealth. Thus reasons one in the sadness of his extremity, when slain by the law. It is a place where some (not all) lose every vestige of confidence in humanity's power to even begin to approach to God in the hope of mercy. It is there that a dreadful scourging is met by the rod of God's wrath. If God loved them not, neither would he scourge them so painfully; and yet it has seemed to me that some men of eminence have begun in the Spirit, and have seemed to expect that others could be perfected in the flesh by the use of human means. I think a notable example of this kind is the great English Baptist, Spurgeon. Even our own Leland was tinctured with that same error. Is it therefore wonderful that lesser lights should expect to become the means of salvation in others, while disclaiming all human agencies in that of their own? We ought to think it is not wonderful that it should be so. May it not be that such men should be counted among the "double-minded," as noticed in the epistle of James?

When I began this I only thought to pass the time in a paragraph or two, but did not reach the place to stop sooner. It is not yet lengthy, nor is it worth much per line; but, such as it is, brethren Beebe, I have concluded to submit it to your judgment, to publish or cast into the waste-basket at your pleasure.

Your brother in the Lord,

W. BELL SLAWSON.

CALHOUN, Mo., Nov. 16, 1891.

ELDER G. BEEBE'S SONS—MY VERY DEAR BRETHREN IN CHRIST:—I again attempt in much weakness to write something for your consideration. I surely have been greatly comforted, as well as edified, by reading the columns of the dear old SIGNS, which assuredly advocates the doctrine of God our Savior. It is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. While in many places isms and schisms have sprung up among our people, yet the dear old SIGNS continues to earnestly contend for the faith once delivered unto the saints. My dear brethren, the bone of contention today is the same that it has been in all past ages, from righteous Abel down to the present. The unregenerate portion of mankind, the dead sinners, have ever imagined that salvation from eternal woe and misery depends upon their righteousness and goodness, while it was man's deeds that brought him under condemnation. I will not attempt to analyze man, for the more we undertake to unravel him the worse we find him to be. Every one who has been called from darkness, and translated into the marvelous light and liberty of God's dear Son, knows there is nothing good in the natural man; for ever since man fell in Adam, the devil has taken up his abode in the heart of man, so that all the acts of man are in opposition to the God of all grace and love. By the disobedience of one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Decay and destruction are upon everything that belongs to this time world. This is manifest every day. Objects that once to our knowledge did exist, have passed away. Everything that man does, instead of stopping the great destruction of the things that belong to this material world, only hastens everything to decay. Yet we hear men boast of their own greatness, wisdom and power. They leave the eternal God entirely out of the arrangement, and take all praise and honor to themselves; but it is all to their shame. They have not the mind nor the wisdom to look to the God of the universe for anything. They are blind, reserved in chains of darkness, to be punished. If the criminals of our land were allowed the privileges that they claim they have, law and order would be forever dethroned, and I do not suppose there would be any limit to crimes of the most atrocious kind. I have hardly ever heard of a premeditated murder being committed, and the murderer captured by legal authority, but what the murderer denied the crime. They never think it right to die for their crime. If it were left to them to choose death or life, as the Arminian world has it, every criminal would be turned loose, to rob and to kill at his pleasure. All wicked men claim that it is

entirely with them whether they go down to an endless hell or appear in glory. I beg leave to differ from all such blasphemy; for the decree has gone forth. If it were left to men, the last one of Adam's family would go down to endless misery, world without end; for by the deeds of the law no flesh shall be justified. Man cannot atone for sin in the sight of God. God will not accept of anything as an offering that has ever been defiled in any way; much less the natural man, who goes astray as soon as he is born, speaking lies. But thanks be to our God's eternal name, before time he made choice of a remnant, according to his electing love. He looked from eternity into time, and saw and determined the wickedness of man; and not only foresaw and determined it, but controls the wickedness to his own glory and honor. Although he declared the wickedness that man should commit, yet he is not the author of anything that is wrong or sinful; for he is above everything. He is the Creator of all things, and has all power in heaven and earth, and under the earth. He holds the keys of death and hell. He opens, and none can shut; he shuts, and none can open. I have heard some of the little ones say, "If God predestinated everything, he is the author of sin." But sin is not a creature, but the act of the creature; and the creature is accountable to God for his wickedness. The wicked are of their father the devil. He was a liar from the beginning, and the father of it; and his lusts they will do. We find that in the transgression the race of mankind partook of the nature of the devil; and all who are in nature's darkness worship the old serpent, the creature, and not the Creator. God has a use for him. We hear our blessed Lord and Master say to the twelve, "Have not I chosen you twelve, and one of you is a devil?" Here is a display of the eternal wisdom and predestinating purpose of Almighty God. The fullness of the time came when the demands of the law must be satisfied in behalf of those whom God in his eternal love made choice of in eternity. "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." In him all fullness dwells. He has ever been the Surety of his people, his people's merciful High Priest, to make an end of sin, to satisfy the demands of the law in righteousness. He fulfilled the law and the prophets, kept every precept, and did all that God declared he should do by the mouth of his prophets. He died the just for the unjust, bore their sins in his own body, and by the one offering perfected forever them that are sanctified. He died for their offenses, and arose for their justification. Then, if God be for us, who can be against us? Who

shall lay anything to the charge of God's elect?

My very dear brethren, please pardon this poor and very imperfect scribble. I have never been able to write what I wanted to. Do as you please with this. Remember poor, unworthy me, a worm of the dust. I remain, as ever, yours in bonds of love, and in sore afflictions,

NEWTON FEWEL.

HARLEM, Mo., Oct. 18, 1891.

DEARLY BELOVED:—While away down here in Babylon there is brought to my mind the shepherds who returned from Bethlehem, "glorifying and praising God."—Luke ii. 20. O that it were with me this morning as it has been in days that are past and gone, when the candle or light of the Lord shined round about my pathway; when I could return home at Jesus' feet, and lie down by the still waters. But down here in Babylon there are no still waters. The seas are rough, the waters are bitter, the nights have been long and dark, with scarcely a ray of light between. O that the Sun of righteousness would arise with healing in his wings, and scatter the dark clouds, and light up the pathway that leads to joys on high. "And the shepherds returned, glorifying and praising God." O what joy the poor, weary pilgrim is filled with when he can return to his own land, when he can sit at Jesus' feet, clothed and in his right mind. Then all is joy, peace and love. But O how short is the time that we are permitted to sit at his dear feet, before the dark clouds are round about us again, and all our hopes are blasted. Then how desolate is our journey in this strange land, where we are, like the children of Israel, surrounded on either hand, before and behind. What can the poor, benighted traveler do in this condition but stand still and see the salvation of the Lord? But again, how can one stand still in a time of such sore trials and threatenings? But after many a dark and tiresome night, O how sweet it is to hear that still voice, saying, "Be not afraid; it is I." Then we can return to our own sweet place of rest, "glorifying and praising God." Then we can sit at Jesus' feet, clothed and in our right mind. It is then we desire to be with Jesus, to sit at his feet and learn of him.

"O what a peaceful place to be,
When tempests loudly cry;
To hear that sweet and cheering voice,
'Be not afraid; 'tis I.'
"How sweet the voice that bade me cease
In Babel's land to roam!
How sweet the power that brought me
back
To Jesus' feet, my home!"

Dearly beloved in the Lord, I commenced this letter three weeks ago, away down in Babylon. The darkness was so great down there that I laid it away until, as I hope, I have escaped from prison, and am in my right mind, in my own country, and can glorify and praise God in the

highest for his great love in leading me through the valley of the shadow of death; dead to the enjoyment of his presence. I was in a foreign land, and had wasted all my living; but now I am brought back by the power of God, and made to sit in heavenly places in Christ; not out of him; for I have found rest nowhere else.

"Rock of Ages, shelter me;
Peaceful place for me to be."

But O how long shall I be permitted to enjoy the smiles of my well-beloved before the dark clouds will gather in every direction? Then again, like Peter, I will be cast on the stormy sea, tossed to and fro, looking for sudden destruction. In such times we can only say, "Lead me to the Rock that is higher than I." O that precious Rock, that sure foundation Stone, which sustains all the building, the church! "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Then, dearly beloved in the Lord, if we are built on the Rock we must be on the safe side. And now, dear people of the living God, stand fast in the liberty wherewith Christ hath made you free; for if the Son make you free, ye shall be free indeed. Who can lay anything to the charge of God's elect? May God in tender mercy bless you all. Please excuse the liberty I have taken.

From a lone traveler,
RICHARD WALLER.

HENDERSON, Texas, Nov. 6, 1891.

DEAR BRETHREN:—As I have gotten able to send my remittance, I have thought of writing you a short letter. I am well pleased with the paper, the SIGNS OF THE TIMES. It contains sound doctrine. It plainly sets forth what Christ and the apostles taught. If I have any spiritual understanding of the word of God, it is in the New Testament. My mind runs therein. It is said in the book of Romans (xiii. 1), "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." So, brethren, I want to be submissive to his will, knowing he has all power in heaven and on earth, and knowing that he created all things, both visible and invisible, and gives everything its bounds. The sea has its bounds: it goes thus far. It ebbs and flows back to the place it started from. This Being is the God I try to worship, who knows the intents of the heart, and knows our thoughts before they are ours. He makes peace, and he creates evil; he made the crooked things as well as the straight things; he made the broad road as well as the narrow road; he made the vessels of clay, some to honor, and some to dishonor. Who art thou, O man, that repliest against God? Has he not the power to make one vessel to honor, and another to dishonor? "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?" We find that God made heaven for the vessels of mercy, and hell for the vessels of wrath. He had as much glory in making the one as he had in making the other, and he has subjects for each place. Jesus said to some, "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." What does Paul say about those characters? "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." "Ever learning, and never able to come to the knowledge of the truth."—2 Tim. iii. 1-7.

Brethren Beebe, I thought I would write a little more, as I did not get to send this off. The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This being the case, we should be careful in what we write, not to be afraid to declare the whole counsel of God. The apostle Paul said he was set for the defense of the gospel. The gospel is the power of God. It is the duty of God's called ministers to be "instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "For I am now ready to be offered, and the time of my departure is at hand." Can I say, "I have fought a good fight, I have finished my course, I have kept the faith?" Sometimes I think I have faith, and at other times I am all darkness. My prayer is that the Lord will increase my faith, reconcile me to the dispensations of his will, and give me grace that I may be enabled to press toward the mark for the prize of the high calling of God in Christ Jesus.

Brethren Beebe, I will send this to you for publication, if you can find a place for it.

Your brother,

O. BELL.

WORTHINGTON, Minn.

ELDER DURAND—DEAR BROTHER—If one so vile as I may so call you. I feel not worthy to call any one of those I deem to be God's dear children brother; for when I watch my wicked thoughts, and feel the wandering of my thoughts from the God I say I love, I cannot feel worthy to call any one brother or sister. I mourn all the day long because of the sinfulness of my heart; and still the dear Savior bestows great blessings on one so vile as I am. My heart aches at times because I cannot love him more. I read the SIGNS OF THE TIMES. It is the only preaching I hear. I have taken it ever since you baptized me at Fishing Creek, Maryland, fourteen years ago last April, and I love it for the truth's sake. When I read the experiences they tell my feelings better than I can. My mind goes back to those dear people in Maryland, and to all the dear children of God. I love the doctrine of absolute predestination, because there is no limit to God's power.

When I cast my eyes on things around, the power of the Lord Jesus Christ seems so plain before me. I think it shines bright in sister Mary Parker. His everlasting arm is holding her up; and it shows forth his power to you and to me, that he can do his pleasure in all things. Truly he is a God of love; and he makes manifest his wonderful works to his children, and in her case. It seems to me that the same Savior that was here on earth with Peter and James and John is with Mary Parker, and with all his dear ones; for he says, "I have loved thee with an everlasting love." My dear brother, what comfort these words are to one that feels the power of them. I would like to see you, and talk for awhile about Jesus.

I must close. You will please find one dollar for Mary Parker's book.

Yours truly, in love and in hope of eternal life,

HENRY JAMES.

SOUTHAMPTON, Pa., Nov. 20, 1891.

DEAR BROTHERN BEEBE:—I take the liberty of sending this short letter for publication in the SIGNS. The dear brother who wrote it is very far from the little company of saints in whose fellowship he was baptized, at Church Creek, Maryland, and is alone so far as the society of Old Baptists is concerned. The dear friends with whom his lot was cast fourteen years ago, and also many others, I am sure, will be glad to read these few words from him, and see the evidence that he has not been swallowed up by the world, nor drawn away in any degree from the sweet simplicity of the gospel; but that in his case the fire is still burning upon the altar (Lev. vi. 13), and his heart is drawn in love and fellowship toward the people of God. It is pleasant and refreshing to hear a few words which have the right ring in them from any one, but especially

from those who are so scattered and living separate from their brethren. I receive many letters which are so rich in the expression of gospel truth and experience that I want the brethren to share them with me, only I do not feel that I ought to ask for so much space in the SIGNS; but now and then I break over this feeling of hesitancy, without stopping to consider any possible reason for not doing so, and let the few words written for me go on with their sweet burden of love and comfort to the hearts of many others.

Your brother in Christ,

SILAS H. DURAND.

BELLEFONTE, Ark., Aug. 30, 1891.

ELDER G. BEEBE'S SONS—DEAR BROTHERN:—The following letter was handed me a few days ago by brother T. S. Murry, with his permission that I should copy and forward it to you for publication, if in your judgment you should decide to do so. Yours,

W. H. JAMES.

WEDINGTON, Ark., July 11, 1891.

MR. T. S. MURRY—DEAR BROTHER IN CHRIST:—I seat myself to write to you, in answer to your letter, which came to hand some time ago. Brother Murry, if it were not for the promises that I find on record in the holy Scriptures I do not see how I could bear the troubles that I have in this life. Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Jesus says, "In the world ye shall have tribulation." "These things have I spoken unto you, that in me ye might have peace." "Be of good cheer; I have overcome the world." Yes, Jesus has overcome the world for us, and has shed abroad his love in our hearts. All things are working together for our good, and that according to God's purpose. Paul, in his letter to the Ephesians (i. 11), speaking of Christ, says, "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." We are taught in the Scriptures that the people of God have their inheritance in Christ, from the fact that God has predestinated them thereunto; and it being according to the purpose of God, who worketh all things after the counsel of his own will, there can be no uncertainty about it.

Brother Murry, I rejoice to see you sound in the doctrine of God our Savior. As you say, wickedness will not go beyond its bounds. It will go just as far as will be to the praise and glory of God; for the Scriptures say, "The wrath of man shall praise thee; the remainder of wrath shalt thou restrain." So God, who works all things after the counsel of his own will, will not let the wickedness of man go farther than he purposed it to go. In the crucifixion of our Savior the wrath of man was raging

high; but it only accomplished what God had before determined should be done, though it was a wicked act in them. They were carrying out the purpose of God and fulfilling the Scriptures in shedding the blood of Jesus, by which God's chosen people are sanctified, and cleansed from all their sins; and this is all to the praise of God and to the glory of his grace, although it was done by the wickedness of men.

Brother Murry, I would be glad to see you, and have a talk with you in reference to your duty, if I could be any comfort to you; for I think that I know just how you feel, with a duty impressed upon your mind which you do not feel able to discharge. God will give you the ability necessary, and enable you to do all that he requires as a duty from you.

I will close for this time. I hope you will pardon me for not writing sooner. May the Lord bless you with the sweet influence of his holy Spirit. May he remember you and your family for good, both in spiritual and temporal things.

Give my love to all the brethren and sisters who love the Lord sincerely, who believe in God, rejoice in Christ Jesus, and have no confidence in the flesh.

Yours in christian love and much affliction,

WM. P. HUDSON.

STONY CREEK, Conn., Nov. 9, 1891.

DEAR BROTHERN BEEBE:—I desire to express through the SIGNS the gratification it gave me to peruse the book of "Reminiscences and Letters of sister Mary Parker." To say that I am well pleased does not half express my feelings. My heart goes out to this greatly afflicted sister so much that I will do all I can, and wish that all the dear brethren and sisters might procure a copy, and do what they can toward aiding in the circulation of this work. Much credit is due the compilers, Elder and sister Bessie Durand, for this neat work gives evidence of much labor bestowed; and it is to be hoped that they may not be losers, but gainers as well. I trust they already feel spiritually rewarded for this kind undertaking; for has not the dear Savior said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" Who can read such a record of suffering without being stirred from the very depths of their souls, and not feel truly thankful and grateful that they are spared such an experience? Then the tender submission, the halo of sweet, peaceful quiet and rest, so wonderfully presented as to cause one to exclaim, Was there ever such a case on record? Situated as I am, away from church privileges, I take pleasure in introducing such a work, so full of tokens of rich, reigning grace and redeeming love. I consider such a book a treasure in every home; peculiarly sad and touching, and yet so realistic and beautifully por-

trayed; so humble and resigned when in the furnace of deep trial as to render praise and thanksgiving unto his adorable name. Can we not feel constrained to do what we can for this highly esteemed and honored sister? Brethren, let us think of these things; and may the peace that passeth all understanding be ours.

Sincerely yours in the hope of eternal life,

SARAH J. CLARK.

CIMILARIO, New Mexico, Nov. 7, 1891.

MISS MARY PARKER—DEAR SISTER:—If I may be accounted worthy to so address you. I have just finished reading your dear book, and you never can know how sweet was the comfort I derived from it, nor how my heart was drawn out toward you. I have always felt to love you, ever since I read of your affliction in the SIGNS; but when I read your book I was made to realize from your description your intense sufferings, and how you are supported by the everlasting arms, and how the matchless power and grace of the living God is shed around you, and you are made to rejoice in the blessed hope of a risen Savior. I was made to exclaim, O matchless power! Great and glorious Redeemer! Would that I could lay my weary head on thy breast, and never doubt again.

Surely any one who reads your book would never doubt that the grace of God is all-sufficient for all trials and tribulations. But there are such black clouds rolling over me at times that I fear and tremble lest I have deceived the dear saints and made them believe I am something, when I am nothing; yea, vile and unclean, and worse than nothing; and even now something says, You are not fit to write to her, who has been redeemed and washed in the blood of the Lamb. Yet it seems at the same time as if I must write you a line; and if you see by the first words that it is not fit to read, just burn it, and let me pass out of your mind as one you never heard of. I sometimes think if I could just see you and put my arms around you only for a moment, it would do me good. Dear sister, your bodily sufferings you can never describe; but your mind is so stayed on Christ, and he so holds you up in your affliction, that one in reading your writings loses sight of earth and earthly things, and forgets everything but the wonderful power and grace of God. I am blessed with health, dear sister, but O the darkness of mind that comes over me, which seems to terrorize my very soul, and I am made to exclaim, "Woe is me!" If I could but touch the hem of his garment, or stand on the threshold and view the glorious kingdom afar off, it would be joy unspeakable. I seldom hear the glad tidings proclaimed by the shepherds, for it has not seemed to please the Lord in his wisdom to

plant him a vineyard in this far away country. But I do hope, if he has any one here deserving of the oil and the wine, he will send his word to them in his own appointed time. There may be some lambs without the fold, and if so he will bring them in. I cannot now write any more, and will not say for you to write; but if you feel able I would like to know how you are. Please remember a poor, unworthy worm at the throne of grace.

LAVINIA J. DAWSON.

Ghent, Ky., Nov. 7, 1891.

DEAR BRETHREN BEEBE:—I am in my eightieth year, and suppose that I have been a reader of and subscriber for the SIGNS longer than any other subscriber you have, since 1837; but O how little of its most valuable teachings I have retained! More than sixty years I have had a name among the Baptists; but day by day I am made to realize more and more the corruptions of this poor, sinful heart, and to fear often that I never merited that name, and to realize more and more my ignorance of sacred things.

H. COX.

CORRESPONDING LETTERS.

The Little Zion Association of Regular Predestinarian Baptists, convened with Salem Church, Baxter County, Arkansas, Sept. 5th, 6th and 7th, 1891, to the Pine Forest Association, sends greeting.

DEARLY BELOVED IN THE LORD:—Through the kindness and mercy of our covenant-keeping God we have been blessed with the glorious privilege of meeting in an associate capacity, and we hope our coming together has not been in vain. The churches are all in peace, and all report some ingathering. Our meeting has been harmonious, and we hope the Lord has been with us. We received your message of love and correspondence by the hands of Elder John P. Rodgers, brethren W. H. Tysen, N. J. Blacksher and A. A. Thomason. Elder Rodgers came to us laden with the gospel of peace. We desire a continuance of correspondence with you. We send this our message of love and fellowship to you, and hope to receive in return your message of love and also your messengers.

Our next annual meeting is appointed to be held with the Poilet Mountain Church, four miles east of Saint Joe, in Searcy County, Arkansas, commencing on Saturday before the first Sunday in September, 1892.

Finally, brethren, farewell. Pray for us. May we all be kept by the power of God unto salvation, ready to be revealed in the last time; and may we all meet where parting will be no more, is the prayer of your little sister.

JAMES S. STANLEY, Mod.
JOHN C. JAMES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 2, 1891.

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.

REPENTANCE.

(Concluded from last number.)

BROTHER BEEBE:—Please give me your views on repentance. What are we to understand from it as preached by John the Baptist and by our Lord Jesus and his apostles? Is it not applicable to this day and time? If so, why not preach it? for it is not preached here by Old Baptists. Is it an Old or New Testament doctrine, or both? This is a subject upon which I desire information.

N. M. WILLIAMS.

STEWART CO., TENN.

REPLY.

In the preaching of our Lord Jesus and his apostles, whenever they enjoined repentance it was a direction to turn away from trusting in works of legal righteousness, by which there could be no hope of attaining to justification in the sight of God. This repentance must be given by our Lord Jesus to every one in whom it is found. This is essentially necessary in order that salvation may be of grace and not of works. If repentance were a condition of salvation which must be fulfilled by the sinner, then there could be no such thing as grace in that salvation. The sinner who failed to bring this merit to commend him to divine favor must perish for want of it; and if one were saved according to this theory he would only receive the reward due to his compliance with the necessary terms. Neither justice nor mercy can appear in such a system as is thus left to the volition of the sinner to determine whether there shall be anything accomplished by all the provision which God has designed. Certainly it cannot be consistent with justice that the sinner should be released from merited punishment; and mercy has accomplished nothing if it is left for the guilty sinner to decide whether he will bring that repentance by which the provisions of mercy are made effectual. If there could be salvation upon that system all the glory of it would be due to the sinner himself, whose volition in repenting gave efficacy to the work of the Savior and the purpose of God. Our Lord Jesus and his apostles never preached any such absurd and blasphemous doctrine as this. Their testimony may be searched in vain for anything which intimates that the grace of God is suspended upon any condition to be performed by the objects of eternal love. They could as easily bring perfect righteousness by which they could claim justification, as that repentance which is wrought alone by godly sorrow. Therefore, if the salvation of sinners depends upon their

bringing that repentance, they are all hopelessly buried in condemnation. It is only needful that the scriptural meaning of the word "repentance" should be observed, to avoid the confusion which results from the substitution of the popular definition of the term. It is not only in the Old Testament, but also in the New, that the word is used to express a change or turning from one course of action to another. In this sense it is applied to the providential government of God as well as to the conduct of mortals. So the Lord says, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them."—Jer. xviii. 7-10. This must not be understood as contradicting the declaration of the Lord by Samuel, in announcing to Saul that the Lord had rent the kingdom from him. "And also the Strength (or, *Eternity*, or *Victory*) of Israel will not lie nor repent; for he is not a man, that he should repent."—1 Sam. xv. 29. While there is no change in the eternal purpose of God, his providential government includes all the various incidents which seem to us to be in conflict and opposition to each other. For the fulfillment of the purpose of God, it is not less needful that Joseph should be sold into bondage than that he should interpret the dreams of Pharash. Yet the wicked design of his brethren was not justified by the fact that it was included in the supreme purpose of God, and was necessary to the accomplishment of the promise signified in the dreams which God had given to the sleeping lad. From the life of Joseph the prison of Potiphar can no more be left out than can the throne of his dominion over all Egypt. To finite intelligence the famine in Caanan was against the promise of God to Jacob; but when the purpose of God was shown to the old patriarch, by the faith which was given him, he as Israel said, "It is enough; Joseph my son is yet alive; I will go and see him before I die." In this record is illustrated how incompetent is reason to judge between good and evil in the dispensations of the providence of God. While it is said that "The Lord repented of the evil which he thought to do unto his people" (Ex. xxxii. 14), and in other texts similar expressions are used, yet it is only necessary to take such passages in connection with the declaration which God has given of his own immutability, and it is clear that there is no change implied in the eternal purpose of God. This is a vitally important point to the saints,

since this truth is the very foundation of their hope in God. He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. However much circumstances surrounding the creatures of time may be subject to perpetual changes, there can be no change in the eternal mind of the Creator, "who worketh all things after the counsel of his own will." It is a denial of his eternal perfection to say that God is subject to change as finite mortals are changed by regret for past actions. This is not the sense in which repentance is to be understood as it is in the Scriptures ascribed to God. It can be only as it appears to finite creatures that there is any change or repentance in the administration of the divine government.

The repentance which was preached by the inspired apostles of our Lord Jesus, as well as all the doctrine of salvation by grace, is applicable to the present day and time. Without this essential principle it is impossible that the gospel should be preached at all. If it is not preached by Old Baptists in the section where our brother resides, then there is serious need for repentance on the part of their preachers. We have been accustomed to hearing Old School Baptists preach for more than a half-century, and have not heard a sermon from one of them in which the necessity for scriptural repentance was not explicitly declared. But we sincerely trust that no minister of Christ may be so far left to the utterance of falsehood as to preach repentance as the production of the natural mind of a sinner who is dead in sin. The repentance which must be included in the proclamation of the gospel is that which Jesus gives to Israel; and it never has been given to any sinner without the gift of the forgiveness of sins. This is the grace of God by which the preaching of the doctrine of Christ is made the joyful sound of the gospel unto every conscious sinner to whom it is revealed. It may be considered as the first indication of spiritual life when godly sorrow works that repentance by which the sinner is made to abhor himself and confess his vileness. As in the natural creation, chaotic darkness was upon the face of the deep before the commandment of God produced light, so it is in the personal experience of the quickened sinner. His first knowledge of himself is a confused recognition of his condition as one whose condemnation is just, because of his utter vileness. No light in that thick darkness can show to the guilty sinner how he can be justified before that Judge who is of purer eyes than to behold evil, and who cannot look on iniquity. When the word of the Lord commands light to shine out of this darkness, and the hope of mercy relieves his despair, it is often true that he must have a more clear display of the face of the Redeemer before he can

recognize him as the Sun of righteousness. When that view is given him he has received no other revelation of light but that which first led him to hope in the grace of God for pardoning mercy. The man whose infirmity was healed at the word of Jesus, "wist not who it was" by whom he was thus favored, until Jesus again spoke to him in the temple. But when that second revelation was given there was no hesitation in his testimony that it was Jesus which had made him whole.—John v. 1-16. He knew his benefactor when the healing was done; but he could not declare his name until he had received the second manifestation. So that sinner to whom repentance is given is already a quickened subject of divine grace; but he must be more clearly instructed before he can testify that the mercy he has received is the gift of God in Jesus Christ.

The impotent man was no more effectually cured after he knew that it was Jesus who delivered him than he was before; but he was qualified to speak the praise of his Savior when he knew his name. So the sinner who has received the assurance of salvation from sin by the blood of Jesus is no more evidently a chosen vessel of mercy than when he mourns his vileness as a guilty rebel against God. This repentance is the gift of our exalted Jesus, whereby he qualifies his chosen and saved people to rejoice in the grace by which they are saved from their sins. How can the gospel be preached without including this gracious doctrine in its proclamation? This repentance is entirely different and distinct from that sorrow of the world, which springs from carnal selfishness, and worketh death. If Old Baptists in Tennessee have not preached this truth in the past, we earnestly hope they may be led by the Spirit to preach it in the future.

There is no conflict between the doctrine of salvation as testified by the Spirit of truth in the Old Testament and in the New. The same Jesus to whom all the prophets give witness, and of whom Moses in the law did write, is that same Jesus who commanded the apostles and all gospel ministers to preach repentance in his name, and not in the name of carnal reason and sinful covetousness. Like every other principle of the doctrine of divine truth, this repentance is proclaimed in the types of the Old Testament, and more gloriously revealed in the day of the clear shining of the gospel in the New Testament.

From the questions submitted by brother Williams there seems to be a possibility that he has been bewildered by the erroneous teachings of those who preach salvation as suspended upon conditions to be fulfilled by the sinner, as the ground of his acceptance in the sight of God. If this is the theory which has been imposed upon him as the doctrine of the gospel, it is not wonderful that

it proves unsatisfactory to him. No principle of divine truth can be made to harmonize with such gross and God-dishonoring teachings and commandments of men. If the sinner must bring repentance or any other meritorious production of the Spirit as the price of his salvation, then there can be no sinner saved. And if there is any condition to be fulfilled by the sinner in order to secure this salvation, then there can be no grace in the case at all. Those who have complied with the terms are entitled to be saved in consideration of their own deeds, and must ascribe the glory to themselves. Certainly they could not truthfully ascribe their redemption to the blood of the Lamb, since that blood would not have helped them but for their own compliance with the prescribed condition.

Every principle of grace and truth is treasured in Christ Jesus, and the subjects of salvation have no merit in themselves. They could as easily create a world as produce one holy thought from their own corrupt hearts. Hence, if there is anything for them to render from themselves, whether it be repentance, or belief, or any other thing, it closes the door of salvation against every sinner. Not only is it utterly impossible that any sinner should be saved on that condition, but the name of Jesus must be blotted out of the record, since he has not saved his people from their sins. True repentance is as freely the gift of divine grace as is the perfect righteousness in which the saints are justified before God.

Hoping that our brother may be able to gather our views from what is written in this article, and that he may recognize the difference between the false doctrines of the world and the doctrine of repentance as it is in Christ Jesus, we leave the subject for the present.

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.

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1892 for the one dollar.

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.*

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 unstable, 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.

HALF-PRICE FOR CHRISTMAS.

FROM now until Christmas we will send, postage paid, both volumes of the book of "Editorials" for the price of one volume, two dollars. We also have a number of copies of "Violets," by Carrie D. Beebe, which we will mail at fifty cents a copy, or three copies for one dollar.

The prices of all our other books are quoted so low that we cannot afford to make any further reduction. Look over our list and see if you cannot select a handsome Christmas present.

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ALL new subscribers' names received from now until January 1st, 1892, will be entered on our list as soon as received, and credited to the end of next year (1892), giving them the balance of this year free.

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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.

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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POETRY.

MY PRAYER.

"What is my prayer to-night? A meek, submissive heart is what I crave;
A heart from pride set free, from passion clean;
A life true, constant, brave, wherein is seen
Likeness to him who came our lives to save.
But dare I ask? Obedience' price is suffering;
And I have joys and treasures which I cannot lose,
My heart so closely holds them. Can I bid thee choose
For me, and wait thy will unfaltering?
And I would see the shining of thy face;
But shall I find it in a servant's place?
My pride rebels, my human heart is weak
To take upon itself the life I seek.
One only thing I ask, for this alone I pray:
Lord, make me willing to be holy, willing to obey."

OBITUARY NOTICES.

DIED—October 3d, 1891, after a short illness, **Charity Myers**, widow of Deacon C. Myers, of Kingwood, Hunterdon Co., N. J., aged 81 years and 2 months.

She had been in failing health for some weeks. About ten days before she died she was stricken with paralysis, from which she never recovered. The last three or four days before she died her suffering was very great, and she was unable to talk so as to be understood. She had been a faithful and consistent member of the Old School Baptist Church for upwards of fifty years. She survived her husband six months, lacking two days. They had traveled together over life's rugged pathway for nearly sixty years, and now their remains lie side by side in the old grave-yard at Locktown, near the house where they had so often met for worship with those of like precious faith. Elder Wm. J. Purington preached at her funeral, using as a text Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

My father and mother had been living with me for nearly seven years, during which time they were not able to do any work of any account; and how glad I have been that it was so ordered that I could have them with me in their declining years, and care for them. O what a vacancy there is in our house! But we feel that they have exchanged a world of suffering for a world of everlasting bliss and glory.

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

KINGWOOD, N. J.

DIED—Oct. 19th, 1891, our dearly beloved sister, **Nancy Atterberry**, aged 83 years, 6 months and 15 days.

She was born in Ohio Co., Ky., April 4th, 1808, and moved with her parents to Sangamon Co., Ill., in the year 1826. She was married to Christopher Atterberry, Dec. 19th, 1872, who died April 3d, 1890. They both united with the Hopewell Church, in Menard Co., Ill., at the November meeting in 1889, and dated their experience back thirty years.

Our dear sister was confined to her room, and also to her bed, only as her dear and tender brother lifted her in his arms and placed her in her arm chair, and then lifted her again to her bed. She was taken with pneumonia and "La Grippe" in February last, which left her an invalid and helpless. She lived with her brother, Stephen W. Williams, and his dear, devoted wife, who patiently and tenderly cared for her. She lived a humble christian life, and died in the full triumphs of a living faith. I helped take care of her during the last four weeks that she lived. She spoke often

about dying, and was reconciled and willing to go.

The evening she died she told her brother that she must go. He said, "O Nancy, how can I give you up? I will be alone; no brother nor sister left." She said, "Do the best you can, Stephen; I must go. If I could get up and go to meeting I would love to stay awhile; but I cannot, and I am willing to go." Her voice grew very weak and faint; and as I stood by her, trying to catch her last words, she said, "Sing a good song." I said, "What song?" She said, "Any good song." I said to dear old sister Mary Lynch, "Let us sing, 'How firm a foundation, ye saints of the Lord, &c.;" for she had often sang it with me when she was well, as I had lived with her for more than two years. As we sang dear Aunt Nancy waved her hand above her breast, and moved her lips in singing. When the singing was ended I listened again, and she said, "Rejoice with me, I am so happy." She shook hands with us all, and then sank away peacefully, with a heavenly smile upon her face.

She has left us, no more to return; but the Lord knoweth best. In sorrow and sadness we here must sojourn until taken home to rest. Her funeral sermon was preached by our beloved brother, Elder J. B. Dobbs, from 1 Corinthians xv. 21: "For since by man came death, by man came also the resurrection of the dead." Afterward her body was laid in the old family grave-yard, to await the resurrection morn, when she shall come forth, together with all the redeemed, to meet the Lord in the air. May our last hours be like hers.

SOPHRONA B. THOMPSON.

CANTRAL, Ill.

BRETHREN BEEBE:—I herewith forward you for publication in the SIGNS OF THE TIMES a brief notice of the life and death of **Deacon Philemon Stout**, of Virginia, Cass Co., Ill., which I clip from the *Gazette* of that city. This beloved and very highly esteemed brother I had known for nearly thirty years as a precious, firm and uncompromising defender of the faith of God's elect. There is another prominent Baptist brother by the same name at Cotton Hill, Ill., yet living.

The *Gazette* has the following, mostly taken from my notes at the funeral:

"The funeral of Philemon Stout, Sr., occurred on Friday last at ten o'clock a. m. The services were conducted at the Presbyterian Church in this city, Elder I. N. Vanmeter, of Macomb, officiating, in compliance with a wish of the deceased, expressed during the last meeting of the pastor and Mr. Stout. The remains were interred in the Walnut Ridge cemetery. The funeral was largely attended, evidencing the high esteem in which the deceased was held by the community in which he had lived so many years.

"Deacon Philemon Stout was born near Trenton, N. J., June 4th, 1804, and departed this life October 28th, 1891, aged 87 years, 4 months and 29 days. The deceased with his father's family came to Hamilton Co., Ohio, in 1817, and there was united in marriage to Miss Tacy Phillips, who died in this city June 8th, 1880. In 1833 Mr. Stout came and settled in Morgan Co., Ill., after which he resided a few years in Macoupin Co., Ill., and in 1850 settled in the southeast part of Cass Co., Ill., where he improved a fine farm, which he leaves for his family. In 1875 he removed to this city, where he has since resided.

"Mr. Stout was married a second time, on August 22d, 1888, to Mrs. Bathsheba Stith, who died Dec. 27th, 1890, in this city. Deacon Stout joined the Mill Creek Church of Regular Baptists, in Ohio, in about the year 1829; and after coming to Illinois he joined the Baptist Church near Prentice, in Morgan Co., in the fellowship of which church he lived and died,

very highly esteemed and dearly beloved as a member, a Deacon, and a model christian gentleman.

"Brother Stout was very highly esteemed by the entire community as a man of the strictest integrity and honor. He has left a highly respected family of one son and four daughters, and also one brother, to feel their sad loss; to whom the community tender their sympathy."

I remain, dear brethren, your brother in hope of eternal life beyond this vale of tears,

I. N. VANMETER.

MACOMB, Ill.

DEAR BRETHREN:—Mr. G. C. Jacks has come the distance of ten miles to get me to write the obituary notice of his wife, **Mary Jacks**, for publication in the SIGNS OF THE TIMES, which he esteems very highly for the truth it sets forth, as revealed in the holy Scriptures.

His wife's maiden name was Mary Fields. She was born in Jefferson Co., Ala., Sept. 17th, 1822. They were happily married Nov. 23d, 1843. She professed a hope in the Lord Jesus Christ about the year 1853, but her bodily afflictions were such that she was seldom able to go to the meetings of the church until the year 1883. She united with the Cluster Springs Church on the first Sunday in June of the same year, and remained a dutiful and faithful member until her death, Nov. 4th, 1891. Sister Jacks was a most excellent woman, and a generous and charitable neighbor, ever ready to administer to the needy and to relieve the afflicted as far as lay in her power. She was a kind and affectionate wife, a true, zealous and careful mother, and the most faithful church member I ever saw. She was still afflicted after she joined the church, but never missed a meeting if she could possibly get there. I have often seen her come to meeting lying upon quilts spread upon fodder in a wagon. She had to go the distance of two miles or more, and the road very rough. When she could not sit up in meeting she would have the quilts spread on a bench, and would lie with a pillow under her head and listen to the preached word. I have often felt stupid, and reluctant about going when the time would come for me to go to that church; but I would think of her, and would rally my courage and go. She was the last one that I would want to disappoint. She did love the church and her Savior, and the glorious doctrine of grace. She had meeting at her house on every opportunity. Her example in every sphere of life is worthy to be imitated by all whom she has left behind. My feeble pen fails to speak her praises. Every stranger that formed her acquaintance loved her.

She leaves a grief-stricken husband, four children, twelve grandchildren and many friends, with the church, to mourn her absence, sorrowing most of all that we shall see her face and hear her gentle voice no more in time. We cannot sorrow as those who have no hope; for she was firm in the faith of God's elect, and spoke of the goodness and great power of God as long as she was able to lisp a word. We feel assured that she is now in the presence of him whom she adored and loved to the end; and 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 be raised 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 eternal glory that awaits all the redeemed of the Lord beyond this vale of mourning and tears. Then

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

P. J. POWELL.

SANDUSKY, Ala., Nov. 20, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—By request I send you the following obituaries for publication:

Miss Rebecca Darby departed this life June 12th, 1891, aged 91 years, 3 months and 25 days. She died at the residence of her nephew, in Montgomery Co., Md. Her niece, sister Ella E. Darby, writes me as follows concerning the life and death of our aged sister:

"She was born Feb. 17th, 1800, and was brought to see herself a sinner against God when quite young. She united with the Upper Seneca Church before the division, and when that came she remained with the few who contended for the truth, never wavering in the firm belief of salvation by grace. Her life since my remembrance has been one of usefulness and meekness, always esteeming others better than herself. Her health was good until three weeks before she died, that is, for one of her age. Though her memory had been poor and her mind weak for several years, yet in her last sickness she seemed to have regained them both, and would talk with much clearness upon spiritual things. The day I got home from the Baltimore Association the message was here that she was ill. I went down at once; and though she was suffering so much, I told her that I had been to Baltimore. She brightened up, and asked after all the friends she knew, and asked me if any of them talked of coming to see her. Their house in former years was always a home for Old School Baptists, and many of the Baltimore County members have been there when attending associations at Upper Seneca. She left a brother and sister, with numerous nieces and nephews, to mourn. I do not know the date when Aunt Rebecca united with the Shiloh Church in Washington, but it was during Elder Wm. J. Purington's stay there. She remained a member there until her death, and always attended the meetings when it was possible, until she became too feeble to stand the journey of twenty-six miles. You have known her for some years, and can speak of her better than I can. Her funeral was largely attended, and a Methodist minister made a few remarks, as it was at a time when we knew that you would not be at home."

I can only add to what sister Darby has written above that I knew the aged sister to be clear and settled in the truth, and of a very meek and quiet disposition. If I mistake not, there is now but one member of our association left who saw the division about sixty years ago. I refer to sister Rachel Ensor, of the Black Rock Church. Sister Darby also writes me about the death of her uncle as follows:

"Uncle James, the last brother of five, and the only one afflicted, soon followed. He was born April 15th, 1817, and died Oct. 23d, 1891. He never made a profession, but I have often talked with him about such things, as he lived with us for several years. He always spoke of his helplessness in obtaining salvation. I never saw him with anything in his hand to read except his hymn book or Bible. He was a constant reader of these books when not at work, and could tell any text that he had ever heard used; and when his voice permitted he would sing for hours. This leaves but one of our grandfather's family living, Aunt Ruth, who is now aged eighty-two years."

I will only add to the above that I feel to sympathize with the dear friends in their bereavement, but rejoice that they have the assurance that their loved ones are at rest "forever with the Lord."

I also inclose the following, which is better than anything that I can write.

F. A. CHICK.

REISTERSTOWN, Md., Nov. 24, 1891.

ELDER CHICK—MY DEAR BROTHER:—Please have published in the SIGNS the death of my dear aunt, Laurana C. Piper, who died Sept. 24th, 1891, aged 43 years.

She was formerly the wife of the late Stephen W. Hudson, but at the time of her death the wife of George W. Piper, of Milford, Del., being married but six months to her last husband. She was baptized by Elder E. Rittenhouse in the year 1878, at the Broad Creek Church, of which she was a faithful member fourteen years. I was not with her during her last illness, but talked with her not long before her death. She told me that she had a great deal of trouble in this world, but had a hope beyond the grave, and sometimes hoped it would not be long before she would depart from this troublesome world, and be where she would know no more of it, but be at rest.

Elder Poulson preached at her funeral to a large congregation, at the Old School Baptist Church in Salisbury, where she was laid to rest by the side of her late husband. Though separated now, may we be gathered in that great day, where death, separation, mourning and sighing can never enter. I can but sorrow when I think that I shall see her face no more, but hope to be blessed with the happy privilege of meeting my loved ones again.

ALSO,

The death of my little darling, Clara B. Records, who was born Sept. 1st, 1889, and died Sept. 14th, 1891, aged 2 years and 14 days.

God has taken her away, being too tender a plant to grow in this world. O may we be comforted with the blessed thought that though she never will return to us, we can go to her.

Another little lamb has gone
To dwell with him who gave;
Another little darling babe
Is sheltered in the grave.

God needed one more angel child
Amidst his shining band;
And so he bent with loving smile
And clasped our darling's hand.

L. E. RECORDS.

SALISBURY, Md., Nov. 20, 1891.

YEARLY MEETINGS.

The Second Old School Baptist Church of Roxbury will hold her yearly meeting at Halcottsville, Delaware Co., N. Y., on the 2d and 3d days of January, 1892. A cordial invitation is given to ministers and brethren of our faith and order to attend.

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JAMES AVERY, Clerk.

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VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 9, 1891.

NO. 49.

CORRESPONDENCE.

LEESBURGH, Va., Nov. 22, 1891.

THOMAS H. SCOTT—MY VERY DEAR BROTHER:—Referring to your letter of last May, doubtless you have concluded either that I did not receive it, or that I did not intend to answer it. I will not take up your time in reading all that I might say with reference to the delay, but will simply say that in asking me to write you directly or through the SIGNS OF THE TIMES my understanding of the doctrine of predestination, you have asked me to write upon a subject that must be acknowledged a great mystery, since aged and able ministers of the gospel, as well as other brethren of deep experience, differ widely as to their understanding. This has been the case, and ever will be. But I am persuaded, my brother, notwithstanding all the bitterness that the discussion of this doctrine has produced in the head and pen of our brethren, there is a gracious power sufficient in the love of God to enable and influence his children to take this sin of their brethren, whether it be ignorance, weakness, short-sightedness, omission or commission, and lay it upon his own heart, and make it verily his own, remembering that he through the love of God alone is the recipient of all mercies, of every good and perfect gift. Thus he is brought into the fellowship of the sufferings of his dear Lord and Master, who not only bore their sins in his own body upon the tree, but bore them and carried them all the days of old.—Isa. lxiii. 9. Under the billows they plunged him; the fires of hell they kindled upon him; the wrath of God they brought upon him. Still at the last, true to the trust committed to his hand, he says, "Behold, I and the children which God hath given me." Charity, that greatest of gifts, save eternal life. Charity never faileth, beareth all things, believeth all things, endureth all things. Notwithstanding all the corruptions of this corrupt nature, God sees that it is where he placed it, and all the saints feel its springing up, notwithstanding all their efforts to destroy it. Now I hope this heavenly love may enable you, and all who may read this, to bear all the imperfections that may be seen in this article.

As I understand the apostle Paul, he uses the word predestinate with reference alone to the finished work of salvation, in the resurrection and glorification of the elect in light and

immortality. If we would restrict ourselves to the apostle's use of the word, we would not be justified in applying it to anything in time, to man's acts, good or bad; for in neither of the four places where the apostle uses the word does he speak of man, only as a lump of clay in God's hand, to be fashioned by him in the resurrection to his glory. In giving my reason for this opinion, I must necessarily restrict my argument, lest I make this letter too long; for this is not all I have to say about predestination.

In Romans viii. 29 is the first time the word predestinate is used. "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." They who are predestinated are they whom he foreknew. That which they are predestinated to is to be conformed to the image of his Son. All for the lifting of Jesus on high. "That he might be the first-born among many brethren." This has not reference to his birth of Mary, but his birth from the dead. "This day have I begotten thee."—See Acts xiii. 33.

In Hebrews i. 3 it is written, that Jesus is the brightness of his Father's glory, and the express image of his person. In that, as I understand, he did all the will, the work and pleasure of the Father. In heart, in mind, in spirit and in truth, a perfect or express image of the holy, divine attributes of the Father. Can we claim that we bear such an image to our blessed Lord? Can this be said of us, poor, corrupt sinners? If it cannot, then we are not "conformed." Whatever other portions of the written word may signify spirit, or spirit's work, this word predestinate applies to man, and that work which God will work in him in the resurrection. Do we find this man conformed to our blessed Savior either in his humiliation or glorification?—this man that does not the things he would do, but the things he would not do. Can it be said of him that he is conformed to Jesus? In further evidence that the apostle did not so believe, when speaking of the resurrection of the natural body he says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49. For the Adam body that dies shall be "quickened" (verse 36), "that it may be fashioned like unto his glorious body."—Phil. iii. 21. Then, and

not until then, will this body be empowered to serve as Jesus served, and enjoy heavenly felicity as Jesus enjoys. If I give the proper explanation of these Scriptures, then my assertion is right in this instance, that predestination does not apply, as used by the apostle, to things in time; not even to the saints in time.

The next place we find the word predestinate is in the verse following (Rom. viii. 30), which reads, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The apostle does not use the word predestinate here as referring to the act of calling, justifying, or glorifying; but those predestinated to be conformed to the image of the Son are, moreover, blessed with the blessings; so the calling, justifying and glorifying are something more—"moreover." Those who are predestinated are the ones of whom this something more is said. If a father should say to his son, "I have willed you my farm at my death. Moreover, there are other things I am going to do for you," those "other things" would have no connection with the gift of the farm; but to the same person would both be given. Those "other things" would not depend upon the giving of the farm. Nor does calling, justifying and glorifying depend upon the predestination of the man to be conformed to the image of the Son; nor is it the result of predestination, but is God's promise to him.

The next place we find predestination is in Ephesians i. 5. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Here the same thing in substance is expressed as in Romans viii. 29. Instead of saying, "conformed to the image of his Son," he says, "unto the adoption of children," which is the necessary consequence of the conformation to his image; for no more would God adopt this man in his present condition than he would a rattlesnake. We cannot think of two such opposites as God and man. We must, as the apostle tells us, wait for the adoption. There can be no such thing as waiting without hope. We must and do wait in hope. This hope gives us strong consolation, to endure while we wait; else would we give up in despair. If our waiting is in hope, we do not see that which we wait for; for hope that is seen is

not hope. It is said, "Now are we the sons of God." It is also said that Christ came to redeem them that were under the law, that they might receive the adoption of sons. There is a sense in which we may be called "sons of God," adopted children. It is true in Christ, for in him the work is finished; and by that holy faith which is given us we believe it, though we have not seen it. These are the "moreover" blessings that God promised for us in this world, and are what the apostle calls, in this connection, "spiritual blessings," to be received by the Spirit, from the Spirit. "The Spirit itself beareth witness with our spirit," which the natural man receives not; nor is he benefited thereby, except as the Spirit exercises control over him, which he fights to prevent.—Gal. v. 17. Notwithstanding the incorrigible nature of this man, and all the powers of darkness, the predestination of God must go on until this corrupt body shall be changed by the quickening power of God, that he may become his adopted child. It is written that we are redeemed; and I understand that the sinner is redeemed. But does this sinner find himself redeemed from sin? Is it true, except by faith? Is he not still under the curse, and bearing its penalties? Is he not subject to disease and death? Yet there is another life this man lives, which is in Christ by faith. Is this the fullness of the redemption, that which we have received by faith? If so, as well had we had no faith nor life. Thank God, I do not believe this; but I do believe the redemption with all its quickening power shall be applied to this natural body, delivering it from all its corruptions, and conforming it to the image of Jesus, and God will adopt it his child. If I am correct, predestination does not here touch time, but is the consummation of God's purpose in the creation of the elect.

The next and last place in which the word occurs is in Eph. i. 11. What I have said in explanation of Rom. viii. 30 is my explanation of this also. So I conclude, should we use the word predestinate only as the apostle here used it, applying it to that only which the apostle applied it, and which would be applying the word legally, scripturally, then would we be forbidden to apply it to anything in time, good or bad. But if we examine, we will not find the word resurrection in either of

the first five books of the Old Testament; and yet the Savior proves the doctrine of the resurrection from these very writings. So much as I have now written was the first revelation of this subject to me, and was, perhaps, before or soon after I began to preach. In this light of the subject I preached predestination for several years. I believed then, and I believe now, that what I said was true. But one day, while reading the history of Rehoboam, my attention in a special manner was called to these words, "Wherefore the king harkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat."—1 Kings xii. 15. From that hour, I trust, my understanding began to enlarge. I began to learn that the doctrine may be taught when the word distinguishing that doctrine may not be used, as in the case referred to. I am persuaded that the gospel reveals a faith as comprehensive and as absolute and omnipotent as God himself. Not that we comprehend Omnipotence, but our faith in God is omnipotent. Any other faith of God would not be creditable to Jesus Christ, in whose face God is revealed. Has he not revealed him as the God of creation, who made all things for himself, who upholds and helps his people by his almighty power, and as the Lord God Omnipotent, who reigns in heaven and earth and all deep places? In the light we have considered predestination, it is evident that God did determine, purpose and decree a certain portion of the human family, as yet uncreated, to a certain end, and that at the same time he made every provision necessary to the accomplishment of his purpose. Would it not be discreditable to his wisdom, and a denial of his omnipotence, to suppose that he did not with equal certainty fix the end of the residue of mankind, and the means which would accomplish that end? If there should arise a doubt in our minds as to this truth, let these passages of Scripture settle it: "These, as natural brute beasts made to be taken and destroyed."—2 Peter ii. 12. "There are certain men crept in unawares, who were before of old ordained to this condemnation."—Jude 4. "Whose names are not written in the book of life of the Lamb slain, from the foundation of the world."—Rev. xiii. 8. Many other Scriptures might be adduced; but if these do not suffice to prove with equal certainty that God fixed the end of the damned when he fixed the end of the predestinated, neither would an angel from heaven. If God did before time, as we are forced to believe, fix the end of both the saved and the unsaved (read Matt. xxv. 41), what can man do but work it out? Can man frustrate God's purposes? And in working it out is he not working out what God from eter-

nity predestinated? The Scriptures abound in testimony, and it is corroborated by the experience of every child of God, that were it possible the saints would change God's decrees and damp themselves. The devil would pluck them out of the Father's hand. If the saints have not the power to change their condition, is it to be supposed that the devils or the ungodly have power to change theirs? And if not, think you not that they are doing and working out God's purpose and decree? We can but suppose that when God in eternity predestinated a portion of the human family to be saved, he did then and at that time esteem the balance lost; or what becomes of his foreknowledge? If after this, knowing they would be lost, he went on and made them, is not this sufficient evidence that he made them for that purpose? If a man makes a thing knowing what it will do and must do, would not reason say that he made it for that purpose? If he did not make it for that purpose, the question would arise, What did he make it for? Either God did know or he did not know. If he did know, he purposed it. If he did not know, we have no God. If it be supposed by any that God does not or cannot prevent man from doing evil, or that he gives his passive consent and permits the man to do as he will, such can hardly suppose there was anything positive about his Creator. That God could and did control his own acts, even if he does not man's, the psalmist says, "God is holy in all his works." And the apostle says, "Known unto God are all his works from the beginning of the world." Isaiah says, "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." Surely the wicked are a part of his works, as much so as the righteous, known by him from the beginning of the world; yes, and all their works and ways. If the psalmist understood what he was talking about, his work in their creation was as holy as in the creation of the saints. Why should any say No? Because they think that which is unholy in us is also unholy in God. This is comparing God with ourselves, and supposing him to be one altogether like ourselves. Before we could be capable of judging God's acts and works, whether they be holy or unholy, we must be one altogether equal with him, knowing the end from the beginning. No man is capable of deciding any matter without knowing all about it, from the beginning unto the end, and all the circumstances connected therewith, and the final result thereof. It is impossible, because of finite intelligence, to tell the end of the smallest incident that occurs. The influence that one thing has on another, and the final end of that influence, is beyond finite comprehension. How then can we

judge of the work of God? God does show, by the innumerable bodies he has created and fixed in their places, that he creates and controls the influence by which all these bodies are kept in their proper sphere. Were the influence greater or smaller than it is, all things would be thrown into incomprehensible confusion. But we have not the power to control the influence of our smallest acts. Often times I am made to cry out to God to control for me. It works when and where we know not of. How then can we tell or really know whether it is for good or evil? But wherever it goes, or whatever it does, God knows and directs it for his pleasure; for he does all his pleasure, though it may be for our chagrin and confusion. A small piece of paper is dropped, accidentally of course. It would not have been, but the man was closely engaged when it was handed him. One man of one hundred thousand picks it up. That must also have been accidental. To-morrow a battle is fought; the best laid plans are thwarted; the mighty columns are hurled to no purpose; every move meets with sad disaster; the proud and confident army is overwhelmed by an inferior; a nation's honor is lost; a kingdom is changed; a government is upset; another is established in its place. The cause? The little slip of paper. The cause of that, and the cause of that? The gates of Babylon are left open; the guard is not on the walls to-night; Cyrus enters; Babylon is overthrown. The cause? The negligence of the soldiers? No! "Thus said the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." Ah, my brethren, if there is no God to trace all things to, where will you stop? What confusion would abound! Most momentous events would be ascribed to causes having no power within themselves. Upon this plan of reasoning, in the light of the Scriptures we would have to ascribe holiness to unholiness, and unholiness to holiness. But the holy faith which overcomes the world, which does not confine incidents great or small, holy or unholy, to this weak world, but to the immutable decrees of God, gives us the victory in calamities ever so severe, in afflictions ever so dark; whereas the faith that does not recognize the eternal God ruling in all things, the great Cause of all causes, is left to grope in uncertain ways, in possibilities and probabilities that have no certain end, nor anywhere to rest. God has given us a law, in which is taught that which is holy, and also that which is unholy. Unto whom is the teachings of this law holiness and unholiness? If God is bound equally with us to observe to do whatsoever the law requires, and if his act contrary to the law renders him unholy, as it does us, then God has destroyed his own omnipotence, and it could not

have been said that he humbled himself to be made under the law; nor could he, being submissive to the law, have condemned his Son to death without being equally guilty with those who tormented him to death. Jonah was greatly displeased because God would not be bound by the law which he had given him; though Jonah himself would not, until God compelled him to be. And when God took the gourd from Jonah, Jonah made it very plain that he would have things his own way; that he would do all his pleasure, regardless of how he obtained it, right or wrong, law or no law. The main thing in Jonah's mind, and also in the mind of every man, is to do all his pleasure; and to this end he will, if he can, make all things submit. But when God assumes the prerogative to himself, to whom alone it belongs, man gets angry, and says, "Not so, Lord. You have the right to make the gourd to shade, but you have no right to make the worm and the vehement east wind to destroy. And I don't believe God did it. I don't believe God predestinates all things. That is very distasteful to me. He only predestinates the gourd to shade, but not the waster to destroy. That just happened so, or came from our own wicked lusts." It seems to me that limited predestination is a gourd predestination. Absolute predestination of all things is a predestination of gourds, worms, and vehement winds; building up and destroying; killing and making alive, or leaving them forever dead, as God sees fit; knowing that all things work in harmony with the eternal counsel of God, and to bring all good and bad to that end which God decreed before he made any of them, should be their end. If some things are going contrary to his pleasure, how many? May not those some things knock the others out of place? It would not do to say that God directs to prevent; for such power would give him the control of those contrary things, and would make him the omnipotent controller of all things; and surely none would suppose God as controlling things contrary to his will and purpose. These or kindred thoughts my mind was led into while meditating upon the words quoted from 1 Kings xii. 15. Rehoboam could not take the advice of the old and wise counsellors of his father. He could not be merciful to their cruel oppression, though this be God's own attribute. He must multiply his cruelty exceedingly over his father's. "My father made your yoke heavy [this he admits], and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." Hard-hearted, cruel, cowardly threat. Now hung, so men would say, the destiny of that beloved nation, for weal or for woe, upon the decision of king Rehoboam. Why did he not give a favorable

answer to the just and righteous petitions of his own people and kindred? Did God influence him otherwise? Hear what the word of inspiration says, "Wherefore the king hearkened not unto the people; for the cause was from the Lord." The cause was from the Lord, though the decision was to rend that blessed nation in twain, and bring on war, bloodshed and idolatry in its most hideous deformity. Why was this? That Rehoboam should do this wicked thing? No; but that the word of the Lord should stand. Was it not better that Israel should be prostituted to the basest lewdness, sold to the most infamous purposes, than that the word which the Lord had spoken by the hand of Ahijah the Shilonite should fail? Then heaven would be without a God, and earth without a King. Now God's purpose in all this is known only to himself. So are all things else. Who then shall judge him? There is nothing in the whole life of this man Jeroboam that offers a justifying reason why God should make Rehoboam thus decide, and rend this people in twain. Had Jeroboam proved himself a christian king, had he honored God and shown gratitude for the magnificent donation of power and greatness, had he led Israel in paths of virtue, and restored the prestige of David and Solomon, then would we be afforded some good reason why God influenced Rehoboam to so wicked a decision. But surely the two golden calves that Jeroboam made, and taught Israel, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt," nor the prostitution of the high and holy office of the priesthood to the basest of men, fail to furnish the reason. Where will you look for it? Where will you find it? Only in this, "So it seemed good in thy sight." Faith in God's omnipotence receives it as true, though understanding it not; while reason rejects it, and says, It cannot be. Faith has to do with things unseen, that cannot be understood. The mystery of God revealed in Christ Jesus sustains a faith equally mysterious—a faith that believes in God, though he saves but few, and that he is no less just to the thousands that of his own will he has ordained to condemnation. Since these things cannot be comprehended by man, a place is made for the exercise of faith. True faith teaches man that his wisdom is foolishness, and that his strength is weakness. And, blessed be the name of the Lord, the reins of universal government are in the hands of the Lord God Omnipotent, who reigns over heaven and earth, saints and devils.

Your brother, I hope,

E. V. WHITE.

STATE ROAD, Del., Nov., 1891.

BRETHREN BEEBE:—Some little time ago I was earnestly requested to write for the SIGNS on the parable of the rich man and Lazarus. The subject has been already discussed by some excellent writers, and it is my impression that I have myself written on this parable before, but perhaps for some other paper. Be this as it may, I will now offer some remarks upon the design of this parable, and hope that the labor will not be in vain.

I will not quote the whole paragraph. Those who are not already familiar with it may find it Luke xvi. 19-31. It commences with declaring that "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." This description not only gives an idea of immense wealth, but of power and place as a prince. This certain man is that Jewish nation, then highly favored with a fruitful land, and immense and flourishing cities, and a considerable degree of independence. They were rich as Jews, even in the temporal and national blessings which they enjoyed; but the sense in which we are to understand them as being rich in this place is more particularly as being very zealous of the requirements of the Jewish law, and supposing they had faithfully observed all its precepts, and therefore were very rich in good works in their own estimation. They of course considered themselves the legitimate heirs of Abraham, and all that was embraced in the Abrahamic covenant. As the prophet Daniel said to king Nebuchadnezzar, "Thou art this head of gold," so the Lord might have said to the Jews that were about him, "Ye are this rich man." They no doubt would feel flattered with the picture, at least thus far. Another certain man is presented to view, a man named Lazarus. In all the Bible we find but two individuals bearing this name. There is reason to believe that they were representative men, and that both represented the same class of men. The name signifies, "He whom God helps." The other one was the brother of Mary and Martha, whose sickness was not unto death, but for the glory of God, whom Jesus raised from the dead. This Lazarus was laid at the rich man's gate. We are not told how he came there; whether he came and laid himself down here, or whether he had been here all the while, or that others had brought and placed him here. It seems to me quite evident that he was at this place of choice, as he was desiring to be fed with the crumbs which fell from the rich man's table. It is a matter of some interest to us that it was this particular rich man, and the crumbs from this particular table with which he desired to be fed. We are not told whether these crumbs that he desired were refused him, or whether his lying there at the gate was objected to; but it is my impression

that if he had been spurned it would have said so. The crumbs that he craved would not be valued nor preserved, and this was no doubt his only subsistence. If we can make out correctly who was represented by him, as those whom God helps, we can probably make out his position at the rich man's gate, and what constituted the crumbs upon which he desired to feed. At the beginning of this conversation we read that publicans and sinners drew near to hear him; and that the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them." Here then we have the two classes of characters present with the Redeemer that called forth this and some other similar parables. The honors and emoluments that belonged to the Jewish people belonged to them only as they were found obeying all the precepts of the law of Moses. The sinners, or those who neglected to keep the law, had none inheritance in that estate. They were as beggars among the Jews. They had forfeited all claims to the provisions of that covenant; and whatever they obtained, either in the land that flowed with milk and honey, or in the religious privileges of that covenant, they obtained upon sufferance, or as beggars. These then being attentive to the word spoken, the Redeemer will vindicate them, as in these parables. Even the murmuring Pharisees would not be likely to object to this picture. Themselves a prince, clothed in purple; and the publicans and sinners, a beggar full of sores, at their gate. The beggar had of course no right in the house, nor at the table, and could only receive what fell through their hands. They are both said to have died, both the rich man and Lazarus; but yet both lived on afterward. They died in a very different sense. The rich man died and was buried; a burial from which there will be no resurrection. The Jewish nation ceased to be a nation; and their sanctuary and all their ordinances have passed away, to return no more. These that constituted their system of worship constituted also their pride and glory; but

"The crown of their glory to the mocker hath gone,
And the holy shekinah is dark where it shone."

"He lifted up his eyes, being in torments." They seem to have suffered the fate of the salt that had lost its savor, being henceforth fit for nothing but to be trodden under foot of men; a by-word and a reproach in every nation under heaven, having no territory nor government of their own, and denied the rights of citizenship in almost every nation on earth. They had been nursed in Abraham's bosom. They were Abraham's seed, and heirs according to the covenant. To be Abraham's seed, and admitted into the Abrahamic family, was to them the highest earthly honor. Heaven itself was but a step higher. While he finds himself dying and

being buried, as national Israel, and thrust out of the kingdom of their father David, he lifts up his eyes from the depths of this living death, to see Abraham's arms open to receive those that had been counted as dogs by him. The apostles and gospel ministers are engaged in bearing Lazarus away to the spiritual family of Abraham. If there are any among the Jews who do not believe that sinners of the Gentiles are really gathered into the Abrahamic covenant, and to be heirs, they certainly know that themselves have been thrust out. The gospel kingdom is not so far off but what they can see it, and can see that they have come from the east and the west, the north and the south, and are seated with Abraham, Isaac and Jacob in that Abrahamic covenant, in which all the kindreds of the earth were embraced. They can see that the Gentiles are satisfied and happy in the possession of the kingdom, while the temporal Deliverer that they claim to look for never comes. There can be no doubt that they would gladly accept a drop of comfort, as cold water to a thirsty soul, even at the hands of gospel ministers, if some assurance could be given them that they would yet be restored to their long-lost inheritance. There is a great and impassable gulf fixed between the comfort that Lazarus enjoys and the condition in which we find the rich man. Lazarus has been borne by the angels a great way off; and the comfort that he enjoys is also a great way off from the rich man—too far for any of it to be ever carried to him. No gospel minister, although he should be a Barnabas (a son of consolation), has ever been able to carry spiritual comfort across that gulf that is fixed everlastingly impassable. Nobody placed it there. It has always been there. It is permanent, fixed to remain. By Abraham's bosom I understand admission to his family as his children, and heirs to all that was promised by the God of Abraham to Abraham's seed. It is to inherit and enjoy those blessings which were embraced in that new and better covenant made known to Abraham, but of which Christ is the Mediator. The poor in spirit and those that hunger and thirst after righteousness are borne by a blessed gospel ministry as lambs to the fold, to inherit the kingdom prepared for them from the foundation of the world. Lazarus is said to have died, but not to have been buried. He died a very different death from the rich man. It was not a death requiring burial. He is no longer a pensioner at the rich man's gate. He no longer lives upon the crumbs that fall from that table. He has ceased to live in the law, or by virtue of anything that the law conferred upon him, or upon anybody else. There is not even crumbs to be obtained from that quarter any more. As to what might be intended by the crumbs upon which this famishing creature desired to be fed, I am in-

clined to believe that some gospel crumbs fell from that Jewish table. There were those among the Jews who realized that blessings were promised, the fulfillment of which had not come to them; but "they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." The Spirit of Christ was in the prophets, and they testified beforehand of the sufferings of Christ and the glory that should follow. The testimony of Jesus was the spirit of prophecy. There was gospel taught in all the sacrifices and offerings; but scribes and Pharisees had no appetite for such food, and it would be likely to be rejected, to fall from the table, to be gathered by the poor and the needy, regarded by those murmurers as food fit only for dogs. The poor blind men, calling so earnestly for mercy upon the Son of David, seemed to have realized that there were some crumbs in the house of David of which they might partake. We, poor Gentiles, never were favored with clothing of purple and fine linen, and such a sumptuous repast. Until borne in the arms of these gospel shepherds to the church, and admitted to a place in the spiritual family of Abraham, we can get nothing but the few crumbs that may chance to fall in our way. We have all been in the condition of the beggar in this parable, and the name Lazarus is the proper name for us to bear. Since the gospel day was ushered in those who are waiting at the posts of Wisdom's doors are privileged to get some sweeter crumbs from a more sumptuous repast than the literal seed of Abraham ever knew, in the Lord's holy mountain; but until admitted to the ordinances of the Lord's house, and inclosed within its pales, a few crumbs now and then are about all that we can get.

The allusion to dogs is, I suppose, to show to those proscriptive, self-righteous characters that the subjects of divine grace would experience more sympathy and fellow-feeling from the nonprofessing world than from them. The despised Samaritan had compassion upon the man in distress, while the boasters of piety and benevolence passed unheedingly by. This rich man said he had five brethren, who were of course still living at the time; and, as we have no account of their death, I presume are all living yet. This one was the only one of them that was rich. None of the others were ever clothed in purple, but still they have none of them ever been beggars; and if any of them have ever given heed to Moses and the prophets we are not informed of the fact. They may be known by all being of the same faith. They all fully believe with this one that if one could come back from the dead to preach there would be great revivals, and hundreds would be converted and saved that otherwise would be eternally lost. The children of wisdom know that men are not brought to

know and love the truth in that way. Father Abraham taught differently; and those who have been gathered to lodge in his bosom from that day to this have all been of the same faith with faithful Abraham. I suppose that the inquirer was anxious about the right to some crumbs from the gospel table. This table is not subject to the control of murmuring scribes and Pharisees.

The above is submitted.

E. RITTENHOUSE.

ELLISVILLE, Miss., Oct. 21, 1891.

DEAR BRETHREN BEEBE:—I now will try in my weakness to address you a few lines. It has been some time since I have penned anything to you, and I am thinking you may have a desire to hear from this portion of the country. The blessed God of heaven and earth has been working wonders in our midst. I had assisted in the ordination of but one preacher when I wrote to you last; but since that time I have been blessed with the privilege of assisting in the ordination of two more, and also several deacons, and have assisted in the organization of several churches. I baptized a brother that had been preaching among the New School for twenty-one years. We ordained him, and he is an able minister of the gospel of Christ. God works in a mysterious way among his chosen ones. I was permitted (or shall I say it was predestinated?) to stay among that people called Missionary Baptists for some four or five years, and for a time it caused me to doubt. I thought for a time if I had been a called servant of the Lord's he would not have suffered me to have wallowed with them so long; but it seemed to be revealed to me that God had a purpose in it all, as I believe he is a God of purpose, and can and will work all things after the counsel of his own will, in the armies of heaven and in the habitable parts of this earth. He created all things for the purpose of his own glory. He can work, and none can hinder. Sometimes I think it strange that any of his chosen ones, after having been born of that incorruptible seed that liveth and abideth forever, should or could deny his absolute predestination of all things; for God is a sovereign, and has a right to do as pleases him. It was with him to create or not to create all things, as he did; but it pleased him to create all things just as he did, and there is no power that can call him to account for anything he has done. All the powers that be are ordained of God. He made Adam subject to vanity. He could have made him otherwise if it had pleased him. I understand that the fall of Adam, and every event that transpires, is the manifestation of his foreknowledge and his predestination. He made all things, and pronounced every thing good; and if he made the devil he was pronounced good, with all other created things; and I be-

lieve he was good; just as good as anything else God made, for the purpose he made him; but carnality can never understand how God could make and predestinate all things, and hold men accountable for their wicked acts. Blind reason says, If God had predestinate evil things, he would be the author of sin and confusion. But such seem not to know that sin is a violation of law. But God is above all law. We see it was according to the determinate counsel and foreknowledge of God that the Savior was crucified. Paul thanked God that some were the servants of sin, but had obeyed that form of doctrine that was delivered unto them. And again, Paul says that we know all things work together for good to them that love God. I believe all things were included, both the good and the evil; for God is able and will control all the evil things to his honor and glory, and to the edification of his chosen. This is comforting to the poor, tempted children of God, to know that they have a King in heaven that can do all things, and does not leave them to take care of themselves. They have been made willing by the overwhelming love of God to trust him for life and salvation. How thankful is every heaven-born son and daughter of God (I am not able to say and feel with assured hope) that Christ has borne away their sins, never to be remembered against them any more, and to learn through the teaching of the Spirit of God that among the predestinated things it was predestinated that they should be sons and daughters of God, yea, heirs of God, and joint-heirs with his Son, Christ Jesus. But how blind were they till the time appointed of the Father came. They were trusting to the law for life, in which they found there was no life; for if there had been a law given wherein we could have been justified, verily righteousness would have been by the law, and Christ's sufferings and death would have been all in vain. But thanks be to God, Christ is the way, the truth and the life of his people; for their spiritual life was in him in eternity, before the dust of the highest hills were laid; and a manifestation of this great and wonderful divine secret was and is made manifest to them in their regeneration and spiritual birth. Then it is they begin to realize some of the things that their carnal mind could never comprehend, nor their natural ears hear; for it is a divine secret, and God only reveals it to whomsoever he will. He does not give his children the power to reveal it to the world. If he did the Arminian doctrine would be true. But God's people are all taught of him, and they see eye to eye, and speak one and the same things. Then they are put in possession of faith, which is a gift of God; and that faith and spiritual life will be revealed to all that compose that

church which was chosen in Christ before the world was; and when they are called with a holy calling (all that compose that body, of which Christ is the head), time will be no more; for they are the salt of the earth, and the light of the world. Then the great separation will take place, when death and hell shall deliver up their dead, and the righteous shall come forth to life eternal, but the wicked to damnation. Then the righteous will see no more through a glass darkly, but shall see face to face, and know even as they are known.

Brethren Beebe, do as you like with this scribble. If you think it worthy a place in your valuable paper you can print it; and if it finds its way into the waste-basket all will be right. I have never had a theological training, but I hope I have been taught of the Lord.

Your brother, as I hope, in the bonds of the gospel of Christ,
S. BUSBY.

STONY CREEK, Conn., Nov. 8, 1891.

MY DEAR AND AFFLICTED FRIEND:—Many times you have been in my thoughts, yet drawn far nearer since following the landmarks of your life through the pages of the book you have so sweetly and vividly written. Shut in from the world, cut off from the social life and pursuits that by nature you are fitted to enjoy, and closed in with the pain and suffering, you nevertheless speak with the world to-day; you hold sweet communion and awaken precious fellowship with hundreds who never have and never will see your face. Your book, the child of your experience, born in sorrow and pain, cradled in hope, nourished by the changes of life's vicissitudes, and blossomed into a form and fragrance that has a place in many a household all over our land; and wherever your book is, there you are; and it is meet that what has been denied your physical body should be more fully granted to your soul presence; and thus in wordy ways are performed the works of a wonder-working omnipotence. The blessed presence of the Comforter, and the holy, hallowed fellowship of the Spirit, that has flooded your soul with peace and joy, so pervades many lines of your book that many a weary one will find rest and comfort in reading it. The blending of tender mercies and blighted hopes, with long-suffering patience and gentle submission, will enshrine you in many a heart; and from the altar of sacrifice to God's will there comes an incense not of earth. It breathes a sacred influence that will help some other cast down soul to look up to the hills from whence cometh their help. It is not the words our mortal lips frame, or the thoughts engraven by our natural aptness of mind, but the soul, things of the Spirit made manifest to others through the natural channel of expression. The natural man and human sympathy regret that one

suffers and is denied the pleasure and treasure of health. All our nature grieves that one suffers as you do; yet soul and spirit rejoice at the manna given. Through much tribulation we shall rejoice, but not as the world rejoices. So many of our acquaintances enjoy your letters or book. It will at least open up new things to them, though unless revealed by the Spirit they will not be able to understand all the precious experiences; for the natural man cannot understand the things of God. "Pavilioned" in mystery are the things of God to the world.

It has been many months since I last wrote to you. Time wings its flight faster than ever, or seems to; for the things crowded out are more in number than things accomplished. I still pursue nature with paint and brush. I would wrest from her her deepest secrets, and petition her to unveil her silent workings; and truly I find that she only reveals herself to the earnest student.

To-day is one of those days that lead you back into the yesterdays; when you feel a strong desire to gather up the loose ends of pleasant happenings, and live them over again; yet the day is beautiful enough to live it for itself alone. Summer lingers by the sea, loath to leave.

The north winds have claimed the leaves, and frosts have discouraged my ambitious roses, that still desire to bud. I love to look way off over the sea. The quiet, calm and rest bid me find repose from crowding duties and the spur of ambition. Notwithstanding the bounding spirits of health and activity that permeate every nerve and fiber of my being, I have been led to feel and know and acknowledge the one great source. It makes me humble and keeps me humble. To take my eye off the cross, is to drift away; and to drift is to get into darkness. Blessed and precious it is to thus have my being within the circle of a heavenly Father's love. Some way (I cannot explain it) I lose sight of vexed questions, of doctrines and beliefs. I only know the wondrous love and mercy of God, that he called me, saved me, and keeps me through his matchless love. That thought so saturates my life that other things sink out of sight. To be sure I realize that a vast assembly of professing christians are calling hither and thither, but I feel such a sense of separation, I cannot explain it. I often feel that they misjudge me, and my motive in failing to fall into line; but I cannot bow down at their altars. It does violence to my whole being. Now and then a minister preaches for a time, and I receive with gladness the crumbs of truth.

I hope and pray that this letter may find you in a comfortable condition; and though written in human weakness and unworthiness, it may bear in its wings a mission of love such as I feel for you in your pain and distress of body. Rest assured

of my continued interest, friendship and love, even though my letters are few and far between. In desolation and affliction we turn unto the Lord, and his mercy is upon us. How sweet to rest in his love! and may you so abide.

Your friend in the blessed tie that binds the household of faith in one,
ROSALIND C. PRATT.

ASHLAND, Mo., March 29, 1891,

G. BEEBE'S SONS—DEAR BRETHREN:—I have been reading your valuable medium of correspondence at intervals for more than twenty years, and have always prized it very highly for the zealous manner in which it has contended for the faith of the gospel in strong opposition to the attempted inroads which the Arminian element has from time to time endeavored to make. But amid all this I have not found it faultless; but, like all other periodicals, as long as they are under the supervision of mortals, they are not expected to be perfect. I see a great deal written upon the subject of predestination, and the term "absolute" is often prefixed without sufficient explanation, leaving the impression upon the mind of the reader that if he does not believe that doctrine, *then he is not sound*. Now, I think all true Baptists, to whom the right explanation is given, are sound upon that point. Any person who believes in predestination at all must of necessity believe that it is "absolute." Were it not absolute, neither would it be predestination. A thing that is predestinated to be, with a possibility of failure, or a probability of its not being, is not predestinated at all. *Absolute* means something that is not susceptible of change, hence, it is immutable. Since whatsoever God predestinated to be is certain to be, it is consequently "absolute."

"*All things.*" When this expression is added to the preceding term many are dull of comprehending the thought. I know many good brethren who are sound in faith as regards the plan of salvation through the election of grace without works, and all the rest of the true principles of the gospel; yet they will ask, "If all things are predestinated, (whether good or bad), is not God the author of sin? And if God in his word requires me to obey his gospel, impresses me by his Spirit to do that duty, and yet I do it not, did he predestinate my disobedience? Why does he chastise me in mind and conscience for that disobedience which he predestinated?" Now these things I am not able to explain in harmony with God's predestination, and I would be pleased if you, brother Beebe, or some of your able correspondents, would furnish me an explanation.

Now, am I to be considered unsound on account of my weakness in this? Then let me proceed to give the best answer I have. All Baptists in our fellowship in the west (for

some claim to be Baptists who are not in our fellowship), believe in the infinity of God's wisdom, that he knew the end from the beginning, that all time, and all things, and all transactions in time, from the greatest to the most diminutive, were comprehended by him at a single glance; so that he at once foresaw and foreknew all things, and the result of every act or transgression. Hence, he saw the good of all his chosen in Christ, and fixed their eternal happiness. Every one whom he foreknew as such, and whatever good he foreknew in Christ according to his own purposing, reverts within itself for them and to them as an absolute (unalterable) certainty. So also of those who were not his choice. He foresaw them, and all their evil acts he foreknew; so they and all their acts and the final result of their acts cannot be otherwise than just the way he foreknew it would be. So, whatsoever he foreknew either way is an absolute certainty. But, brethren, is it a logical conclusion according to the Bible, to say there is no difference between God's foreknowledge and his predestination? *I want more light*. To my mind counsel has been darkened by mixing God's works in providence, in his provisions for the nation of Israel temporally, with the works of his grace for his chosen. I want to receive the word of truth rightly divided. I think I can speak for the Baptists in the west. We do not believe in a limited predestination. We do not believe in limiting God in anything. We believe his predestination is absolute; and we believe that whatsoever he foreknew will come to pass as he foreknew it. And what lack we yet? Will any one answer a poor, unworthy worm? Allow me to remain your obedient servant,

IRA TURNER.

(Editorial reply on this page.)

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.

 All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1892 for the one dollar.

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.*

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 9, 1891.

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.

FOREKNOWLEDGE AND PREDESTINATION.

THE letter of Elder Ira Turner, on this page, has been delayed in consequence of its having been mislaid and overlooked. The mild and fraternal spirit in which it is written should have secured an earlier response. We hope he will pardon our unintentional neglect, and accept the assurance that it was not designed as expressive of any disrespect for him or his letter. Certainly we appreciate his indorsement of the position which has ever been maintained by the SIGNS OF THE TIMES in contending for the faith of the gospel against the inroads of Arminianism. His approbation is the more valuable for the candor with which he confesses that he has not found our paper faultless. Of this truth we are painfully conscious. Nothing but blind flattery could assume that there have been no errors in the conduct of our publication during the nearly three score years of its existence. The favor of the Lord has led our patrons to bear with our deficiencies in the past, however, and we feel that they are entitled to our thanks for their patient endurance and cotinued support, notwithstanding our infirmities.

From the specification of the position of our paper on the subject of predestination, we understand that to be one of the points in which brother T. has not found us perfect. To this charge we must plead guilty. There is no principle of the glorious gospel for the declaration of which we do not realize our utter insufficiency. Well may the apostle ask, "And who is sufficient for these things?" Only with the ability which God giveth can any mortal speak his doctrine of divine truth. To the extent of that gift which we have received, it has been our desire to testify nothing but that truth which God has revealed in the word of inspiration, and that truth is certainly in accord with the revelation of the Spirit in the experience of those who are born of God.

Before entering upon the consideration of the subject suggested by our brother, we wish to repeat what has been often published in our columns since the first issue of the paper, that the acceptance of our form of expressing the doctrine of "absolute predestination of all things" has never been made a test of fellowship by those who hold it as the doctrine of the Scriptures. Very many whom we esteem highly as dear brethren cannot see clearly with us on that form of words. Their objection to our

form of expressing that point of doctrine has never detracted from the fraternal love in which we have esteemed them. Some intolerance has been manifest in those who reject this sentiment; but fraternal love should enable brethren to consider one another, and to walk in mutual forbearance. If we have received light which has not yet been manifest to our brethren, surely we may be patient with them until it shall please the Lord to favor them as he has favored us. If our fancied light be merely the device of our carnal mind, then it is certainly wrong that we should make our notions the test of fellowship, and regard as heretics all who reject them. And as some good brethren have objected to the further discussion of this subject in the SIGNS OF THE TIMES, we crave their forbearance toward the very large number who are like brother Turner, seeking light. The discussion of any point of the doctrine of God is profitable so long as this is the object in view. When strife for the mastery prevails it were better that there should be no correspondence at all. There is a great difference between discussion and angry contention.

In the statement of his own views on the subject, our correspondent has embraced all that we understand to be conveyed by the words "absolute predestination of all things." Certainly it would not mar our fellowship for him if he could not approve the words we use to express that truth, so long as he holds the very sentiment which we mean to express in the use of those words. We can see no room for discord between those who hold the sentiment which is expressed in these words and those who hold the same views as he expresses them. His definition of the word "absolute" as applied to the predestination of God, covers all that we ever designed to convey by the use of the expression. And his demonstration seems to us conclusive that all the predestination of God must be absolute.

The point upon which brother Turner requests of us or some of our able correspondents an explanation, is involved in the application of this principle to the things which to finite minds appear sinful and wrong. The question is suggested as arising in the minds of good brethren, "If all things are predestinated (whether good or bad), is not God the author of sin?" If the answer of inspiration is conclusive, it is only needful to refer to the clear and unanswerable statement of Paul, who adduces the case of the wicked Pharaoh as an illustration of the sovereignty of God in using the wickedness of man for the fulfillment of his own predestination. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have

mercy, and whom he will he hardeneth." Then comes in the question which embraces all the arguments which have ever been adduced in opposition to this doctrine. No opposer of this indispensable and fundamental principle of the gospel of God has ever produced a variation of this original protest of carnal reason against this revealed truth. Still proud man brings the same accusation against divine justice, as anticipated by the inspired apostle, "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" This is the very same idea as that which accuses God as "the author of sin." The rebuke of the Spirit of truth is the conclusive refutation of this railing against God? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Rom. ix. If any believer of the inspiration of the Scriptures can read this chapter attentively, and then deny the infinite sovereignty of God in all things, we have no hope that his opposition can be overcome by anything which may be presented by the most gifted of our correspondents, much less by anything from our own pen. The charge that God is the author of sin, is an unmeaning expression, since it involves two absurdities. First, God is under no law; consequently nothing can be sin which is the act of God. He is the only real sovereign, and his will is the only standard of righteousness. Hence, it is impossible that God should sin, as it is declared to be "impossible for God to lie."—Heb. vi. 18. It is sinful for man to kill his fellow-men, and yet where is the adversary who dares to charge that it was sinful for God to sweep a world to death in the execution of his righteous judgment in the days of Noah? So God was not the author of sin in dooming the inhabitants of the land of Canaan to destruction, although that sentence had been determined against them more than four hundred years before the birth of that generation upon whom it was visited. In this infinite sovereignty God is righteous when he kills, as well as when he makes alive. He cannot under any conceivable circumstances be guilty of sin. If the charge cited by our correspondent does not mean to bring that accusation against him, we confess our inability to find any meaning in it. The fact is directly declared by the Lord to Cyrus, "I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."—Isa. xlv. 7. "See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift my hand to

heaven, and say, I live forever."—Deut. xxxii. 39, 40. There is nothing in the Scriptures to warrant any other doctrine on this subject but that which recognizes the unlimited sovereignty of this unchanging God. The fact that finite minds cannot comprehend his perfection as consistent with the existence of sin, only serves to demonstrate that the creature cannot comprehend the Creator. It shows conclusively that there is no reverence for the inspired word of God in those who dare to rail against his truth because it is beyond the grasp of their little comprehension.

The other absurdity involved in this meaningless objection against God, is the assumption that sin can be traced to an author. As well might we speak of the author of darkness, or the author of cold, as of the author of sin. The definition of sin is given by the Spirit of truth, and that definition clearly shows that it is the work of one who is under the law, and cannot originate with the supreme Lawgiver. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii. 4. Sin cannot originate with the self-existing Sovereign, because he owes obedience to no law, and consequently cannot transgress any law. Since his will is the standard of righteousness, whatsoever he does must be righteous. Thus it is in defiance of sound reason as well as of the testimony of inspiration to bring this charge against the truth of the revelation which God has given of his own sovereignty in all things. It cannot be admitted that God is sovereign, if he must submit to the existence of any being or thing which is not subject to his will. Surely brother Turner would be unwilling to trust his final salvation from sin to any other but the God who works all things after the counsel of his own will. If sin or any other thing is not included in that universal dominion of our God, what assurance can there be that his purpose will not be finally defeated by that or some other interference with his will? If one event has transpired in defiance of the eternal purpose of God, is it not possible that such an unfortunate and deplorable thing may again occur, and even be repeated until the very throne of God is destroyed?

Some silly enemies of the truth have supposed that they had overthrown this principle of the doctrine of God by asserting that it represents God as the fountain of both good and evil. They do not see in their exultation over this false deduction from the truth that they are contradicting what God himself has declared on the subject. If the fallacy had any truth in it the result would be that the Scriptures teach that God is the fountain of both light and darkness, of cold and heat, of peace and evil. The error by which this falsehood is made to appear plausible consists in the failure to dis-

criminate between the work of God in creation and the principles which he has ordained for the government of his creatures. If this false rule were applied to the material creation it would prove that the gentle dove and the docile lamb could not be the creatures of the same God who created the cruel hawk and the rapacious wolf. While there are certain principles established by the Creator for the government of all his material creation, those laws have no dominion over him who is their sovereign Author. The error of those who are bewildered by this quibble of charging sin upon God, is the same which was committed by the wicked whom God reproved in the fiftieth psalm, saying, "Thou thoughtest that I was altogether such an one as thyself." It is impossible for the natural mind to have any higher thought than this. The revelation which is received by faith sees God glorious in holiness in all the works which he has done. Reason can never understand how the infinite love of God could have created the cruel and rapacious wolf as well as the gentle lamb; but this is because finite intelligence cannot grasp the infinite purpose of God. When the truth is understood that "The Lord hath made all (things) for himself; yea, even the wicked for the day of evil," it will be manifest that the narrow limits of human judgment cannot form any correct idea of his infinite design in any of his works. The deceitful fallacy which would contradict the plain testimony of inspiration by wresting the words of James, is exposed by the same revelation of eternal truth. The apostle in reproving the saints for the unruly use of the tongue, demands of them, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." Even natural reason must confess that the application of this illustration to limit the works of God would prove that the sweet and bitter water could not be created by the same God. This false reasoning led the old heathen to imagine even their gods to be subject to decrees of fate, which were superior to their will. For the comfort of his afflicted and poor people the Lord has declared to his Zion, "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. 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."—Isa. liv. 15, 16. Let those who have no fear of God attempt to limit the Holy One of Israel, and set bounds to his sovereignty; his saints should rather rejoice that his omnipotence is equal to the accomplishment of his will, and that his own arm has brought salvation to his people, and

their righteousness is of him, and superior to the demands of the written law. This is the testimony of revealed truth both in the Scriptures and in the experience of those who are taught of the Lord.

(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.

HALF-PRICE FOR CHRISTMAS.

FROM now until Christmas we will send, postage paid, both volumes of the book of "Editorials" for the price of one volume, two dollars. We also have a number of copies of "Violets," by Carrie D. Beebe, which we will mail at fifty cents a copy, or three copies for one dollar.

The prices of all our other books are quoted so low that we cannot afford to make any further reduction. Look over our list and see if you cannot select a handsome Christmas present.

NEW SUBSCRIBERS.

ALL new subscribers' names received from now until January 1st, 1892, will be entered on our list as soon as received, and credited to the end of next year (1892), giving them the balance of this year free.

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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

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

A SMALL ONE FOR SEVENTY-FIVE CENTS, OR SIX FOR THREE DOLLARS.

We also have the small type book bound in cloth, which we will send post paid at prices stated above.

These books contain eight hundred pages, and thirteen hundred and eleven carefully selected hymns, together with an index to first line of each hymn.

Cash must always accompany the orders. Address,

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

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

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.

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.

MARRIAGES.

ON Nov. 11th, 1891, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Joseph R. Burroughs and Miss Hattie Stout, both of Hopewell, N. J.

ON Nov. 12th, 1891, by the same, at his residence in Hopewell Borough, Mr. Frank Yerkes, of Weldon, Pa., and Miss Alice V. Yerkes, of No. 4604 Penn Street, Frankford (Philadelphia), Pa.

ON Nov. 25th, 1891, by the same, at his residence in Hopewell Borough, Mr. Horatio H. Schanck, of No. 11 Hudson Street, Trenton, and Miss Louisa Chamberlin, of East Amwell, both of N. J.

ON Nov. 25th, 1891, by the same, at the residence of the bride's parents, Mr. Willis R. Burd and Miss Maggie A. Leigh, both of Princeton, N. J.

MAY 31st, 1891, at the residence of the groom, in Juniata Co., Pa., by Elder A. B. Francis, Mr. Jesse Arnold and Miss Martha McDonald, all of Juniata Co., Pa.

IN North Berwick, Maine, Oct. 26th, 1891, by Elder Wm. Quint, Mr. Harrold Hussey and Miss Elsie Libbey, both of Newburyport, Mass.

OBITUARY NOTICES.

Martha Allen was born in Wayne Co., Ind., Sept. 21st, 1819, and died Oct. 15th, 1891, aged 72 years and 24 days.

She was the daughter of John and Mary Brown, and was married to Jacob Allen Feb. 26th, 1843. To them were born three sons and one daughter, who, with her aged companion, still survive. She united with the Primitive Baptist Church called Salem, in Wayne Co., Ind., on the third Saturday in May, 1867, and was baptized by Elder Joseph A. Johnson. She was a firm believer in the doctrine of her church, and was always ready and willing to lend a helping hand in every way possible for its good, and for the enjoyment of her brethren. Next to attending every meeting of her church possible, was that highest enjoyment of entertaining at her home the many relatives and friends who visited her. For forty-eight years the angel of death passed by this family circle, and now it is hard to say, "Thy will be done, O Lord." Next to our heavenly Father and Savior, the best friend on earth is that of a kind, sympathetic and loving mother; and such has been the one of whose death I write. She was never too tired, never too sick, in her many years of suffering, that she did not concern herself about the welfare and comfort of her companion and children and friends. She bore her many days and even years of suffering without a murmur, believing firmly that everything works together for good to them that love God, to them who are called according to his purpose. We feel that she has fought the good fight, finished her course, kept the faith, and that henceforth there is laid up for her a

crowd of righteousness, which the Lord, the righteous Judge, shall give her at that day; and not unto her only, but unto all them that love his appearing.

HER CHILDREN.

HAGERSTOWN, Ind.

DIED—In North Berwick, Maine, Nov. 15th, 1891, Mrs. Nancy Johnson, wife of Mr. Evens Johnson, aged 66 years and some months.

Her disease was dropsy, and her sufferings for a long time were indescribable; but she was patient through it all. As I called to see her a short time before she died, I found her well reconciled to her fate, giving good evidence that she was a child of God by birth, and was hungering and thirsting after righteousness. Soon death, her last enemy, was destroyed, and we believe that she is eternally at rest. She was a kind wife and mother, and a good neighbor, and at her funeral it was a solemn meeting. She has left her kind husband, four children and others to mourn.

ALSO,

IN North Berwick, Maine, Nov. 25th, 1891, Herbert Ford, son of Mr. Joshua Ford, aged 17 years, 7 months and 9 days.

His disease was typhoid fever. He was a smart young man, respected, and his death brought a sad feeling upon the whole neighborhood. A large number of people were at his funeral. He has left his father, mother and eight brothers and sisters to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

Mrs. Amanda Kirkwood departed this life Nov. 19th, 1891, in the 66th year of her age.

She was not a member of any church on earth, but from her daily walk and conversation we believe she was a subject of saving grace. She manifested by her love for the children of God that she was born of God. She was glad to welcome the people of God to her house, which was a home for Primitive Baptists. She loved the doctrine of salvation by grace, as taught by Primitive Baptists. She was a daughter of the late Elder Thomas Moudy, was born in Weakley Co., Tenn., June 8th, 1826, was married to James H. Kirkwood on Sept. 28th, 1843, and moved to Yell Co., Ark., in the fall of 1848, where she raised a family of eight boys and four girls, the youngest of whom is in his twenty-first year. All the children survive her, eight of whom were present at her funeral. Two daughters and one son in Texas, and one son in Louisiana, were not present.

She was a great sufferer for seventy-six days with a lingering fever, which she bore with great patience until death relieved her. Elder J. W. Green spoke words of comfort to the relatives and friends from John xi. 25, "I am the resurrection and the life," &c.; after which her remains were laid to rest in the family grave-yard. We greatly sympathize with her aged and grief-stricken husband and the children in their sad bereavement. May God reconcile them to his wise providential dealings. The Lord gave, and the Lord hath taken away, and blessed be his holy name. He is too wise to err, and too kind to forget mercy to them that love his appearing.

W. J. MOUDY.

Mrs. P. G. Ellis, aged 87 years and 9 months, died at the house of her only living child, brother George L. White, in Buffalo, Kansas, on the morning of Nov. 26th, 1891, in the triumph of full faith in Jesus Christ.

Sister Ellis was the oldest, and the writer of this the youngest, of eleven children born to and raised by John and Mary True, who moved from Spotsylvania Co., Va., to Kentucky about the

year 1807, the deceased being then about four years old. Sister Ellis first married George L. White, to whom were born eight children, all of whom have preceded her to the grave except the son, George L., with whom she was living at the time of her death. She was baptized by the late Elder Thomas Threlkeld, in the fellowship of the Regular Baptist Church called Elk Horn, in Scott Co., Ky., in the spring of 1827, having been at the time of her death an orderly and faithful member of the church more than sixty-four years. Sister Ellis's first husband, George L. White, died in Coles Co., Ill., in the summer of 1834, leaving her with her family of small children to care for and educate in the then new and sparsely settled country, to which she and her husband moved from Kentucky, as called to memory by the writer, in the fall of 1831 or 1832. She lived a widow until about 1849, when she was married to brother Israel Ellis; and in the year 1868 they moved to the state of Kansas, where she and her last husband have both been buried in the cemetery near the little town of Buffalo, in Wilson Co.

The writer of this, in company with his wife, met at her house on the 13th inst. our brother, Simeon W. True, from Nebraska, according to previous arrangement, to pay her a last visit, as we knew that the time of her departure was near at hand. She seemed almost completely carried above earthly things during our stay of a few days with her. The writer tried to preach twice while there, filling appointments which she had had announced for us previous to our arrival there. She was able to attend each of them in the little town, though she was then very fast losing her strength. We bade her farewell on the morning of the 17th, returning to our home on the 18th.

It has scarcely ever been excelled, the rejoicing and praising of God during the entire time we were with her; and we learn by letters of friends since that it continued until the hour of her death. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

JAMES M. TRUE.

KANSAS, Ill., Nov. 30, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request I send you for publication the obituary notice of sister **Eliza Penelope Forbes** (whose maiden name was Stout), who departed this life Nov. 14th, 1891, at the residence of her son-in-law, Mr. Wm. Stevens. In connection with another son-in-law, Mr. Joseph Drennon, she had made her home for several years, her husband having preceded her to the grave during the late war.

Sister Forbes was born in Fayette Co., Ky., in 1827, and came to Sangamon Co., Ill., with her parents when a child, where she spent the greater part of her life. Her disease was cancer, which baffled the skill of our best physicians, and did its work in a few months after making its first appearance. All that could be done was done by those with whom she was surrounded. None knew her but to love her. The time of her departure had come, and she was more than willing to go, believing it to be far better to depart and be with Christ, who had been her only hope for many years. Shortly before she passed away, her brother, Philemon Stout, being present, she requested him to offer prayer, which he did. She united in prayer with him; after which she requested those present to sing her two favorite hymns, "There is a fountain filled with blood," &c., and "O how happy are they who their Savior obey," &c. This they gladly did, and she united with them in singing. How precious in the sight of the Lord is the death of his saints!

Sister Forbes united with the Primitive

Baptist Church called Salem, Sugar Creek, in Sangamon Co., Ill., in Feb., 1843, where she lived a consistent member until her death. The only visit that I made her during her afflictions was some two or three weeks before she died, which will be long remembered by me. I do not think I ever enjoyed a more pleasant conversation than I did with her and her daughter during the short stay I made. Although that dreadful disease was doing its work fast, it seemed to be forgotten while we talked of Jesus and his salvation, which was her only hope. I can now only regret that I did not visit her more often.

At her request I, in connection with Elder W. J. Wheeler, spoke on the occasion; after which Elder W. A. Thompson made a few very appropriate and feeling remarks. Her body was then conveyed to the family grave-yard near by, where her parents, with many other relatives and friends, had long since been laid, and where she now lies.

Yet while this lisping, stammering tongue
Lies silent in the grave,
With an immortal tongue she sings
God's mighty power to save.

It's strung and tuned for endless years;
'Twas formed by power divine
To sing his praise in endless days,
No other name but thine.

No other name but Jesus
Could make this glorious change;
No other power could free us
From sorrow, sin and pain.

O how happy then are they,
With full enjoyment blest;
No longer here with us to stay,
But gone to eternal rest.

So one by one they pass away,
To join that blood-washed throng;
So if we're traveling in that way
We'll join them before long.

C. C. PURVINES.

YEARLY MEETINGS.

THE Second Old School Baptist Church of Roxbury will hold her yearly meeting at Halcottsville, Delaware Co., N. Y., on the 2d and 3d days of January, 1892. A cordial invitation is given to ministers and brethren of our faith and order to attend.

Those coming from the east by rail can take the morning train on the first day of the meeting, and those coming from the north by rail can do the same.

By order of the church.

JAMES AVERY, Clerk.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 50.

CORRESPONDENCE.

"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."—Romans xii. 2.

DEAR BRETHREN:—Jesus once said, "When the Son of man cometh shall he find faith on the earth?" implying by these words that faith would be at a very low ebb; and as we look abroad at the present time over the whole religious world the question might be asked with equal pertinency, If the Son of man should come to-day would he find upon earth a spirit of nonconformity to the world? It is a solemn, serious question for us as Old School or Primitive Baptists to consider: Are we ourselves living in conformity to the world, or are we being transformed by the renewing of our minds?

I realize that the field opened up by the text is an exceedingly broad one, for it includes the whole spirit and course of life which characterizes the world on the one hand, and that which our Lord and Master exemplified on the other. As in everything else, the spirit is more than the form, but yet we must have the form; for it is a universal truth that all spirit or life tends to put on some form, and we only know of the spirit by the form. But the form, however correct it may be, without the life is dead; and a spirit without a body cannot be seen nor understood by men. To separate one's self from the world without the spirit of love and of service to God is but selfishness; while on the other hand, if we in spirit are not conformed to the world it will be soon seen and understood by all. To be transformed from the world does not mean a peculiar dress, a peculiar gait, a peculiar manner of eating or drinking, a peculiar tone of voice, nor the use of peculiar terms of speech, nor peculiar forms of worship. God's people are a peculiar people, but these are not the things which make them peculiar. Their nonconformity to the world does not consist in these things, but in so living, speaking and acting as to rebuke its vices, its sins, its follies, its unbelief, and its total disregard of all revealed truth. For instance, if we find men sneering at the word of God, the best way to show our separateness is to adhere to the word, to always appeal to it, and to endeavor to square our lives by it. If the world is filled with selfishness, money-getting, ambition, fraud, force, pride, mirth, and all the thousand things which men love and

bow down before, nonconformity to the world means not to seek after these things, but to avoid them.

But leaving the "worldly world," and turning to the "worldly religious world," what shall we say? Outside of a few religious forms, who can see to-day any great difference between the churches of our time and the most worldly of the world's organizations? Once the church and the world walked far apart, but how closely hand in hand and heart to heart do they walk now. What is there that any worldly society does to win membership or means that is not to-day copied and improved upon by the churches? Where is there seen any spirit of simple faith in God, either in bringing in his members, or in stirring up the hearts of men to give where giving is needed? The solemn truth is that the membership of the churches is of the world. To become a member requires that a man be born again no more than to become a Mason or an Odd Fellow. All the regeneration that is required is to sprinkle a little water upon the head, or, in the case of one large and popular denomination, to dip the body into water, or to create an excitement by human effort, and so by humanly devised processes induce men to believe that they are born again, and thus make them church members. The real work of the Spirit of God is in either case rejected for human forms or human influence, and the churches are filled up with men and women who are unregenerate, and who can only help swell the tide of worldlings which is sweeping the last vestiges of real vital godliness out of the churches everywhere. Thus no thought is given to waiting on God in obedience to his appointed ways of doing his will or serving him, but all manner of plans are formed by which to increase the church in numbers and in wealth; and in proportion as numbers and wealth increase true godliness diminishes. Humility, meekness, quietness, take a back seat, and pride, arrogance and boasting come boldly forward. A member is welcome not in proportion to his love, patience, steadfastness, and knowledge of God and his truth, but in proportion to his wealth, his ability, his influence, or his social standing; and soon only God, who made both the church and the world, can tell the two apart, and ere long even the all seeing eye can see no difference between them. I do not write this for the mere pleasure of

writing, nor for a desire to say hard things; but God knows it is true.

I began this article with the idea of speaking especially about the money-getting processes adopted by the churches of our day. I am not writing for the reading of Methodists, Presbyterians, Episcopalians or New School Baptists, for I am well aware that but very few of these professions ever see the SIGNS; but I am writing for my brethren, especially the younger brethren, who are Old School Baptists indeed, that they be led to think about these things, or, if they have thought about them, to think about them again. Now I want, in the first place, not to be misunderstood as regards the duty of giving; for it is a duty, as much as is any other command in the word. It is as much obedience and service to God as is baptism, or the supper, or preaching, or assembling together for worship. Giving to worthy objects was enjoined upon the churches by the apostles. Paul urged this duty upon the brethren at Philippi; "not," he said, "because I desire a gift: but I desire fruit that may abound to your account." He said to the Corinthians, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Read the whole of the ninth chapter of Second Corinthians. Thus again and again the duty and service of giving is enjoined in the Scriptures upon all the churches; and I cannot see how a man can be a child of God at all who has so little love in his heart as to never inquire, Is there not something I can give, either in time, labor or money, in help of this cause of God and truth? I have said this much lest some one should conclude that I meant in what may follow to excuse men from the obligation of giving at all. No; it always has been true, and it always will be true, that the Lord loves a cheerful giver. God grant that none of us may give grudgingly or by compulsion.

But while the apostles urge upon their brethren the duty of giving, there are some things they do not do. They do not assess the churches, and say, You must give so much or so much. They do not indulge in urgent appeals, interspersed with amusing or pathetic anecdotes, to induce the people to give; and they do not resort to low and disreputable means to raise funds. They lay the case before their brethren, but

they trust in God to stir up the hearts of his people to all that is needful. This is right. Whatsoever is beyond this shows want of faith in God, and is therefore sin. It is right now to lay before the brethren and friends any case of need which may arise, let it be what it may, and then commit the matter to God to give the willing mind, which leads to cheerful giving. I have never hesitated to lay any case which seemed to call for help before the brethren, and I have always seen what was needed forthcoming. Sometimes one from whom I thought I had a right to expect a response would do nothing, while another from whom I expected little would do much. Thus I have seen the poor relieved, repairs made upon our houses of worship, and one built, and no one felt the poorer afterward. But I have no right to say to one brother, You ought to give so much; and to another, You ought to do so and so. Each must answer in this matter to his God in his own conscience. Sure I am that he who gives cheerfully has his reward in the answer of a good conscience, and in the enjoyment of his spiritual privileges; while he who does not lay by as the Lord has prospered him does not have this good conscience, and his soul is lean and barren of spiritual growth and comfort. In their manner of giving the Lord's people are not to be conformed to the world.

But I feel called upon to speak of another view of this matter. In this matter of raising funds for good and charitable objects the house of God, so called, is made a house of barter. Money is wanted for some object. The parsonage needs refurnishing, the house of worship needs repairing, the pastor's salary needs to be made up, the poor need to be fed, and many other things call for aid. Perhaps in themselves the objects are all good and needful. Money is needed. How shall we obtain it? Shall we lay the matter before God, and then before his people? No; this never seems, in the majority of cases, to be thought of. In the city of Baltimore, for instance, every winter many poor are to be fed and clothed and sheltered. This is right to be done. The word of God enjoins it. The command to every disciple is to remember the poor, to give to the poor. Many do this. To them let all praise be given. But what do we see done by some? A charity ball is organized. Tickets are sold

at five, ten or twenty dollars apiece; and men and women, who would not touch the hand of the poor, dance all night, and go home and congratulate themselves upon dancing in the name of charity, and are proud to see a record of their names and a description of their dress in print the next day. Not one of them would have given that five or ten or twenty dollars to have saved a poor man from starvation. What a monstrous perversion of language to call this giving! It was simply paying so much money for so much mirth and folly called pleasure; and these men and women are church members also.

What are the common, everyday measures used all over our land today in nearly all the churches for raising money? Fairs, festivals, concerts, theatricals, living imitations of wax-works, and a hundred other things, are of daily occurrence in every village and town in the land. Every effort is put forth to please and capture the young and the ungodly; and the world is delighted, and the world flocks to the entertainments provided by the church, and is glad to pay its money for a night's fun or a night's feasting. Worse than all, if possible, honesty is lost sight of, and fraud and cheating abound and are applauded in such places. Practices are indulged in and winked at which would expel a business man from honest society. Lotteries, raffling, chance games, demanding many times the value of things sold, abound in fairs; and not one of these things carried on by the churches could in common decency be begun with prayer. Wherever a sin-oppressed soul might hope to find Jesus, most surely he would never look for him in the places of revelry operated by those who call themselves his disciples; and even the most hardened worldling would look astonished if, in such a place, some one should say to him, This is the work of the Lord, and how gloriously it is prospering to night!

Professed churches cannot condemn in the world what they are doing themselves. It cannot condemn theatre going in the face of its own theatricals; it cannot condemn gambling in the face of its own lotteries and grab-bags and raffling; it cannot condemn false weights and measures and fraud in the face of its own practices at its fairs. There is not a redeeming feature about any of these methods of money-getting. Their whole tenor is bad, and demoralizing to the young especially; and men generally lose what respect they may have had for such religion. Why is it any worse to raffle for a turkey or for drinks in a bar-room than for a book or album at a church fair? Why is it any worse to patronize the Louisiana State Lottery than a church lottery? These things in a church are worse, because they desecrate the very name of religion; and if ever the place has been a house of prayer unto God, by these things it is turned to a den of thieves.

In the text at the head of this article all believers are forbidden to be conformed to this world, but are exhorted to be transformed by the renewing of their minds. It is therefore a sad thing when a child of God finds his heart running after these things, or a disposition to take part in them. Two considerations should keep every believer from patronizing such places and such practices. First, it ought to be enough with us all, who would serve Christ, that they are carried on in conformity to the worldly spirit, and to please worldly men; and second, no true lover of the truth will be willing to lend aid or countenance to any movement which is intended for the support and advancement of churches which are not churches of Christ, or to any cause which opposes the cause of Christ. "Be not conformed to this world: but be ye transformed," is the admonition of the text. How important that we give heed to it! How fearfully we dishonor the name of him who was in all things unconformed to the world if we engage with his deniers and real enemies in such practices! May God keep and guard us all from the evil way.

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

HORACE, TEXAS, NOV. 20, 1891.

DEAR BRETHREN BEEBE:—By your permission I will pen a few thoughts for the consideration of the readers of that pleasant medium of correspondence, the SIGNS OF THE TIMES. We read in Jude, first verse, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." These are the subject of gospel address. It was to this class of characters that he spoke words of instruction, comfort, exhortation and warning; and to just such characters all the inspired writers addressed themselves in the same kind of words. Peter speaks to them as "Elect according to the foreknowledge of God the Father," &c.—1 Peter i. 2. Again, "them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ."—2 Peter i. 1. Paul addressed them as having been "chosen in him [Christ] before the foundation of the world," as having been "predestinated unto the adoption of children by Jesus Christ to himself [i. e., God's self], according to the good pleasure of his will."—Eph. i. 4, 5. Jesus says, addressing his Father, "Thine they were, and thou gavest them me."—John xvii. 6. And again, "As thou hast given him [Jesus] power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. Again, Jesus says, "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that

sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. Thus we have abundant testimony, in harmony with that of Jude, that these characters were "sanctified [set apart] by God the Father," elected, predestination, appointed, "unto the adoption of children," by the Father, given to Jesus Christ before time, and preserved in him. All this I understand was done with and for a definite number of the sons and daughters of the earthly Adam; and as a consequence they in time are called by the Spirit, whose office-work it is to take of the things of Jesus and show them unto the heirs of promise and manifested children of God, as "vessels of mercy afore prepared unto glory." According to God's order they must be first manifested by a natural birth as children of the first Adam; and as the first Adam received from his Creator, when he "breathed into his nostrils the breath of life and he became a living soul," a life which qualified (and only qualified) him to move in an earthly element; so all of Adam's children have in the natural birth only a life and nature which qualifies them to move in a natural element. Founded on and rooted in this life and nature, they have every qualification which renders this life dear to them. They have the five senses: they feel, see, hear, taste and smell. They have natural faith, hope and love, without either of which they would be to an extent disqualified to enjoy this life, or to be profitable to their fellow-men; and if they were without all of these they would be totally disqualified for their own enjoyment or the benefit of others. All of these they have as a gift of God in nature; and so much the more a great blessing because he has given the objects also in this time world upon which it is natural for them to center, and which satisfies them. But all of these qualities do not prepare them to live in a spiritual sphere or kingdom. They must be "born again;" for "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. "Born again, not of corruptible seed [their first birth was of corruptible seed], but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. Preceding this birth, I understand, is the call of which Jude speaks. The first thing is the gift of eternal life; for life always precedes action. As Jesus says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." In the figure I will call this gift of life a conception; then follows a travail; because the light of this life reveals the inbred corruption of the heart, the total depravity of the nature. A mourning sets up in the heart, because of the exceeding sinfulness of sin. God, who com-

manded the light to shine out of darkness, has shined in the sinner's heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Hitherto he has looked for the glory of God in the face of the law; but God has found him in a vast howling wilderness, in a desert land, as he found Jacob of old; and he leads him about, and instructs him; makes crooked things straight, and rough places smooth, for him; and all this is according to this eternal purpose and promise; for he says, "These things will I do unto them, and not forsake them." Thus he leads them on to the day of deliverance, when they are born, delivered, manifested by the Spirit as heirs of promise, and joint heirs with the Lord Jesus Christ. In this birth they receive faculties which qualify them to enjoy a spiritual element. They receive the fruits of that Spirit, which manifest and characterize them as children of the Most High, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23. Every spiritual emotion (in fact, every acceptable spiritual service) is the fruit of the Spirit, the fruit of a nature received from above; not a changed Adamic nature. We now have the sinner possessing two natures. The gift of the heavenly does not change nor destroy the earthy. The one is antagonistic to the other. He still possesses all those qualifications that he received from his earthly parent Adam. He still in his Adamic nature loves the things of this world. He hungers, thirsts, covets, and often idolizes the things of this life, which every child of God knows by sad experience. In this heavenly nature, which characterizes him as a child of God, he loves God, truth and holiness, and all things pertaining to God and godliness. It is through this grace given him of God that the heaven-born soul is able to walk more clear of sin than formerly; for experience teaches me that, unrestrained by the grace of God, the subject of grace would do anything that he ever did prior to the time he was called by the Lord. I feel assured that the apostle Paul knew something of the warfare occasioned by these two antagonizing natures in the one individual when he said, "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 think the same mind referred to in 1 Cor. ii. 16] I myself serve the law of God; but with the flesh the law of sin."—Romans vii. 22-25. I understand the Scriptures as referring to the child of God (he being a complex character) sometimes in the one nature and sometimes in the

other. For example, John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. The same writer says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 8, 9. In that nature which characterizes him as a child of God he never commits sin, but loves holiness and serves the Lord. If in that nature which he has from his earthly parentage he says that he has no sin, he only deceives himself, and proves himself a liar. The subject of grace now knows that "to be carnally minded is death; but to be spiritually minded is life and peace." He finds that living after the flesh he dies; but if through the Spirit he mortifies the deeds of the body, he lives. In other words, if he lives after the dictates of the fleshly mind he goes in the paths of disobedience, and consequently must suffer chastisement; but if he lives after the dictates of the spiritual mind he has peace—the consciousness of an obedient child.

Now a few words with reference to that doctrinal principle which is the consummation of the purpose of God in the salvation of the characters that we have been writing about—the resurrection and change of their mortal bodies. The apostle Paul says, "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 [not does, nor has] also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Then we understand that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John v. 28, 29. Yea, we are assured that our vile body shall be changed. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. Then (and not until then) shall the christian fully realize that for which he so longs while he journeys through this vale of tears; that is, a complete fashioning like unto the glorious body of his blessed Redeemer. Our corporeal death is but a falling asleep in Jesus. With this thought the apostle comforts his Thessalonian brethren. He says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent

them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 13-18. The same apostle says to the Corinthian brethren, "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52. Notwithstanding this, together with much more plain and direct testimony, there are those in our day (as well as in the days of the apostles) who seem to doubt, and even deny, the resurrection, as set forth in this testimony; but to deny it is to deny the power of God, and to deny that Jesus Christ accomplished the purpose for which he came into the world, the salvation of his people. This denial the apostle Paul called "vain babbling;" and he admonishes Timothy to "shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." The faith of God's little ones embraces him as the sovereign and all-powerful God, who is as able to speak into a spiritual existence a multiplied Adam as he was to speak into natural existence a single Adam. It is indeed "vain philosophy" to endeavor to harmonize this, or any other doctrinal principle as set forth in the Scriptures, with carnal reason; for God has not so ordered that it should be so understood and believed.

Dear brethren, the above is submitted as my belief of what the Scriptures teach on the points treated upon. Whatever of error may be therein set forth, if published, I hope the children of God may be able to detect and cast aside.

I remain your unworthy brother in hope of life eternal,

H. B. JONES.

A DEFINITE OR PREDESTINED END.

DEAR BRETHREN:—The above words, with the principles involved, have been upon my mind since yesterday; and since reading the SIGNS last night, of November 18th, present volume, my mind has been more intensely engaged. I am more and more convinced every day I live that the grand and glorious purposes of our God are realized, recognized, felt and known only as they are wrought in the experience of each subject of saving grace; and only as the divine "mystery of godliness"

is felt and manifested in our mortal flesh can we testify to its glorious benefits, or say from the heart, "Salvation is of the Lord." Each trial felt, each sorrow realized, each temptation overcome, each persecution endured, each wrong suffered, and each deliverance experienced, makes us to enter more fully into the "fellowship of the sufferings of Christ," and to realize more fully that "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Each temptation, trial or persecution endured is but the divine assurance that we are the children of God. So Peter exhorts the saints, saying, "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. 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." It is also said that the trial of our faith is much more precious than of gold, though it be tried by the fire. Besides this, we are exhorted to "add to your 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;" and he says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Also, we are commanded to "be pitiful, be courteous," "tender-hearted, forgiving one another; as Christ did, so also do ye." Only as we suffer and endure and heed all these admonitions, and put them into practice, do we manifest that we are the children of the living God. Many of the trials of the saints are most awful to endure; but the Scriptures and our own experience teach us that this is a part of our legacy while sojourning here below. It is the will of God that we suffer and endure, and imitate our great example, the Captain of our salvation, "who, when he was reviled, reviled not again; neither was guile found in his mouth." "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Again, the apostle admonishes, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Only through sustaining grace, and the divine knowledge of the glorious mystery of godliness, as daily wrought in the experience of the saints, can they comprehend the grand and glorious purposes of God in their sufferings; and by the divine revelation made known to them in these sufferings they are enabled to

"see afar off," and to "hope for that which they see not." But "being persuaded of them," they "embrace them," and by faith are enabled to see a definite and predestined end in all their sufferings and conflicts. The beloved Paul says, "We look for a city which hath foundations, whose builder and maker is God." From the reading of the Scriptures and my own daily experience I am forced to believe that every event which transpires in the daily experience of the children of God (or with the wicked, as to that matter) is but a link in the chain of events which, when finished, will only reach to a definite or predestined end. There is something glorious in the words of the Savior as he hung upon the cross, and said with his dying breath, "It is finished." Then (and not till then) had the last link in the chain of events been added which terminated his earthly career. The first link in this chain of events was his miraculous conception in the womb of the virgin Mary by the power of the Holy Ghost. Then comes his birth in the manger, his flight to Egypt, his return and sojourn in Nazareth, his conversation with the doctors and lawyers at Jerusalem, his baptism in Jordan, his temptation in the wilderness, the preaching of his own everlasting gospel. All the trials and persecutions which he endured, the many glorious miracles which he performed, his prayer in the garden of Gethsemane, his bloody sweat, his betrayal, apprehension, trial and mockings, his cruel condemnation and crucifixion, and his sufferings in the throes of death, were all links (predestined links) in the predestined chain, to effectually bring about and accomplish a predestined end. So I believe in reference to all the trials and sufferings of the people of God. The tuition of Paul at the feet of Gamaliel, the holding of the clothes of those who stoned Stephen, the journey to Damascus, the miraculous revelation of Jesus Christ to him, his blindness and sufferings in Damascus, his whippings and imprisonments, shipwrecks and perils, both among the heathen, his own nation, and among false brethren, were all predestined links in the predestined chain, to accomplish a predestined end. If I had space I might refer to Abraham, Isaac and Jacob, Joseph and David, Samuel and all the prophets, John the Baptist and all the apostles, to prove that all the events which transpire in the daily experience of the children of God are but links in the chain of the providence of God, to accomplish a definite and predestined end. I might also refer to Cain, Esau, Jezebel, Ahab, Haman, Saal of Cis, Judas Iscariot, and many others, to prove also that the daily events in the history of the wicked are also links in the chain of events which has and will certainly accomplish a predestined end. Coming down to my own experience, I feel that every event of my life, whether

is felt and manifested in our mortal flesh can we testify to its glorious benefits, or say from the heart, "Salvation is of the Lord." Each trial felt, each sorrow realized, each temptation overcome, each persecution endured, each wrong suffered, and each deliverance experienced, makes us to enter more fully into the "fellowship of the sufferings of Christ," and to realize more fully that "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Each temptation, trial or persecution endured is but the divine assurance that we are the children of God. So Peter exhorts the saints, saying, "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. 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." It is also said that the trial of our faith is much more precious than of gold, though it be tried by the fire. Besides this, we are exhorted to "add to your 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;" and he says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Also, we are commanded to "be pitiful, be courteous," "tender-hearted, forgiving one another; as Christ did, so also do ye." Only as we suffer and endure and heed all these admonitions, and put them into practice, do we manifest that we are the children of the living God. Many of the trials of the saints are most awful to endure; but the Scriptures and our own experience teach us that this is a part of our legacy while sojourning here below. It is the will of God that we suffer and endure, and imitate our great example, the Captain of our salvation, "who, when he was reviled, reviled not again; neither was guile found in his mouth." "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Again, the apostle admonishes, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Only through sustaining grace, and the divine knowledge of the glorious mystery of godliness, as daily wrought in the experience of the saints, can they comprehend the grand and glorious purposes of God in their sufferings; and by the divine revelation made known to them in these sufferings they are enabled to

of prosperity or adversity, whether of joy or sorrow, whether of light or darkness, whether of good report or evil report, whether of commendation or accusation, whether of reception among brethren or rejection among brethren, whether of kind treatment or ill treatment, whether of persecution from the enemies of truth or in perils among false brethren, whether men deride or pity, whether ministered unto or withheld from, whether sick or well, rich or poor, with home or homeless, with friends or foes, life or death, all shall work for my good and God's glory, and all are links in the chain to bring me to a definite and predestinated end; and, glory to God, and let his name be praised, why should I shrink from these things? Christ was crucified, John the Baptist was beheaded in prison, Abel was slain by his treacherous and murderous brother, Jacob was famine-stricken and bereaved of his children, Abraham and Isaac dwelt in tents in the wilderness, Lot was cast out into the mountains alone with his two daughters, David was persecuted from pillar to post by his father-in-law Saul, Samson died blind in a Philistine prison, Moses dwelt in the wilderness as an exile forty years, Joseph was separated from his brethren, sold as a slave, suffered in an Egyptian prison, and died in a strange land. Moses died in the mountain, and was there buried by the hand of Omnipotence, with no pall-bearers, and no mourners to follow him to his last resting place. Daniel was cast into the lions' den, Jeremiah into the dungeon, the three Hebrew children into the fiery furnace, and almost all the apostles died at the hands of violence, at the predestinated time, and in the predestinated way; and they thus glorified God in their death, as they had also glorified him in their life. Thus when the last link was added the chain was complete, and the predestinated end accomplished. Some may call this "fatalism," but I cannot help that. It is my faith, if I have any.

With love and fellowship for all the poor, afflicted and suffering people of God, I am yours in the furnace of affliction,

H. J. REDD.

CAMP HILL, Ala., Nov. 22, 1891.

SOUTHAMPTON, Pa., Nov. 20, 1891.

DEAR BRETHREN BEEBE:—I send you, out of the many letters already received concerning Mary Parker's "Reminiscences and letters," two which I think will express the mind of brethren and friends generally who read it. One is from sister Attie A. Curtis, of Maine, whose name is pleasantly familiar to the readers of the SIGNS, and the other from a friend in the extreme state in the other direction, Texas. If you think they will not be unsuitable for your columns I would be glad to have them published.

Yours in christian love,

SILAS H. DURAND.

ACTON, Texas, Nov. 16, 1891.

ELDER SILAS H. DURAND—DEAR SIR:—I sent and got from you two of Miss Mary Parker's books, and to-day I mail you in this a money order for five dollars for some more books. I think I will have no trouble in disposing of them. I think Miss Parker's book one of the best I ever saw. A great many persons have seen the books I got some four or five weeks ago, and nearly every one, regardless of their religious belief, became deeply interested in them at once. It is so very strange that one in her condition could write as she does. When you write to her please send her my greatest sympathy, and tell her she need not think for a moment her book will not be appreciated. There is a Primitive Baptist Church here. It is small in numbers, but if I am any judge they are sound in doctrine. They take and read the SIGNS OF THE TIMES, and indorse the glorious doctrine it so ably contends for. If you ever should visit Texas, be sure and come into this part and preach for us. I would be glad to get a letter from you if you have time and feel like writing.

I remain yours truly,

J. A. TANDY.

BATH, Maine, Oct. 6, 1891.

MY LOVED SISTER BESSIE:—I have received the books to-day, and feel as if I want to write you all my feelings as I read our dear Mary's book. It is a labor of love on your part. I think it is very prettily bound. I feel sure the preface could not be improved one particle, and it explains so fully why the book was undertaken. I do hope the Lord will bless your efforts and put it into the hearts of his children to send for it, so the sale will be a large one.

I do not know as I shall be able to tell you what I wish to, for my heart is stirred so deeply it seems impossible to express the thoughts and feelings. I have taken up the book so many times and thought I would read her Reminiscences a few moments, and then write to you; but I would get so interested I would forget all about writing to you, and even forget my work. When my mind turned to you I was at a loss for words to tell you how wonderful it seemed that she could write, suffering as she did. I have read only a few pages, because every time I take up the book I have read the same pages, and they seem full every time. How great her gift is to write. How young she was when this disease began to show itself.

Oct. 17th. I have finished the "Reminiscences," and have been greatly comforted and edified, as I have read of the way the Lord has led her. She expresses so sweetly and clearly the joy she has felt in his presence, in the midst of her suffering, it sees to me no one can doubt her having walked and talked with Jesus. The cries that have

sprung from the flesh are also expressed in a way to comfort every child of God. The tears have filled my eyes many times while reading these few pages, and I have had to lay aside the book. It has caused me to feel glad that the Lord has not led me through such trials and suffering, and a feeling has sprung up in my heart that I hope is thankfulness for all the blessings he has bestowed upon me every moment of my life. How plainly she has written her experience in being brought from nature's darkness into God's marvelous light. I cannot tell you how many times, while reading her words, this passage of Scripture has come to me, and I feel she has experienced it deeply, "In the world ye shall have tribulation." But surely her peace has been found in Christ, and she has been able to express the joy it gives. Dear Bessie, I felt sure when I began to read the letters taken from Mary's other book that I could write you very easily how much I had enjoyed them; but her writings hold my attention so closely I cannot do as I think I will. I have enjoyed all the letters, and it seems as if your brother has said a few words in just the right place every time. I was surprised to find my name in the book, but I think you will understand me as not intending any flattery when I say it is a book that I am glad my name is in. I cannot help fearing that she thinks more of my letters than they are worth. I have always had more fear of my brethren esteeming me too highly, than not thinking enough of me. The conclusion, dear sister, is written with your own peculiar gift, and I can witness with you that her writings are rich and full of the truth as it is in Jesus, and they have caused my heart to be filled with praise to God. How pitiable her condition would be if it were not for this glorious truth shining forth in all she writes.

My dear sister, it seems to me as if I have not said anything I wished to about my feelings while reading this dear book. I am reading it aloud to my parents, and I truly feel that the more I read it the more I see its depth and fullness, and realize how vain it is for me to attempt to tell you what cannot be expressed. I have not had courage to send you what I have written, it is so imperfect; but to-night I feel that you will overlook all imperfections, and may have a little of my feelings, and so will know how to sympathize with me. I would not give up the two books and be without them for many times the amount paid for them. I wrote you some time ago that I was going to tell you my thoughts and feelings while reading our suffering sister's book; so, dear sister, I shall have to send these few lines, hoping your love will hide the many faults. I fear you will be much disappointed when you read what I have written. I

am so glad sister Emma Smith wrote to the SIGNS about the book, and I hope others will speak of it in like manner. I would attempt it, but you will feel glad for me that I have not when you read this letter. I feel, now that I know dear sister Mary so well, I am more anxious to have the brethren and sisters who have been comforted and edified from her writings, find a desire in their own hearts to assist her in temporal things. There is a blessedness in giving, when prompted by the Spirit of Christ, that we can know only by sweet experience. I hope soon to send you a letter more interesting than this will be. Love and fellowship for you all.

Your loving sister,

ATTIE A. CURTIS.

GARNETT, Kan., Nov. 24, 1891.

DEAR BRETHREN BEEBE:—Once more, by your kind permission, I will try and address a few lines to you, and also to the many readers of our dear family paper. When reading the soul-cheering articles with which it is filled I often feel my heart burn within me, and my thoughts are lifted for the time above the transitory things of this life, and I am led to contemplate the glories of God's kingdom. Surely glorious things are spoken of thee, O Zion, city of our God. At such times I often feel as though I would like to write and tell the many contributors to the SIGNS how much their messages of love have cheered and comforted one of the least and most unworthy of all God's little ones; but a deep and adding sense of my littleness, and my inability to write anything worthy of publication, has deterred me from making the attempt.

I have read sister Mary Parker's last book, which sister R. M. Benedict, of Indiana, kindly sent me, and who is among our Lord's burden-bearers, who have rendered such efficient aid to our dear afflicted sister in her distress. May God bless their efforts, and may they realize that it is more blessed to give than to receive. I have felt a strong desire to write and tell the household of faith what comfort and strength I have received from the perusal of its pages. Truly our afflicted sister is one of the sweet singers in Israel. The sad story of her life, as told in her "Reminiscences," is a beautiful illustration of God's everlasting love to his dear children while sojourning in this vale of tears, and a sweet verification of his promise to be with his children while passing through the fires of affliction. Her letters are very interesting, and tell of a life of terrible suffering, strengthened and upheld by infinite love and power. I would recommend it to all the household of faith, especially to the afflicted and desponding ones of our Father's family. May God put it into the hearts of all who are able, to send for a copy. They will surely

feel more than repaid in the comfort and strength they will receive in the perusal of its pages, and at the same time will be lending a helping hand to our dear sister in her distress. My own life has been one long siege of affliction, and my heart goes out in a strong and peculiar love to all the afflicted ones of the family of God. I often long to speak some words of comfort to them, and at the same time bear testimony to the love and goodness of my blessed Savior, whose goodness and mercy have followed me thus far through life's journey, and given me the sweet and comforting assurance that he will be with me to the end. The trials of this life are many to all God's dear children, and sometimes they come so thick and fast that we forget for the time being they are among the all things that work together for good; and we are apt to think that surely all these things are against us. At least this has been the experience of the writer of this article. We are told that the trial of our faith is much more precious than of gold that perisheth, though it be tried with fire; and Job says, "He knoweth the way that I take. When he hath tried me I shall come forth as gold." But alas! can it be possible that my blessed Savior's image can ever be reflected in me, who am all unrighteousness, whose heart is a sink of sin and iniquity? Yes, dear reader, I, even I, do hope that when the trials of this life are over, to awake in the likeness of my Redeemer. It is this blessed hope that buoys up my fainting spirits, and sometimes enters within the veil, giving me a sweet glimpse or foretaste of the life beyond; and

"If such the sweetness of the stream,
What must the fountain be?"

For "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But this we know, we shall see him as he is, and shall be like him, and shall be satisfied.

I have just finished reading the SIGNS of November 18th. How like a chain of golden links it seemed; all speaking the same language; all telling the same beautiful story of Jesus' love. I read with much interest and comfort the editorial on "Works of the believer." I am always glad when I see an editorial signed "J." Elder Durand's article on the "Thorny Bush" is excellent. I had never thought of it in that light before; but how beautiful it seemed as I read it, and how my heart echoed his closing remarks, "O that I too could remember, and not forget, in my wilderness journey that our God changes not," &c. Brother Chick's piece was very comforting. "The Lord God is a sun and shield." I feel that he has been my sun and shield these many years, warming this otherwise cold and barren life with its divine rays, and sheltering me in the dark and

stormy day by his protecting love. May God bless each one of the contributors to our dear paper, that they may continue their messages of love and comfort. And may you, brethren Beebe, be strengthened in your labor of love. In much love to yourselves, and to all the household of faith, I remain one of the least.

SARAH VAN VELSAN.

OWEGO, N. Y., Dec. 3, 1891.

DEAR BRETHREN BEEBE:—I have long desired to communicate through the SIGNS with the precious kindred in Christ. Sometimes I have felt that I could speak of the things we do know, and that we as a united family have tasted and handled, of the Word of life, of God's gracious dealings in our salvation, in many ways; but soon various perplexing circumstances would seem to prevent me from following my inclination to write, yet failed to remove my desire to do so. I am made to wonder if my anxiety is only carnal, and I often fear it is; yet I do like to feel that my association and fellowship with the humble poor of our blessed Jesus can be fleshly promptings. Sometimes I want to speak of the beauty I have seen and felt in the sweetest of scriptural expressions regarding that charity that suffereth long and is kind; causing us to bear one another's burdens, and thus fulfill the blessed law of Christ; being kindly affectioned one toward another. O how sweet would be the fellowship of God's dear people, possessing the charity that seeks not her own, is not easily provoked, thinketh no evil, endureth all things. How little, comparatively, we as recipients of the matchless love and grace of God are actuated by the sweet spirit of charity which is of God. Who among the nations of the earth have so much cause for humility and gratitude, which produces charity in the heart, as those who feel that their strength is weakness, their wisdom folly, and their righteousness as filthy rags? Among the masses we find the burden-makers and the burden-bearers. We are not so surprised if those who are of the world, and who speak of the things of the world, do not trouble themselves to lessen the burdens of their fellow-creatures; but among the gospel poor how sad and inconsistent with our hope does it seem to find ourselves seeking vain-glory and burdening the hearts of our loved ones, who, it may be, are already groaning for very heaviness by our selfishness and jealousies, and in the endeavor to prove ourselves wise above what is written. Dear children of the loving Father's care and forbearance, the faithful, loving hand of our God will ever follow us, and with blessed certainty, and guided by rich wisdom, purify and refine us, if we are indeed subjects of his love and mercy, until his glorious likeness is seen in us; and it will be by severing strong ties and

removing dear idols; for they are many with us, even though we know it not. It is written, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." I have thought, when this choice bit of Scripture has been given me as a subject for meditation, that I would know how much I trusted in the Lord by the amount of peace I enjoyed; but I soon find that the peace of God, which passeth understanding, is quickly lost sight of in the waves and billows and toiling. But how sweet when it returns to quiet our restless spirit; and how well we have learned that it is God-given. I find a deep sense of security in God's glorious purpose, in his unsearchable predestination of every event, and his wise causing of all things to work together for good to his dear people, and to his own declarative glory. I meditate often upon the pleasant intercourse previously enjoyed by me with precious spiritual children in many localities, and find it sweet to remember times, places and faces, and, better than all, spiritual converse among dear brethren and sisters. I feel that one day in the presence of the Lord is better than a thousand, and that I would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. How blessedly our merciful Savior leads us about and instructs us, making darkness light before us, and crooked things straight. These things will he do unto us, and not forsake us.

May the dear Lord bless his believing and sorrowing children throughout the earth, giving them the oil of joy for mourning, and the garment of praise for the spirit of heaviness. With abiding love from my mother, my husband and myself, for the faithful in Christ, I am, I hope, your little sister,

W. H. BEARD.

FOREST HILL, Md., Oct. 27, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—May the good Lord bless you in your arduous labors, and in your endurance in being so faithful, and so helpful to the poor; ever contending for the true gospel of Jesus Christ, salvation by grace, and God's absolute predestination. If that doctrine be not true, I am gone, forever gone. It is the prop that I feel is underneath, his dear, everlasting arms. O yes, it is this that holds me up. My sun is fast setting. My days are but few at most. I find that in my flesh dwells no good thing. Although I have passed my sixty-eighth year I have not arrived at a state of perfection, as some say they have. The older I get the worse I seem to get. I am full of wounds and bruises and putrefying sores, from the crown of my head to the soles of my feet. I have a hard and deceitful heart, and all that seems to keep me alive is my little hope in God. I know I am weak, but he is mighty and able

to save. If it were not for that glorious, blessed; precious doctrine, salvation by grace, and not of works, I think I would die. Nothing in this unfriendly world has any charms for me. Deep waters daily cross my pathway, and I am hedged around with sharp thorns. Turn which way I will, I meet the sword; but, blessed thought, my Lord holds it in his hand, and he knows just how and when to use it. Those heavy, dark, lowering clouds hang over me so long, and O! such darkness that I can feel it. But with all that I try to draw a little comfort from what our dear Lord has said, that he would dwell in the thick darkness. I greatly desire to be patient, and to wait on the Lord; and David said that he would strengthen our heart. He has been to me a present help in trouble. Though he slay me, yet will I trust in him.

"Here I make my piteous moan;
Thou canst understand a groan;
All my sins and sorrows tell;
What I feel thou knowest well."

The SIGNS OF THE TIMES is very precious to me. It is nearly all the company I have, besides my dear old Bible. I seldom get to talk to any of the dear saints, they are so scattered; but I have the privilege of meeting with the church sometimes, for which I ought to be very thankful; and when the Lord opens my heart I partake of the heavenly food, which is manna to my taste. I hope the dear brethren and sisters will continue to write for the SIGNS, and cast in liberally of their abundance in grace and faith; for when I read their excellent letters I feel as if I wanted to be gifted as they are. I am like a peevish child, always wanting something; but the tender Parent knows what is best for me.

Your little sister, in hope of a better life,

SARAH A. WILSON.

ARLINGTON, Texas, Nov. 22, 1891.

DEAR BRETHREN:—Some may think a little strange that I do not send a detailed account of my tour in the east to at least some of our papers. Well, brethren, I do not censure any one for doing so, but it seems to me to be in a measure superfluous, as well as crowding out more interesting matter to the general reader. As a matter of course it is pleasant for any of us to know that our hospitality, kindness, and tender, brotherly care, are well appreciated and highly prized by the recipient; but think of a three months' preaching tour, visiting churches, associations, communion meetings and special appointments, meeting with hundreds, perhaps thousands of the saints, traveling thousands of miles, preaching in half a dozen or more states, meeting with scores of preachers, and then to sit down and give a detailed account, embracing the names of the preachers, special kindnesses of brethren and sisters, where the coffee was extraordinarily delicious, &c., the roads extremely rough, with notes

on the weather, the condition of the churches, the ability of some preachers, and a host of other things which space here forbids the mention of. Think of it! The paper would be full and running over, and the reader would break down, and perhaps wish he had not subscribed. I think we should use our papers for edification and comfort; and a very short sketch, showing proper appreciation of love, care and kindness administered by brethren and friends, is sufficient for such a sinner as I am. I have tried to do this, and feel to hope that my dear brethren and sisters will be satisfied. God knows that I love them all dearly; and may he abundantly bless them.

I am, dear saints, yours to serve in the kingdom and patience of Jesus Christ,

J. S. COLLINS.

ROYALTON, Ohio, Nov. 13, 1891.

BRETHREN BEEBE:—I have just been reading the SIGNS of the 11th inst. From some cause the various letters in it have a peculiar sweetness to me. They have different dates and addresses, but they all seem to be written by persons living in the very ends of the earth. To that address would I direct my epistle to all of them. They do not expect to receive a word of comfort sent to any other place. They are not numbered with the nations. They are everywhere spoken against. They are a peculiar people. One feature of their peculiarity is that they can write the same things exactly without any knowledge of each other. No Berean system has to be followed to prevent discord. They shall all be taught of God. They hunger alike, they thirst alike, proving that they are alike throughout, having the same parentage; for hunger and thirst are involuntary qualities. Were I to try to write I could do no better than to transcribe those letters, which is unnecessary.

The first article, on "The Headship of Christ," is full of marrow and fatness, demonstrating the oneness of Bible doctrine and christian experience. O that I had the pen of a ready writer, that I might too employ my time in writing of the things of the kingdom, that the poor might be fed, the weak strengthened, the tempted encouraged, and the little ones hunted up. The editorial has not yet come to the point which most at present interests me. I shall await with anxiety the next number.

Keep on writing, brethren and sisters. Why allow your pens to get rusty? Your letters are full of news from a far country. Let others write who have not yet written. They can never tell it all; but a word spoken in due season how good it is!

Yours,

THOMAS COLE.

CIRCULAR LETTERS.

The Elders and messengers composing the Little Zion Association of Regular Predestinarian Baptists, convene with Salem Church, Baxter County, Arkansas, Sept. 5th, 6th and 7th, 1891, to the churches composing the same, and to all the saints scattered abroad, send christian love and salutation.

ACCORDING to a custom of long standing among the Baptists, you will expect an address in the way of a Circular Letter from us. We will call your attention to the words recorded Romans xii. 1-5. "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. 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. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." The same apostle says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. i. 10. He also says, "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 9. The gospel is the power of God unto salvation.—Rom. i. 16. When men preach the power of man, or the power of money, they preach "another gospel." In this enlightened age, as it is called, there is much of that preaching which the apostle calls "another gospel; which is not another." Then let all the dear children of God watch and pray; for there are so many lo heres and lo theres, that the children of God are liable to be led astray. If it were possible, they would deceive the very elect. Let us try everything we hear by the standard of truth as given us by the Lord of lords and King of kings. The gospel does not come by man, but by the revelation of Jesus Christ. Let us examine his word; and "If any of you lack wisdom, let him ask of God, that giveth to all (men) liberally, and upbraideth not; and it shall be given him."—James i. 5. As children of God we are not left to guess at our duty; for Jesus has given us commandment, and laid the example, and sends his Spirit to teach us our duty. He says, "If ye love me, keep my commandments." "Follow me." If we follow Jesus we will be of one

mind, and will present our bodies a living sacrifice, as commanded in the text. Jesus has told us how to deal with each other as individuals, and also as churches. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother," &c. To the church he says, "If thine eye offend thee, pluck it out," &c. Brethren, be careful not to worship your ministers, lest they be taken from you. Paul asks the questions, "Is Christ divided? Was Paul crucified for you?" Let us esteem our ministers as we ought, but not worship them, nor anything aside from the living God. Let us walk orderly, and follow Jesus in all his ordinances and examples. He has shown us just how to be baptized, how to eat the Lord's supper, to wash one another's feet, and to follow him through life and into death, and into a new life of immortality beyond the grave, where the wicked cease from troubling, and where the weary are at rest; where we shall all sing praise to God and the Lamb forever. Amen.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

JAMES D. STANLEY, Mod.
JOHN C. JAMES, Clerk.

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.

All new subscribers' names will be entered on our list as soon as received, and the paper sent them from now until the end of 1892 for the one dollar.

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.

EXPIRATION OF ONE DOLLAR SUBSCRIPTIONS.

WITH each issue of the SIGNS OF THE TIMES a number of subscriptions expire of those who were placed on our list last year at one dollar. We have supplied them the paper at an actual loss, and cannot afford to continue them long over time on an uncertainty of their renewing at regular rates. Please look to your date, and if your time is out renew immediately, or we shall be obliged to discontinue your name. If you are not now prepared to send the money, but would like to have your subscription continued, if you will so inform us we will continue your paper, and wait a reasonable time for the pay.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 16, 1891.

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.

FOREKNOWLEDGE AND PREDESTINATION.

(Concluded from last number.)

Having shown conclusively that there is no scriptural authority for denying the universal application of the predestination of God, embracing all beings and all events, we will now consider the subject from the view of sound reason. While depraved and perverted reason always rejects the truth of God, it is still true that sound reason must admit the consistency of the doctrine, even while it cannot accept it in the love of it.

Of necessity it must be admitted that God either had or had not a design in the creation of the earth and all things which are connected therewith. If he had no design in view, the whole was a mere chance work; and the result must yet be uncertain. If God had no purpose before time was created, and has since sin entered the world formed a design for the salvation of sinners, there is certainly a change in the mind of God. Then if he was perfect before that change, he is so no longer. Or, if he is perfect since that change, then he was not perfect before. If it be assumed that the purpose of God embraced only the final salvation of his chosen people from their sins, still there must have been certainty that the subjects of electing grace would be involved in sin, otherwise that most glorious provision of grace might have been entirely useless and unnecessary. It is inconsistent to say that the eternal purpose of God embraced the salvation of sinners, and yet to hold that there was a possibility that there should never have been any sinners to receive the benefit of that salvation. The blasphemous consequences of this contradiction of the inspired testimony not only forbid the salvation of any sinner, but also deny that Jesus Christ is the Savior of sinners. Surely no conscious sinner, whose only hope is in the blood of Jesus for salvation, can be willing to call in question the eternal purpose of God in the salvation of his people in Christ Jesus. Unless that grace secured the vessels of mercy before time began, there could be no subsequent provision made without involving a change in the mind of God. But if God can change, then it is possible that he may change his design of saving sinners, and therefore there is no certainty that any sinner will ever enjoy the heaven of everlasting glory. Again, if one of those whom

Jesus came to save should yet fail of that salvation, it is not true that he finished the work which was given him to do. Then he lacks that much of being entitled to the name which was given from heaven. This absurd conclusion is too revolting to the faith of the saints, as well as too openly defiant of the inspired record, to be entertained by any subject of the salvation which is revealed in Jesus Christ. Thus sound reason arrives at the same conclusion which results from the plainly recorded testimony of inspiration, that "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."—Psalm ciii. 19.

In the letter of our correspondent he declares that the foreknowledge of God embraces all things and all events, and that they must be just as they are embraced in that foreknowledge. If the idea as thus expressed is that the foreknowledge of God determines positively that the things foreknown must come to pass, then it appears to us to be but another name for the doctrine of absolute or certain predestination of all things. Certainly there should be no disputing about the mere words; the sentiment is the same whether it is called foreknowledge or predestination. But while it is impossible to separate the two important points of doctrine, it is not our understanding that they are identical. We cannot conceive of the one without the other. It seems clear that nothing can be certainly appointed without the knowledge that it shall come to pass; and, on the other hand, it is inconceivable how anything can be certainly foreknown unless it is certainly appointed. Yet there is in our view a difference between the two principles of the same truth. If any other brother prefers the word *foreknowledge* as expressing the sentiment, it would not affect our fellowship for him, so long as he does not deny the plain testimony of the inspired Scriptures. But when the doctrine of God is denied and ridiculed by one who claims to be an Old School Baptist, it is not our privilege to give him the indorsement of silent acquiescence. Our fellowship is not so pliable as to embrace one who dares to deride the very doctrine on which rests our only hope of salvation. God has coupled together his foreknowledge and his predestination; therefore we understand that they are not the same principle. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. If this foundation could be destroyed, we confess that there would remain no ground of hope for any sinner, much less for the chief of sinners such as we. So long as the principle is recognized

that the grace of God is sufficient for the salvation of every vessel of mercy even though sunk under the vileness of guilt, it is not requisite that the principle should be called either predestination or foreknowledge; but if there be a denial of this principle, even though these words be used, the fellowship of Christ does not embrace such opposition to his truth. It is not left for mortals to establish barriers to define the limits of the fellowship of the saints. The limit is written by the finger of God in the heart of every saint, and in the law of Christ as recorded in the New Testament. As the light of day comes from the sun without the efforts of men to produce it, so the fellowship of the gospel flows from its fountain in Christ Jesus, and every subject of divine grace is included in its heavenly embrace. As easily may a mortal worm turn the sunshine into darkness, as the subject of electing love may restrain that fellowship of the Spirit from flowing out to every one in whom is manifest the fruit of the Spirit. Those who are ignorant of the power of the living word of truth may imagine they can exercise the grace of God; but they who know the grace of God are assured that they are dependent upon its vital force to move them in all the paths of obedience to the commandments of the King in Zion.

If we correctly understand our correspondent, he holds that everything which God foreknew, whether what we call good or evil, must be precisely as it is foreknown. In this sentiment he must be correct, or the absurdity results that God foreknows what may never be. Now, does this certainty result from some necessity which is superior to the design of God? Surely no subject of grace can be ready to accept such a theory. Then reason arrives at the same result as the clearly stated testimony of the inspired record that "Our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxv. 3. If we accept the theory of rationalism, and assume that the purpose of God includes only such things as seems right in our finite judgment, then it must appear that his purpose is as subject to defeat as are our own designs. These conscientious sinners who feel their need of an omnipotent Savior, cannot afford to trust in such a salvation as may be rendered ineffectual by the intervention of some event which was not included in the purpose of God, and which was consequently unprovided for. The important point of gospel truth, whether it be called foreknowledge or predestination, cannot be denied without subverting the hope of every sinner. For the very consciousness of sin which produces a knowledge of the need of salvation, forbids the hope of attaining the favor of God by any merit on the part of the guilty one. Only in the immutability of the counsel of God can there be any hope for

the salvation of his people from their sins. But how can there be any immutability of the counsel of God without the absolute predestination of all things according to the counsel of his will? If in all the intricate and infinite machinery of the universe, there is one power or one thing which is not included in the purpose of God, then that power or thing may defeat the whole design of the Creator in all his works. Nor does it help the consistency of such a theory to assume that God has taken care that nothing shall prevent the final salvation of his chosen people; since the fact that the design of God has been defeated by the entrance of sin into the world, would necessarily involve the possibility that it may again be defeated in the overthrow of the whole system of redemption.

There can be no middle ground between the doctrine of the infinite and unlimited sovereignty of God in all things, and the opposite position, which assumes that there is no such God as is revealed in the Scriptures. If the existence of sin was not included in his eternal counsel, then that much of his will has failed to be accomplished. But if any power exists without his will then there is a limit to his own omnipotence. Surely it is not needful to bring arguments to convince any believer in Jesus that he spoke truly when he said, "All power is given unto me in heaven and in earth." Then, where is that power which has thwarted his will in bringing sin into the world? Since there can be no restriction to the dominion of the self-existent God, it is evident that no other dominion can interfere with the accomplishment of his purpose. If this doctrine of the infinite sovereignty of God be denied, there is no consistent ground to be assumed short of the atheism which ascribes all things to chance. If God is not infinite in all his attributes he is not the God revealed in the Scriptures of truth. If he is as he declares himself, infinite in all his perfections, then the works which are revealed in time have not added to his perfect knowledge, nor has there been any change in him since he brought creation into existence. The fact that our little intelligence cannot comprehend the great mystery of godliness only demonstrates the fact that we are not capable of grasping the unrevealed fullness of divine knowledge. In other words, it is only the manifestation of the truth that the God who created us and all that we can see and know, is himself greater than all his works. Evidently, the finite creature cannot comprehend the infinite Creator.

God has never required it at the hands of his creatures that they should vindicate his character. He is "the high and lofty One that inhabiteth eternity, whose name is Holy." This is not a proposition to be proved, but an axiomatic truth, upon which rests all the testimony of that revela-

tion which is given in the Scriptures. Devotees of error, like the worshipers of Diana, may be enraged when their idols are shown to be without life; but those who trust in the living God may well confide in his power to defend his own honor. It is always safe to accept his own assertion of his attributes and his works. The fact that our little minds cannot reconcile the unlimited sovereignty of God with the existence of sin, does not logically involve the conclusion that the wisdom of God was deficient until the actual introduction of sin into the world surprised omniscience. As our brother does not believe in limiting God in anything, he will certainly be ready to confess the truth of the inspired testimony to which we have referred, even at the cost of confessing his own understanding limited. Here we are in perfect accord with him; for while contending earnestly for infinite foreknowledge and equally infinite predestination of God in all things, we not only confess that the glorious truth is too wonderful for our comprehension, but we are sure that no created intelligence ever has or ever will attain to the understanding of the infinite mystery. We would with humble reverence accept the inspired teaching on this subject, however it may surpass all the finite knowledge, and, "Let God be true, but every man a liar."

With the measure of ability which God has given, we have endeavored briefly to comply with the request of our correspondent for an explanation of the doctrine which we have learned. Only the Spirit of truth, whom the world cannot receive, neither knoweth him, can shine in the heart to the light of the knowledge of the glory of God in the face of Jesus Christ; there is no other true light but that which is thus given. If what is here submitted shall serve to explain the position which is held by us and those who are understood to hold unlimited predestination of God in all things, it is not written in vain. If finite worms infer from this scriptural truth that "God is the author of sin," that is a matter between them and the God who asserts his own universal dominion over heaven and earth and all that is in them.

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

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G. BEEBE'S SONS,
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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.

HALF-PRICE FOR CHRISTMAS.

FROM now until Christmas we will send, postage paid, both volumes of the book of "Editorials" for the price of one volume, two dollars. We also have a number of copies of "Violets," by Carrie D. Beebe, which we will mail at fifty cents a copy, or three copies for one dollar.

The prices of all our other books are quoted so low that we cannot afford to make any further reduction. Look over our list and see if you cannot select a handsome Christmas present.

NEW SUBSCRIBERS.

ALL new subscribers' names received from now until January 1st, 1892, will be entered on our list as soon as received, and credited to the end of next year (1892), giving them the balance of this year free.

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.

INDIGENT SUBSCRIBERS.

WE have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most worthy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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.

YEARLY MEETINGS.

THE Second Old School Baptist Church of Roxbury will hold her yearly meeting at Halcottsville, Delaware Co., N. Y., on the 2d and 3d days of January, 1892. A cordial invitation is given to ministers and brethren of our faith and order to attend.

Those coming from the east by rail can take the morning train on the first day of the meeting, and those coming from the north by rail can do the same.

By order of the church.

JAMES AVERY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 23, 1891.

NO. 51.

D. L. Blackwell
INOVEN

POETRY.

CHOICE OF LIFE.

I AM too weak to know
What is the better life
Within this world of strife,
While halting here I go.

I am so weak a child
I fear to trust my will,
Lest I offend thee still;
O make me meek and mild!

Dear Lord, decide for me,
And let thy holy will
My every motive fill,
That I may follow thee.

Shouldst thou temptations send
To show thy wondrous will,
O hold me sweetly still,
And guard me to the end.

For I am weak, I know,
And need thy promised strength
To overcome at length,
While heavenward I go.

And though I cannot cease
The warfare here I feel,
O let thy holy zeal
Instruct my heart to peace.

If friendship here I ask,
Choose thou my friends for me,
That we may all agree,
Nor count our toil a task.

I ask not how to die—
I dare not counsel thee;
But how to live and see
What is thy will on high.

CHOICE OF DEATH AND BURIAL.

I ASK no chosen spot—
Only that I be dead,
Only that life is fled,
And I have filled my lot.

Yes, let my resting place
Be on the airy hill,
Or in the lonely dell,
When life hath run its race.

What recks it if I die
Where fragrant blossoms stand,
Or drifting, burning sand,
In desolation lie?

Or where my friends may be
Around my pallid clay?
Or strangers stand and pray,
And minister to me?

Nor doth it matter where
My severed ashes rest;
At God's divine behest
They all shall gather there.

Nor memory can bring
The scenes of this poor life
To mar with thoughts of strife
The Father's welcoming.

Nor kin nor strangers share
Such greeting as a friend
In joy that soon shall end;
There are no strangers there.

What matters, then, where I
In peaceful slumbers rest,
If I am only bless'd
When I am called to die?

A. B. BREES.

SPENCERVILLE, Ohio.

CORRESPONDENCE.

"THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35.

Last September brother William Mellott, of Riddlesburgh, Pa., wrote me, asking me to write on this subject. The brother seems to be cut off from all Baptist association. He says that never, to his knowledge, has a Baptist preached in his town. I will send you his letter, received since his request was made, which, if published, may open an opportunity for some brother to preach there.

The circumstances connected with, and which led up to, this wonderful declaration are so interwoven with the sentiment contained in the words of my text that I feel I cannot explain the one without the other. The conversion of Cornelius assumes wonderful importance when it is considered that he was the first one of our nation (the Gentile nation) converted to Jesus Christ, who was made a fellow-heir (that is, with the Jews), and of the same body, and partaker of his promise in Christ by the gospel.—Eph. iii. 6. I do not mean to say that Cornelius was the first Gentile that God ever blessed; but he was the first Gentile that he ever blessed with that signal blessing, the grace of God which came through Jesus Christ, the radiant light of which drove back the legal darkness, and gave Peter to see that God was no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him; the grandest truth ever enunciated by mortal lips.

We are not without authority from the Old Testament to give special importance to certain characters, who stand as representatives or exponents of certain points of doctrine. Special importance is given to Abraham, because he is the illustration of faith; to Jacob, because he is of election. The same is true of all prominent characters in the Old Testament; and the same importance is due to the conversion of Cornelius, for it is the first Gentile conversion. Now in the matter of conversion, that of Cornelius stands as a guide, as the standard by which all must be tried. Not that every operation will be the same, but the same spirit will be seen in every conversion that is seen in Cornelius.

Those of our countrymen who love

their country's interest more than they love their own are constantly reminding us of the first principles upon which our government is founded, and by which it has been made great and glorious, an asylum for the afflicted, a home for the poor, and a refuge for the oppressed of every nation; warning us by the fire of patriotism and the love of liberty never to surrender those first principles. Well do ambitious zealots know that if they could but destroy the foundation, the whole fabric must fall. Then will worms and maggots revel.

You, brethren, cannot be indifferent to the great effort of antichrist to destroy the principles of true conversion, and make it as easy to get religion (as they call it) as to turn the hand over; neither are you less anxious to know what is true conversion. Am I truly converted, or am I deceived in the whole matter? I do believe that every conversion which accords in spirit with that of Cornelius, without respect to persons, is the work of righteousness, and that one is accepted with the Lord.

It is something peculiar that the first Gentile convert should be a soldier, and an officer at that; the last class of men on earth in whom we should expect to find the characteristics of a meek and lowly and humble child of God; the last profession, the duties of which are conducive to produce in the heart and mind of one such feelings and sentiments as are found in Cornelius. The honor of a soldier is that he is willing to give his life, if need be, that he may kill some one else. The honor of an officer is that he has the genius to lead his men to the overthrow and destruction of his enemies. A soldier's love is based upon the men's ability to do mischief, to deal destruction and ruin. Now when these same qualities are found in another character, in another profession, the law and the world unite in his condemnation; but when found in a soldier the law and the world unite in applauding, commending and exalting. Hence we conclude that the world can claim no part in the conversion of this man, which they might have done had his profession been less honorable, or been of that nature to produce serious reflection or philosophical meditations. I say these things because the world does say, and we sometimes are inclined to the belief, that a man's surroundings, or the influ-

ences under which he is brought, or his education, or something of a worldly nature, have some part in the conversion of a sinner; but, brethren, you know from your own heart's experience, as well as from that of Cornelius, that God needs no influence, no means nor agencies, to convert sinners. I feel bold to declare that amid the roar of artillery, the shaking of the earth, the rattling of musketry, the shouts of victory, and the groans of the wounded and dying, God can send conviction that shall make the heart tremble and fear; not the fear of men nor devils, but that awful fear which worketh righteousness unto repentance. God is neither a respecter of persons nor of times nor places; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

Another peculiarity connected with Cornelius' case is that he is a praying man, that his prayer is attended with alms-giving, that he feareth God, and has a kind disposition toward his fellow-man, even his enemies; and that before he was converted, before he received the Holy Ghost, before he heard of Peter, or before any man had said aught to him on the subject. Dear child, cannot you see your own experience here? Before you were baptized with the Holy Ghost, or could claim an heirship with the saints, or could enter into the promises of God in Christ by faith, you prayed with all your heart, with all your strength, with all your mind, "God, be merciful to me, a sinner." Your heart was full of alms-giving, and of good, kind, loving disposition toward those whom, perhaps, you cared once not to know nor to feel any interest in. Here is the fear of God, the work of righteousness, accepted with him; and it does not make any difference who you are nor what you are, if this be your experience. As Cornelius was accepted, so are you.

Now Cornelius was directed by the Spirit to send for Peter, not to begin the work, evidently, nor to end it, for that was the office of the Holy Ghost; but to tell of Jesus, that God had anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, healing all that were oppressed of the devil. How suitable was this preaching to Cornelius' feelings! Do you not remember, child of God, when preaching came to you as sweet as the honey in the honeycomb? Then Peter gives him assurance that he is

a witness of these things. Not that he had learned it of man, or was taught it, but by having a personal knowledge. That this blessed Jesus they slew, and hung him on a tree; that God raised him up the third day, and showed him unto him, and to other witnesses, whom he commanded to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead; that through his name whosoever believeth in him shall receive the remission of sins. In these blessed and holy words is the conversion and salvation of sinners; but they must be applied by the Holy Ghost before we believe. It is necessary that the heart be prepared—such a preparation as Cornelius had for the baptism of the Holy Ghost and this most holy belief. Shall any man say that Peter converted Cornelius, or had any part in his conversion? No more did Peter convert Cornelius than Cornelius converted Peter; for Peter was not converted himself. He did not perceive that God was no respecter of persons until he saw God's wonderful work upon Cornelius. He thought that the Jews were God's only favored people. That God had a favored people in every nation, kindred and tongue under heaven, was a mystery kept hid in all ages, to be made known by the Holy Ghost alone; and this is the special office of the Holy Ghost (not left to men, preachers nor parents), to make known unto the elect, in every part of the habitable world, their calling in Christ Jesus, and their inheritance through him to God's most blessed promises. Now it is evident that one cannot teach this to another; for if so, Peter would have taught Paul. Peter says, in the fifteenth chapter of the Acts of the Apostles, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Having reference, as I understand, to Cornelius. When Paul comes to tell how he received this knowledge he does not say anything about Peter, but declares that it was by revelation that the mystery was made known to him, that the Gentiles should be fellow-heirs, of the same body, and partakers of his promise in Christ.

Now, brethren, I have been sick for six weeks, and have missed all my appointments in that time save one. But for my sickness I would not have troubled you with my poor writing. I am too weak to continue the subject; but I do trust that some more gifted one will take the subject up, correct my errors, and tell us more about it.

Some time ago I noticed a request in the SIGNS for my views on some portion of the word recorded in Revelation. I beg to say that I do not know anything about it.

Your brother, I hope,

E. V. WHITE.

SALVATION.

THE above subject has been submitted to me for investigation by some dear brethren in Arkansas, who desired that I should send the same to the SIGNS. I realize my inability to speak on this great and sublime subject unless guided by the Holy Spirit. I will notice:

1st. Who or what is saved?

2d. The manifestation of that salvation.

3d. The final deliverance.

First. Who or what is saved? The answer is (which none will deny) that the subject saved is the one lost, which is man. Man was made of the dust of the ground; and God breathed (not blew) into man's nostrils the breath of life, and man became a living soul. This man was pronounced very good; not that he was divine, but all the works of God's hands were good for the purpose for which he made them. Man was not divine in creation. The first man was of the earth, earthy.—See 1 Cor. xv. Man then is wholly natural in creation. There is no divine principle in him in nature. This earthy creation God named, and called their name Adam. The whole posterity was here represented. To Adam was given a law, and Adam violated the law; and when Adam fell we all fell in him, our federal head and representative. Here all fell under the law and its awful curse; but a portion of this earthly race was chosen in Christ before the world began.—Eph. i. 4; 2 Tim. i. 9; 1 Peter i. 1, 2; Romans viii. 29-32. These chosen heirs are represented as the bride, the Lamb's wife, and are also spoken of as the body, and Christ the head. The law never looked to the bride or the body for satisfaction, but looked to the Husband or Head. When the Head died the whole church in a represented sense died; and when Christ arose the body in a represented sense was risen above the law. The Husband paid all the debts of the bride, and justice demands the payment of a debt but one time. Christ came to save this people, and did the work. Notwithstanding they are redeemed from under the law and its curse, they are yet sinners, and by nature the children of wrath, even as others. "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: which in time past were not a people, but are now the people of God."—1 Peter ii. 9, 10. "I will call them my people, which were not my people." In nature there is nothing in the elect which distinguishes them from the non-elect. They are children of wrath, even as others, walking according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. I am yet unable to find any inner principle or

spark in any of Adam's race in nature.

Second. While God's children were in nature they were destitute of a knowledge of their heirship. Jesus says, "I will send the Comforter; and he shall take of the things of mine, and show them unto you." Jesus, speaking concerning this revelation, says, "Except a man be born again he cannot see the kingdom of God." That salvation is manifested by a birth of the Spirit, and is manifested to the man. Some ask, What part of the man is born again? I cannot divide man into fractional parts. The Bible says, "Except a man be born again," not a part of the man. It does not say, "Except the new man be born again," because the natural man does not possess the new man. A birth means a deliverance; and whenever the sinner is delivered from under the law of sin and death he is born again. I have thought the deliverance of Israel from Egyptian bondage was typical of the new birth. Well, says one, what part of the man was delivered? I understand it to be the whole man. The same man that was in bondage sang the song of Moses, the servant of God, and the Lamb; hence the whole man was in bondage, and the man was delivered. They could never go back into bondage and transgress that law any more; yet they did wrong, worshiped idols, &c. Sin being the transgression of the law, in that sense they never could sin any more. Whosoever is born of God (delivered from under the law of sin and death), for his seed remaineth in him. "Being then made free from sin, ye became the servants of righteousness." That is, the man in the new birth is freed from that bondage of sin. "For the law of the Spirit of life in Christ Jesus hath made me [not part of me] free from the law of sin and death." They can never transgress that law of sin and death any more, and in that sense cannot sin. They are now under the law of the Spirit, which made them free from the other law. They can transgress the law that they are under, and in that sense they sin daily, as Israel did. The same man that was in Egyptian bondage is forever delivered from it. His condition is changed, and he rejoices in his Savior; but his flesh is not changed to spirit, neither is there any part of him changed to spirit. The same Ruth that was in Moab went to Israel and was married to Boaz. The same David that was in the miry clay was delivered from the horrible pit. I do not understand that we are changed to spirit in the new birth; yet there is a wonderful change in our condition. While in nature we had a natural life that was not subject to the law of God, that loved sin, that aspired after things of earth; but now the quickened sinner possesses two lives. One is the same natural life, and the other is the new or spiritual life.

The natural life he received from his natural head, Adam; and the spiritual life he receives from Christ, the spiritual head. In this natural life we are still Adam, and possess a fleshly nature, and lust after carnal things. In our spiritual life we love God and hate sin, and that life produces all the good desires or inclinations in us. Hence Paul says, "Put off the old man [sinful lusts], and put on the new" (spiritual desires). By this life we, poor sinners, are enabled to cry, "Abba, Father." By this life the very feet that led us to the assembly of the wicked now lead us to the church of God. The tongue that could once profane God's holy name is now engaged in supplication. This life guides the feet to the baptismal waters, and to seek the company of the saints. It guides the tongue in the way of all truth, and, in fact, it changes the deportment of the sinner in general. I love things that I once hated, and hate things that I once loved, and am made to abhor myself, and cry, "O wretched man that I am! who shall deliver me from the body of this death?" Some conclude it is the soul born again, and is actually made as holy as God. I do not understand that it is a part that is born again, but the whole man, as I have here stated; but I do not think that we should let this be a bar to fellowship. All sound Baptists believe that the man is benefited by this birth, and it makes a better man of him; yet all admit that he still retains the Adamic nature and sinful lusts, which is the old man, and will retain it as long as he lives here.

Third. We come now to the final hope of the christian. What miserable creatures we would be without the hope of the resurrection. Paul says that of all men we would be the most miserable. He further shows that without it our faith and preaching are vain, and we are yet in our sins; and that baptism is also a useless ordinance without the resurrection. We are now daily groaning, being burdened, and having many fiery trials to pass through. We are poor, distressed and afflicted, and many times get to feeling that we are deceived in the matter; but how consoling that Jesus will come again and gather his precious children to himself, and they shall all be changed in a moment, in the twinkling of an eye. Mortality shall put on immortality, and corruption shall put on incorruption. The natural will be raised a spiritual body, the fleshly allurements will all cease, and we will be made like Jesus. That will indeed be enough. We are now waiting till our great change shall come. Then we shall awake with his likeness, and be satisfied. O can it be that one so worthless as I am is embraced in that number?

I have written this, feeling rather unwell and under a cloud, but, I hope, in a meek spirit. Now, brethren, let us give our views; but do not try to destroy me because you

cannot see through my eyes. I would be glad if I had time and a mind sufficient to write clearly my views on this. As I have been misunderstood by dear brethren, who thought I advocated almost the Methodist holiness idea, I hope this is not so obscure that it will cause you to so construe it; for I yet feel daily to be the very chief of sinners, and wonder how God's children can fellowship me; yet if I am saved it is alone through the saving grace of God. In hope,

LEE HANCKS.

OZARK, Ala., Nov. 29, 1891.

LOGAN, Ohio, April 24, 1891.

DEAR BRETHREN BEEBE:—I will now attempt to write you some of the Lord's dealings with me, as I hope, feeling that I am less than the least of all. I have attempted to write at different times, but after reading what I had written it appeared to me to be all self. I wish to speak of the time when, as I hope, the Lord made me feel and know that I was a guilty and condemned wretch in his sight. From my earliest recollection I have had serious thoughts about my future state; but at the first they were only for a short time, being soon forgotten. Something over a year ago, while going headlong in sin, as it were, and all sorts of meanness, while sitting in a saloon something said to me, "You are a sinner in the sight of a just and true God." The next place I found myself I was sitting in a Methodist meeting-house, during their afternoon meeting, being the only one there outside of their members, I believe. I wondered at this, as I did not believe in their way of doing. Previous to that time I had been making sport of them with my associates. Why I sat there I did not know. On the following evening I returned by myself, and saw my old associates come in. An invitation was given to all who wanted religion to come forward. I felt that I wanted religion, but thought, Can it be for poor me? I thought it could not be, for I felt I was too sinful. I thought God was only showing me where I was going, and that the awful pit was awaiting me. I felt that I would soon be banished from his presence, and that my doom was sealed forever. Finally I was persuaded to go to the mourners' bench. For three nights I went, but felt that I only succeeded in landing myself nearer that awful pit. The people would rise up and begin to praise the Lord every now and then, while I was growing worse. Yet I could not help crying, "Lord, be merciful to me, a sinner." There was a week's meeting at the Presbyterian meeting-house, so I went there, and an invitation was given to all who wanted the prayers of the church to rise to their feet. Of course I rose up. Then they asked such to come forward. They received me as a member. Then I thought I would be all right.

I tried to feel as good as they did; but I grew worse and worse, until I became hedged in on all sides. I tried to pray, but it all seemed of no use. I felt that it was all mockery for one so vile and sinful as I was to utter one word; yet I could not help trying. Then the thought came to me that I had committed the unpardonable sin, and that my case was an outside one. I began to search the Scriptures; but I got no relief there, as I did not understand what that sin was; but I really thought I had committed it. On Sunday I started to go to my brother's, about seven miles distant, to see if he could give me a word of comfort. While on my way there I would drop on my knees and try to ask God to have mercy on me, a poor sinner. When I reached my brother's place I found they could do me no good, so I returned, feeling worse than ever. Some time after this my father and I went over to Levi Davis' place of meeting. On my way over there I thought, O if I were only at home! I thought I would never attempt to go again. There was preaching on Sunday in the barn. When the crowd began to gather I thought if I could only slip away I would do so. For me, a poor, despicable wretch, to be there with those good people, was not meet, for I was too unworthy to be in their company. While going home these words came to me, "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." Then I concluded that if this was the Lord's work he would finish it; but if it was mine it would come to nought. Little did I think this was the Lord's work; for I had always thought that his first work was to make a man good. One day while going down the street pondering in my mind how this sinful flesh could ever enter heaven, all at once the words came to me, "Give me thine heart." Then the thought came to me that probably flesh never did enter heaven. This seemed to revive me somewhat, until I thought of this deceitful heart, which is desperately wicked. I would often start from the house saying, "This is all self; I will be as I was." I would often, while going up the street, attempt to whistle, saying, "I will be as I was;" for I thought I was losing my mind. But alas! before I knew it I would sit down, and would sit there until noon. Then the thought would come to me, I thought you were going to be as you were. O how I wanted to be by myself; for I thought all could see the very evil one in my looks. The Lord says he speaks, and it is done; he commands, and it stands fast. I dreamed one night that I was hanging over a great precipice, and that I was fast sinking into everlasting punishment. When I awoke and found it was only a dream, I caught hold of my wife's arm, thinking if I started again she would

hold me. I started again, but some arm seemed to rescue me, and I awoke as before and found it a dream. Some time after this my brother and I went to the Old School Baptists' meeting at Scott's Creek, to hear Elder George Tussing preach. It appeared to me as though I were going to the funeral of some dear friend. That was the first preaching I had ever heard. I thought he explained my case better than I could myself. I thought some one had told him about me; yet I knew I had not told it to any person. Some months after this I related a little of what I have here written, and to my surprise they received me as a member, to be baptized the next day. I started home, pondering in my mind, and thinking how I had deceived those good people. Just as I was about to turn back and tell them that I was not fit to belong to the church, nor to be baptized, I found myself singing "Halleluia! Come to Jesus," &c. I sang it as I never had before. I was made to rejoice for a while. I then thought I would go to my brother's house and tell him how I felt, and would then go on to town and preach it to the whole town; for I verily thought I could tell them so that they all would believe as I did; and then I would go home and tell my wife. But alas! had not gone very far until the thought of telling it left me. I did not tell it to my brother, nor did I feel like preaching it, nor did I tell it to my wife; for I thought I was deceived, and had better keep it to myself.

Now, dear friends, this is a part of what I sometimes hope have been the dealings of the Lord with poor, unworthy me. Can it be that one so vile and sinful as I am should have this grace given them? I am prone to walk in forbidden paths, not knowing whither I go. Am I any different yet? If I am, it is all of grace, and not of works, lest I should boast. The good that I would, I do not; but the evil that I would not, that I do. I know that in me, that is, in my flesh, there dwells no good thing. I am surrounded by preachers who tell the dead sinner that he must make the choice; that Christ is pleading with outstretched arms for them to come. They preach that the awful pit is awaiting those who grieve the Spirit away. But if the dear Redeemer did not remember me when he said to his Father, "I have finished the work which thou gavest me to do," my doom is sealed, and I must be forever banished from his presence.

Dear friends, in reading the experience of the saints as published in the SIGNS, telling how the dear Lord led them on, it appears that I have been led in pretty much the same way, up to where the Savior appeared to them, and the joy they felt when the great burden of sin was all gone; but right there, it appears to me, they part company with me. But then it comes to me, "We

know that we have passed from death unto life, because we love the brethren." Then I begin to search down deep. Do I really love the brethren? or is it only a sensual love I have for them? While I feel my littleness, and my unworthiness to be with them, yet I have a desire to be with them, and my prayer is continually, "Lord, be merciful to me, a sinner."

I must stop, seeing I have already written too much. Do as you see fit with this, and all will be right.

JOHN NIXON.

OLD MEN'S HOME, PHILADELPHIA, Pa., Dec. 9, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—My motive in writing to you at this time is to send you a letter I received some time ago from brother Walton, which I would like to see published in the SIGNS. It is at your disposal. I feel it is so good that I should not keep it to myself. To me he is a dear brother, though I fear he has put too high a standard of my ability as a letter writer. It is with him as it is with me, "In my flesh there dwells no good thing." I have nothing, either temporal or spiritual, but what I have received. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The one is corruptible, while the other is incorruptible, by the word of God, which liveth and abideth forever. Should I ever be enabled to write or speak a word of comfort to any of God's dear children, it must be given me. It seems to me now, in reviewing my past and present experience, that in being brought into the kingdom of God's dear Son we come as little children, and continue to be such. While here in this world of affliction we need the care and protection of our Heavenly Father, and the comforts of the bride, the church. Here we only see and know in part, looking through a glass, and at times O so darkly. But blessed be the name of the Lord for that blessed hope by which we live, if live we do in Christ Jesus, that when that which is perfect shall come, then that which is in part shall be done away. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Charity, which is love, abideth forever; but faith and hope are to be done away; yet not while here in this world. It is by the mercy and love of God that he hath given us faith to hope in his loving-kindness to us, poor sinners. O for a stronger faith to lay hold upon that hope which enters into that within the vail, where Jesus hath for all his redeemed entered. The great question with me is, Am I one of them? Well, dear brethren, sometimes I do feel that I have an evidence that Jesus is my Savior; for I do know that I am a sinner. This I cannot be mistaken about. I believe it was God who made me to see and feel that I was a sinner, by the holy law of God condemned to death;

so that when the commandment came, sin revived, and I died. But still I find sin in my flesh, so that it is only through the mercy of God I have hope.

Dear brethren, I did not think to write this much. My desire was to send brother Walton's letter. You will please be charitable with all my imperfections. Love to you and all the dear saints of God.

Your unworthy brother in hope,
SILAS G. SUPPLEE.

PHILADELPHIA, Pa., Oct. 22, 1891.

DEAR BROTHER SUPPLEE:—We received your very good and welcome letter, and were made to rejoice and be glad for your sake that the Sun of Righteousness had arisen and shined in your heart, dispelling the dark clouds of doubt and fear, and that the things of the Spirit were to you as a sweet morsel of bread to a hungry traveler, or as a cup of water to one almost famished with thirst. Blessed be the dear name of Jesus, you know from whence they come. O, my dear brother, the mystery of these precious things, when poor worms of the dust, bowed down with a deceitful heart and desperately wicked thoughts, are made to know and realize that God is a Spirit, and that he manifests himself to his dear ones, so that they run and are not weary, walk and faint not. How I enjoy that sweet travel of mind, when words of comfort are made to flow sweetly through my mind; when Scripture that I have not thought of for years comes to me full of sweetness, and I am made to rejoice. I can then realize, if only for a moment, that I have walked a step or two. It seems to me that my feet have not gone altogether out of the way, though they had well nigh slipped. I feel to-day, and have felt for some time, a travel of mind. There have been precious things revealed to me. I have been made to examine myself, and to cry out, Why is it so, that God is merciful to me, or that the Son of man should visit me? I realize that in my flesh there dwells no good thing; that from the crown of my head to the soles of my feet I am nothing but a mass of corruption. Yet I feel that God has comforted me; that the Holy Spirit has taken of the things of Jesus and made me to see things both new and old to my joy. I have felt that the time is short. The days went drifting by before I was aware. Work was easy, though my body became weary. My heart was light, my trust was strengthened, and I felt encouraged in my pilgrimage. I am sure, my dear brother, if our names were engraven on the hands of the dear Savior, which were pierced through with the cruel nails, he will keep us to the end. He will lose nothing. No power is able to pluck us out of those hands. What a safe place to rest in! It is sure as he is sure. We are brought there by himself, with no power of our own, but called according to his purpose. Why?

"Even so, Father; for so it seemed good in thy sight." Such were the words of him who spake as never man spake. If he speaks in our hearts, it is done, and we then know for ourselves, and not another, that this is true. "And all thy children shall be taught of the Lord." Can you, dear brother, conceive in your mind where you got this precious knowledge, where you found this little hope, and where the precious thoughts came from, if they did not emanate from "Christ in you the hope of glory?" I have wondered many times lately about this mystery. I had been left for some time without any thoughts upon anything I seemed to want to think about, and would try to think about some Scripture, of something that was pleasant; but alas! I could no more do it than I could fly. I was made to see that I could not even think, much less do anything, but that in Christ dwelleth all the fullness. I do feel sure that he comforts those that mourn because of their sins, and because of the hardness of their hearts; that he sends the Comforter with precious promises, words of comfort, fastening them in the heart, as nails driven in sure places. Such I felt was your mind when you wrote to us your good letter. I do think if I could write letters like you do, and like many more of my brethren and sisters, I would be writing all the time, for it is certainly a comfort to receive such epistles from the saints of God. I have no excuses to offer for this. It is as imperfect as I am; and you never can gather figs from thistles, nor grapes from thorns. So, my dear brother, accept this from the unworthy writer as a token of his love and fellowship for you, both in your joys and your sorrows. I hope the sweet bond of fellowship in Christ may be kept and strengthened according to his will, which exists between us all, a little band of peculiar people, separated from all the nations of the earth, between whom there is fixed an impassable gulf, which neither can cross.

Write again, dear brother. That kind of a letter is good. All said so; and you know that some of them could not be mistaken, having the witness within them of the truth you spoke.

Yours in hope of eternal life in Christ.

E. B. WALTON.

BATAVIA, N. Y., Nov. 23, 1891.

DEAR BRETHREN BEEBE:—I have lately listened to a discussion between a man who makes no profession of religion and a Deacon of one of the so-called churches, in which the former contended that there was no true religion in any of the churches; while the latter maintained that, owing to the wonderful advances in science and knowledge, a religion was surely being developed which accords with reason and common sense. He argued that the story of the ark and the flood was a

myth, and that the whole matter concerning it was absurd and impossible. He also contended that Jonah was never swallowed by the whale; and, in general, that only certain portions of the Scriptures are true, especially those portions which accord with reason and common sense. Such reasonings as were advanced in that debate show clearly to my mind how the people of this world look upon the religion of the present day. They see but very little, if anything, which agrees with their ideas of the teachings of the Bible. They know very well also that the members do not have to go outside of their churches for amusement, nor for the pleasures of this life. They know full well that their lives do not accord with their profession; and the magnificence of their edifices, together with the aristocracy of the members, do not agree with that poor and afflicted people which is described in the Scriptures. On the other hand, that debate indicated to my mind the general tendency of the age. It is quite a common occurrence to hear members of the various denominations contend that religion is advancing in accordance with the progress in learning and education. That which appeals to reason is received, and that which does not is rejected. With such the precious blood of Christ counts for nothing, unless they choose to accept of it; and as long as their good works will answer they have no use for the Savior. They do not receive the love of the truth. In 2 Thess. ii. 11, 12, we read, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." While this seems terrible in its awful import and certainty, because God has declared it, we may still be comforted, if we have a hope in Christ, by reading the verse which follows: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." If we are not taught by the great Teacher, the Holy Spirit, there is no knowing where human reason may not lead us. The world, with all its pride of intellect, is full of delusions and snares, and if left to ourselves our minds might be biased to believe any false doctrine. When thinking of these things I am glad that God has "hid these things from the wise and prudent, and revealed them unto babes." We know from experience, as well as from the word of God, that the natural man cannot receive spiritual things. We also know how ignorant and helpless we are to receive or know anything about spiritual matters, unless the Holy Spirit reveals them unto us. We cannot find out these truths by hard study nor intellectual research. The wisest of men are as weak as the most igno-

rant, because they are revealed, and not learned by study. We read that not many wise men after the flesh are called; but God has chosen the foolish things of the world to confound the wise, &c., that no flesh should glory in his presence.

But however others may boast of their religion, there is a people who have no hope of salvation out of Christ. These dear people, who were chosen in him before the foundation of the world, are created in righteousness and true holiness. They do not depend upon their own wisdom nor power for their salvation. "Israel shall be saved in the Lord with an everlasting salvation."—Isa. xlv. 17. The enticing snares and delusions which draw away the natural mind from the truth cannot deceive the elect. They have the tender watchcare of their Redeemer, and not one of them can perish, neither can any man pluck them out of his hand. With the natural mind we can see nothing to prevent the certain destruction of all mankind through the temptations of the flesh and the false reasonings of the age; but with the mind of Christ the saints can see a sure foundation, Jesus Christ himself being the chief corner stone. In Matthew xxiv. 24 we read, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if possible, they shall deceive the very elect." But it is not possible to deceive the elect. Their salvation is left to no uncertainty. The promise is sure to all the seed. Christ has finished the work which God gave him to do, which work was the complete and full salvation of his people; and he has left them this sure promise, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 9.

Your unworthy brother,

B. F. HAMILTON.

SOUTHAMPTON, Pa., Nov. 21, 1891.

MY DEAR KINDRED IN CHRIST:—I have been impressed for some time to write for our family paper, the SIGNS OF THE TIMES. Often when reading letters therein from dear brethren and sisters my mind has been so drawn to them that I would feel I must write to them, either privately or through the SIGNS, as they had told all my experience. Now that I am at home this Saturday evening, and alone, I feel like telling some of my exercises during the past year. May the Lord guide my pen, that I may not write what I ought not. I feel like reviewing the past. I feel that I have much to be thankful for. I have been in the valley, and I have been on the mount. Sometimes the clouds have hung very heavy; but just at the right time the Lord has been pleased to lift the cloud, and to show me the light of his countenance. Then I would feel to sing,

"In darkest shades, if he appear,
My dawning is begun;

He is my soul's sweet Morning-star,
And he my rising Sun."

Very often of late, while on my bed, in the still hours of night, I have had some very sweet visits from my heavenly Friend, and one passage of Scripture after another would be presented to me for my comfort, besides beautiful hymns. It has all seemed wonderful to me. I could not begin to tell the sweet peace of mind I have enjoyed. Only those who feel it can know it. Right here I want to say that I feel very unworthy of all the favors bestowed on me from time to time. I feel that I am entirely dependent on him who knows all my needs. I cannot even think a good thought, much less do a good act, without my heavenly Father. I cannot take a step alone, so weak is my own strength. All our help must come from God. Without him we can do nothing. I do feel that I love the company of the dear saints, if I know my own heart.

"I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all."

I often feel that the privileges I enjoy are more than I deserve. Many are deprived of these blessings, who are much better than I; but we trust they are not left alone, as the Lord is everywhere present, and has promised to never leave nor forsake his children. He has told them that he will be with them in all their troubles; and we are told in his word that it is through much tribulation that we must follow the Lord.

"In fiery trials thou shalt see,
That as thy day thy strength shall be."

SUNDAY EVENING.

At our meeting to-day Elder Durand seemed in the spirit of preaching, which was surely food to the hungry soul. Unless we are hungry naturally, we do not care to eat; and it is so spiritually. When we are hungry for the bread of life,

"He bids our longing appetites
The rich provision taste."

As a church I feel that we are blest indeed, having one to go out and in before us who fearlessly preaches salvation by grace.

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

"We feel that there are many halting ones, who are only waiting to feel more worthy, and for the moving of the waters.

"The time of love will come,
When they shall clearly see,
Not only that he shed his blood,
But each shall say, For me."

"Where once the Lord his love bestows,
He loves unto the end.
He well remembers we are flesh,
At best a bruised reed;
And fainting souls he will refresh,
And well supply their need."

"Wait on the Lord, be of good courage, and he shall strengthen thy heart; wait, I say, on the Lord."

Dear brethren and sisters, I have now told you some of my exercises

during the past year. Tell me, is it thus with you? In looking this over it seems very imperfect, like the writer; but it is at the disposal of the editors of the SIGNS.

Your sister in hope of eternal life,
RACHEL F. HART.

ROXBURY, N. Y., Dec. 7, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—As the time for the renewal of my subscription is at hand, you will find inclosed two dollars for another year. I esteem the SIGNS highly, and if not deceived I do believe the doctrine therein contained. When I discover a disposition in dear brethren to find fault with the eternal purpose of God, or his predestination of all things (I cannot separate them), it causes a feeling of sadness. I think I know how to sympathize with those who cannot understand it. For several years after I united with the church I accepted predestination in this way, that God predestinated everything good, but evil he permitted. The time came when my mind became very much exercised on the subject. I reasoned in this way, If God predestinated all things, does it not make God the author of sin? It is impossible for God to lie; neither can he look on sin with any allowance, but with the greatest abhorrence and detestation. I was puzzled; and when I read the Scriptures, I do believe I read them expecting to find that the doctrine of predestination of all things was not true; for in my heart I did not believe it. But the more I read, the more I saw it was true. I cannot tell all the warfare I experienced concerning it, but I came out vanquished. I think I can say of a truth that I was never taught it or received it of man, but hope it was the teaching of the Spirit of God. It seems to me the history of Joseph as recorded in the Bible is enough to confirm any one in the belief that God works all things after the counsel of his own will. Joseph plainly tells his brethren that it was not them that sent him to Egypt; but "God did send me before you to preserve life." "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." This is only one instance among a great many recorded in holy writ. "Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?" All things are God's. He created all things. He preserves all things by the word of his power. I would ask the question, Has he not the right to work and control all things for his own glory, and for the good of all those who love him? I answer, Yes. If I am a vessel made unto honor, it is by the power and grace of a merciful God. If I am a vessel of dishonor, it is by the same power. My desire is to be reconciled to the will of God in all things. But I often murmur and repine with so many blessings in my hand.

O that the Lord would keep me,
And make me meek and mild;
More like my blessed Savior,
More like a weaned child.

I have not written this for publication, but to try to answer my own mind; yet I have failed to do so to my own satisfaction. It is at your disposal, but do not publish it to the crowding out of better matter. May you long be spared dear brethren, to wield the sword of the Lord, and be enabled by grace divine to rightly divide the word of truth, giving to every one their portion in due season. Your unworthy sister, if one at all,

PEACE BALLARD.

RIDDLESBURGH, Pa., Nov. 14, 1891.

ELDER E. V. WHITE—DEAR BROTHER IN CHRIST:—I received your kind letter, and was truly glad to hear you had not forgotten me. I surely thought you did not get my letter. I did not get to the association, and do not know whether I can get to Springfield in December, as I am engaged at furnace work. My dear brother, I do feel ashamed to trouble you with my scribbling, or to address one of God's servants by so endearing a name as brother; but I do love the doctrine you preach, and love the God you adore; the God who made all things for himself, yea, even the wicked for the day of evil. I dare not utter one word that would exalt man, nor can I bear to speak one word that would not give Jesus all the honor of my salvation. From first to last salvation is by grace. May I never lose the theme. If there is one passage of Scripture that I have experienced to be more powerful than another, it is this, "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." With me it was as quick as the lightning. Its power did strike me dumb. It did cut off all my hope of a legal righteousness, and caused me to trust in nothing but the bleeding Son.

But my letter is getting too long. I will say that if ever you feel like coming this way, come either direct or from Springfield. If you come directly here, you can come all the way by rail, by coming by way of Cumberland; but if from Springfield, you can take the train at Three Springs, and come to Robertsdale, where I would meet you and bring you to Riddlesburgh, where you could take the train for your home. There are no members of the Baptist Church here, except myself, and I can hardly call myself a member. There are a few here who will not bow the knee to Baal, and who will not believe in a conditional system of salvation. To the best of my knowledge there never was a Baptist sermon preached here. The most of the people here never saw a Baptist preacher. If you should come here and make us a visit, myself and friends would try and bear your expenses. Fare you well for the present. May the God of peace be with you and yours.

WM. MELLOTT.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 23, 1891.

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 REMNANT REFINED.

DEAR BROTHER BEEBE:—Will you please give your views on Zech. xiii. 8, 9? By so doing you will oblige an unworthy one, if one at all.

A. SISTER.

REPLY.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 8, 9.

In this prophecy, as in all the inspired testimony of the Scriptures, the declaration of future events is made in most positive and unconditional terms. So far as related to the literal application of the message sent by this prophet to the nation of Israel, there can be no question that it was fulfilled in the termination of the seventy years captivity in Babylon, and in the deliverance of the remnant of Israel at the appointed time, and without their own efforts. This was witnessed by these captives to whom the prophecy was sent, when they were restored to their own country after the Lord had opened the two leaved gates of Babylon, and given the city into the power of Cyrus. Literally in that deliverance, the tribes who were restored to their own land were but a remnant of the nation of Israel. The larger portion of those who had been carried away captive were indeed cut off, and they have never been found since. But the restoration of the remnant of that people was assured by the word of the Lord, and in that deliverance which was wrought for them they were made to confess the hand of the Lord was evidently manifested. Thus there was such a visible display of the truth of the promise of the Lord in their case that they were forced to acknowledge the inspiration of those messengers by whom the purpose of God had been announced beforehand unto them. But it was only as they were led by the Spirit of truth that any of that people could see the substance in the gospel kingdom, of which those wonderful events in the history of that nation were but the types. While there is only a historical interest in the literal application of this prophecy as fulfilled in the restoration of the captive Israelites, there is most glorious and vital importance in the testimony of Jesus, which is contained in the prophecy and its fulfillment. That this is the essential meaning of the text is evident from the unmistakable reference

of the whole context to the conflict and victory of Jesus.

The first important point to be observed in considering the text is the authority by which it is spoken. It is repeatedly declared in this connection that it is not simply the opinion of the prophet; he emphatically asserts that he only proclaims what the Lord saith. Finite intelligence can never rise to the comprehension of the solemn importance of this divine message. When earthly monarchs speak, their words have weight according to the power and majesty of their authors. The king of a little, insignificant realm may utter terrible threats which only excite scorn in those who hear them, because there is no power to execute what is threatened; but if the same words were used by one whose power is competent to enforce them it is a matter of serious importance. So the promise of a desirable thing has no value if there is no power in the speaker to fulfill his word; but if he is amply able to do all that is promised then his word is indeed comforting. But no earthly potentate is sufficiently elevated above the most feeble of his fellow-men to afford an illustration of the difference between the mightiest of creatures and the God by whose will all things exist. Then with what awful reverence should his words be received! Let all created beings silently hear the revelation which he is pleased to give of his sacred word. That must be an inconceivably glorious communication which the Lord himself has deigned to speak. May he give all those who fear him a heart to hear and tremble at his word.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." The desolation of Israel by the utter cutting off of the ten tribes, who were never brought back from captivity, and whose land was given to the Samaritans, may have been the literal fulfillment of the great destruction here denounced against that rebellious people. Of that it is not our purpose to speak further than it may be needful in presenting the application of the antitypical significance of our text. It is worthy of attention that this is a portion of the announcement of things which the decree of the eternal God has determined, and which must be precisely as he has declared they shall be in that day, to which all the inspired prophets were continually bearing witness. There can be no question that the reference in this connection, as well as in all the messages of the prophets, was to the great day which was then in the future, and was yet to be ushered in by the rising of the Sun of Righteousness with healing in his wings. In no other day has there ever been "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Under the legal

dispensation there was no provision of mercy by which the guilty transgressor could be cleansed from his sins. So long as the Israelite was obedient to every precept of that legal covenant, he was justified by the law; but there was no way in which the transgression of one precept could be atoned for so that the sin could be blotted out. The life of the transgressor was demanded by the violated law; and nothing could be accepted as a substitute. The blood which constantly flowed in sacrifices could not purge the conscience from dead works, nor make the comers thereunto perfect. This was evident from the fact that the law required the annual remembrance of sins in the offering of blood by the high priest within the veil. "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the tabernacle was yet standing." With all its terrible and sacred majesty, that legal covenant was but the dark shadow of night preceding the coming of the glorious day which the Lord has made. There was indeed in that legal heaven the reflected glory of the gospel day; but even to the inspired prophets it was revealed only as the Spirit of Christ which was in them did testify of the sufferings of Christ, and of the glory that should follow. They, with what heavenly joy were they filled when this truth was revealed in them, that the day should come when the Lord would open the fountain whose healing power should cleanse from all sin every inhabitant of Jerusalem. But the revelation of this amazing provision of infinite mercy and grace is not made by the sacrifice of the truth and justice of the holy law of God. "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die." The Lord commands the sword to awake against his shepherd, and against the man that is my fellow, saith the Lord. The shepherd must be smitten, and the sheep must be scattered. But even in this time of vengeance, the hand of the Lord is turned upon the little ones. They are still kept securely in the secret place of the Most High, and find their abode under the shadow of the Almighty. These are the "remnant according to the election of grace." There may be significance in the specification of "two parts" as appointed to be cut off and die; but we are not now able to see in it more than the revelation that "Even so then at this present time also there is a remnant according to the election of grace."—Rom. xi. 5. Whether it is taken in its application to the church of God collectively, or to the saints among the nation of Israel, or to the individual experience of those who are taught of the Lord in every age and place, all bear witness to the truth of this declaration of the inspired word. Not until every refuge of their own had been cut off,

so that they were reduced to utter helplessness, did the chosen nation of Israel receive deliverance at the hand of the God who had taken them to be his own peculiar people in a national sense. So the subjects of electing love among that people never knew their own justification in the faith of the Redeemer until they had first seen an end of all perfection by the works of the law. After they had been brought to confess their just condemnation in the sight of infinite justice, they could say, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. lxiv. 6. Under this consciousness of sin all confidence in creature righteousness is cut off, and the guilty sinner sees no possibility that there should be any deliverance for him. This desolation is fitly typified by the cutting off in all the land of "two parts," leaving but "a very small remnant" to be preserved as a monument of divine mercy and grace.

It is not stated as a mere possibility that this desolation may be visited upon the nation of Israel, to whom this prophecy primarily has its application. It is so surely appointed that the word of the Lord declares that it shall come to pass. No action of Israel can avert the judgment thus announced. While finite intelligence cannot comprehend the infinite judgments of God, which are a great deep, the faith of the saints is ready to confess that all his ways are just and true. It is only the decree of infinite justice which determines that this desolation shall be visited upon Israel. So, by the grace which is given them, the true spiritual children of Israel acknowledge that in all the dark and unknown ways through which they are led, the goodness and mercy of God are magnified. His faithfulness in visiting their transgressions with the rod, gives assurance that his words of love and mercy can never fail. It is the very same perfection of love which manifests the condemnation of all unrighteousness, and reveals the perfect justification of every chosen vessel of mercy, whom God has called by his grace, that they should be holy and without blame before him in love. This is beyond the comprehension of the natural mind. It can be known only by the revelation of the Spirit through that faith which is the gift of God. Reason always imagines a conflict between the justice and the mercy of God. But the light of the knowledge of the glory of God in the face of Jesus Christ shows the perfection of love in divine justice, while it is the glorious peculiarity of that love which shines in the salvation of his people from their sins, that our God is just and having salvation. Neither among the heathen nor antichristian systems of religion is there any attempt to imitate this

wonderful peculiarity of the doctrine of God our Savior. All false systems agree in representing the love of God as in opposition to his justice. There is no authority in the Scriptures for any such inconsistent theories as have been devised by the blindness of carnal reason. It is the very same God who determines that in all the land two parts therein shall be cut off and die, who has created the remnant of Israel, as the third which shall be left therein. In his own sovereign election he has decreed that this "Remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid."—Zeph. iii. 13. This is not the ground on which the favor of God has been extended to the vessels of mercy; it is the effect of that love which embraced them in Christ Jesus before the world began. Nor did this unspeakable exhibition of divine grace result from any merit foreseen in the subjects of the favor of God. In his own sovereign mercy he chose them as the objects of his love and grace, although there was nothing in them to influence his election. They were by nature the children of wrath even as others. This is an essential principle in the doctrine of the gospel; since there could be no comfort for the chief of sinners in that salvation which has its motive in foreseen goodness in its subjects. If the preservation of this third which shall be left in the land is for the reason that there was less of sin or more of merit in it than in the two parts which are cut off, then there is no grace in their salvation; and there is no promise which can bring hope to the chief of sinners. But it is evident from the very letter of our text that the preservation of the remnant is as much the result of the determinate counsel of God, as is the death of the two parts which shall be cut off. So, the salvation through grace, which God has ordained for his chosen people, is as clearly of his own sovereign will or purpose as is the destruction denounced against the two parts which represent all the vessels of wrath, who are fitted to destruction.

(Concluded next week.)

HALF-PRICE FOR CHRISTMAS.

FROM now until Christmas we will send, postage paid, both volumes of the book of "Editorials" for the price of one volume, two dollars. We also have a number of copies of "Violets," by Carrie D. Beebe, which we will mail at fifty cents a copy, or three copies for one dollar.

The prices of all our other books are quoted so low that we cannot afford to make any further reduction. Look over our list and see if you cannot select a handsome Christmas present.

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 unstable, 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.

INDIGENT SUBSCRIBERS.

We have republished in a few numbers, under the caption of "Who Wishes to Assist?" our original proposition in regard to sending the SIGNS OF THE TIMES to those not able to pay for it, together with a statement that the time of many on our list had expired, and if we did not receive assistance we should have to discontinue them. We have thus far received but a few dollars, and shall therefore be compelled to drop many from our list who have been receiving the paper for the past year through the kindness of the brethren and friends who contributed last year to the fund for indigent subscribers. As we may hereafter receive remittances for this fund we will acknowledge receipt of the same in the SIGNS, and re-enter on our subscription list the names of those whom we may consider most needy.

Remember, brethren, we are not financially benefited by this fund, as it costs more to supply the papers than we receive for them, to say nothing about the large list we supply on our personal account.

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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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.

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RECEIVED FOR CHURCH HISTORY.

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MARRIAGES.

By Elder F. A. Chick, at Woolford, Dorchester Co., Md., Dec. 2d, 1891, Mr. Charles B. Cator and Miss A. Valeria Mace, daughter of John and Kate Mace, all of Dorchester Co.

On Dec. 9th, 1891, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. Joseph S. Hoagland, of Hopewell, and Miss Emma C. Truehart, of East Amwell, both of N. J.

OBITUARY NOTICES.

SISTER Susan Kelly died March 25th, 1891, aged 76 years and 4 months.

Her disease was paralysis, with which she lay for seven years. Her sufferings were great. She had been a member of the Primitive Baptist Church for a number of years. All her desire was to hear singing and the reading of the Bible. When I would be reading for her she would occasionally stop me, and would talk on some point of Scripture. She had been a widow more than thirty years, and was a widow indeed. She had no children.

MARY COBERLY.

CORCORAN, W. Va.

Our dearly beloved brother in Christ, Archibald Vandike, died at his late home with his brother, Charles Vandike, in Stark Co., Ill., Nov. 7th, 1891.

His disease was dropsy, from which (his nephew, C. H. Vandike, writes) he suffered much during the last eight days. He would sit in his chair and quote passage after passage of Scripture, giving all the glory to God for that blessed hope beyond this life, which helped him to bear his afflictions. Thus he passed quietly and peacefully away, without a struggle, verifying the declaration of David, "Precious in the sight of the Lord is the death of his saints." Brother Vandike was a sound, consistent and faithful Baptist. I have known him for thirty-five years, and have always regarded him as a model christian. He had no children of his own, but raised a number of orphans from early childhood to maturity. A message came for me to attend his funeral, according to his request; but I was at the Henderson Grove church-meeting, and failed to get the despatch in time, so the funeral services were conducted by a Presbyterian minister in the vicinity.

Some time previous to his death he had prepared an account of some of the most notable incidents of his life, and requested me to have them published with his obituary notice.

SMITH KETCHUM.

ELMWOOD, Ill., Dec. 14, 1891.

Archibald Vandike, of Elmira Township, Stark Co., Ill., was born in the year 1806, in Bucks Co., Pa., went to Philadelphia in the year 1816, and thence twelve miles from Philadelphia, of the said county, in the year 1827. On October 6th, 1832, with nine others, he was baptized by David Jones, pastor of the Lower Dublin Church, of Pennepack, Pa., and united with the said church in gospel order. In the year 1835 he was married to Martha Slifer, daughter of Abram Slifer, of Philadelphia, who was a member of the Second Baptist Church of that city, Elder Thomas I. Kitts being pastor. I and my wife left Philadelphia May 2d, 1836, and arrived in Peoria, Ill., June 6th of the same year. In the year 1853 a church was constituted, a branch from the Bureau Church, of Bureau Co., named Spoon River Predestinarian, Old School Baptist Church, of Stark Co., composed of thirteen members, Elder James B. Chenewith being our pastor for twenty years. My wife departed this life June

1st, 1877. I deeply felt the bereavement and loss, having been together upwards of forty years. Through many trials and afflictions we passed. The beloved Lord will keep us all our journey through. The Lord has sustained me under all my afflictions and trials since then, and be all the glory his. Dear brethren and sisters, our pilgrimage is but short here. May the blessed Lord, whom we worship, be with us all the journey through, to that blessed inheritance which is incorruptible.

Farewell, brethren and sisters. Be watchful, be prayerful, be humble, at the feet of Jesus, your Prophet, Priest and King. All honor and glory to his name evermore.

My request is to have brothr Semith Ketchum preach from the Scripture, Philippians iii. 20, 21. Use hymns 433 and 730, Thompson's Collection.

ARCHIBALD VANDIKE.

BROTHER Joel D. Conner died Sept. 21st, 1891. He was born in Fayette Co., Ind., April 7th, 1816, and received a hope in the redemption which is in Christ Jesus at the tender age of ten years, and followed his Master in baptism when fourteen years of age.

Brother Conner was one of the best of men. Everybody loved and esteemed him, and the whole community mourned his death. He was especially dear to the household of faith, being always firm in the doctrine of God our Savior, and never ashamed of the gospel of Christ. The SIGNS OF THE TIMES was his favorite paper. His house was the home of his brethren, and nothing delighted him more than to serve them.

The immediate family left to mourn their loss are, first, his aged and afflicted wife, sister Mary Conner, nee Dickens, whom he married in 1836, and unto whom he was faithful until death; second, two daughters, Mrs. Casey, of Durham, N. C., who was with him for some time before his demise, and sister H. Clore, a faithful member of the Mount Pleasant Church, of which her father was a member. Brother Conner's funeral was attended by a large concourse of Kentucky's best citizens, and the discourse was delivered by the writer of this notice.

One by one our loved ones pass away; one by one our fathers leave us. Our brothers lie down in death, our friends depart; but we have a Father in heaven who never dies, a mother above who is free, and a Brother and Friend who ever lives to make intercession for us. So let us hold fast the profession of our faith without wavering, for he is faithful who promised.

H. M. CURRY.

LEBANON, Ohio.

DIED—Dec. 3d, 1891, after a few days' sickness of "La Grippe," Mrs. Caroline Lane, of Phoenicia, Ulster Co., N. Y., in the 73d year of her age.

Sister Lane united with the Old School Baptist Church of Olive & Hurley many years ago, and was a devoted follower of her Redeemer, although living some distance from the meeting-place of the church, so that she could not attend as often as she would like to have done. Hers was a life of sorrow and loneliness in her widowhood, her husband, Mr. John Lane, having been killed suddenly while crossing a bridge, which broke down, fifteen years ago, leaving her with an only son to mourn their loss, and to struggle on in this world of sin and sorrow; but with all her trials, a blessed hope of immortality beyond the grave was her greatest rejoicing. Yet she was often fearing that her joy might be in vain, feeling the force of the poetic strain,

"I am a stranger here below,
And what I am 'tis hard to know;

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

Being saved by hope, which she could not see, she was with patience waiting; for we believe that she died in the triumphs of faith. Truly for her to die was gain. Although her son and sisters, with the church and neighbors, will miss her, their loss is eternal gain to her.

Her funeral was attended on Dec. 5th by a few relatives and a large concourse of sympathizing neighbors at the Methodist meeting-house, where I endeavored to preach Christ and him crucified as the only hope of a poor sinner, and the only consolation to mourning friends; after which her mortal remains were laid to rest beside those of her husband.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

DIED—At his residence in Shokan, N. Y., on Sunday, March 8th, 1891, **Jeremiah Coons**, aged 72 years, 8 months and 27 days.

He died trusting in the Lord. All is right. Almost the last words he said to me were, "The Lord has a place for me to fill, and no one can fill that place but myself." A sorrowing wife, one son and two daughters are left to mourn their loss.

"Peace! 'tis the Lord Jehovah's hand
That blasts our joys in death;
Changes the visage once so dear,
And gathers back the breath.

"Silent we own Jehovah's name,
We kiss the scourging hand;
And yield our comforts and our life
To his supreme command."

S. COONS.

SHOKAN, N. Y., Dec. 4, 1891.

DIED—At his residence in St. John's, Auglaize Co., Ohio, on Friday morning, Dec. 4th, 1891, **Andrew Welchance**, aged 58 years, 7 months and 26 days.

He was born April 8th, 1833, near Fletcher, Miami Co., Ohio, in which county he lived until about four years after his marriage to Lydia Dillon, Dec. 19th, 1854, when they removed to Auglaize Co., where they spent the rest of their lives, at and in the vicinity of St. John's. His first wife died July 4th, 1887; and though neither was a member of the Old School Baptist Church, they both gave satisfactory evidence of being born again, and were always afterward desirous of seeing and conversing with the brethren on the realities of christian faith and experience. On Jan. 8th, 1889, I united him and Mrs. Almira Nixon in the bonds of marriage, little thinking that, from his apparent vigor, I should be so soon called to address the mourners at his funeral, which was held Dec. 6th, in the Methodist meeting-house in St. John's, where a very large assemblage of people met to pay their last tokens of respect to their departed friend.

I am confident that Andrew Welchance was as noble, unselfish and disinterested in his acts of charity, self-sacrifice and zeal as often falls to the lot of men, and yet unassuming in all his acts of friendship. His severe suffering was comparatively brief, caused by inflammation of the stomach, and terminated fatally, I think, in about twenty-eight hours. He has left his widow, two daughters by his first wife, one aged brother, three sisters, and a large circle of relatives and friends, to mourn their great loss.

His daughter writes: "He never united with the church, saying he always felt his unworthiness. He loved the hymn commencing, 'How sweet the name.' I have often heard him say, 'Not for any good thing that I have done, but by the grace of God I am what I am.' He was good to us, and we miss him as one can only miss the hand that was always ready to help us in our troubles; but we hope

that he is where trouble and sorrow are no more."

His daughters, Mrs. Mary Shoup and Mrs. Adda Lusk, live near the old home-stand.

A. B. BREES.

DEAR BRETHREN BEEBE:—I took my pen to-night to try to write a brief notice of the death of our dear father, **Daniel S. Vail**, who entered into the sweet eternal rest of the people of God, as we hope and trust, on the 12th of November, 1891.

Many of the dear household will remember him in his home in Waverly, N. Y., and at various meetings in the Chemung Association; for it was a great delight to him to hear the gospel preached in its purity. Dear father had suffered much pain for nearly two years with what was called by his physician eczema in his feet. They, however, became more comfortable, when the disease seemed to attack the vitals, causing very difficult respiration, weakening in its effect, and resulting in heart failure. We think he was not conscious of approaching death. His release came so suddenly that we were all shocked; yet during his last illness he often made remarks indicating his belief that his final sickness was upon him, and seemed perfectly resigned that it was so. He was very patient, and expressed to brother Marvin Vail that his hope was good, and the same unchanged hope that he received many years ago. He was nearly eighty years of age, and had been a member of the church more than fifty years. He was unwavering in the doctrine of God our Savior, and a great lover of the truth.

He leaves our dear mother, his companion of nearly fifty-two years, one son, brother Marvin Vail, and three daughters besides myself, Mrs. E. Corby, of Waverly, N. Y., Mrs. E. H. Butler, of North Adams, Mass., and Mrs. R. O. Miller, of Lackawanna Co., Pa., to feel the loss of a husband and father. Mother is at our fireside for the winter. She has been suffering with acute bronchitis, and under the doctor's care for some time, but is much better now, and we hope she may be spared for our comfort many years.

W. H. BEARD.

OWEGO, N. Y., Dec. 3, 1891.

YEARLY MEETINGS.

THE Second Old School Baptist Church of Roxbury will hold her yearly meeting at Halcottsville, Delaware Co., N. Y., on the 2d and 3d days of January, 1892. A cordial invitation is given to ministers and brethren of our faith and order to attend.

Those coming from the east by rail can take the morning train on the first day of the meeting, and those coming from the north by rail can do the same.

By order of the church.

JAMES AVERY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 59.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 30, 1891.

NO. 52.

POETRY.

NIGHT AND DAY EXPERIENCED IN THE SOUL.

DEAR BRETHREN BEEBE:—The following two little hymns were written by our dear aged sister, Rebecca Wells, of Brantford, Canada, in a letter to sister Bessie. I send them to you, feeling sure that you will think them well worthy of a place in the SIGNS. Sister Wells spent the last winter with us, and became much endeared to the brethren. Your brother,
SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 14, 1891.

THE day was far spent, and the night
coming on;
I sought my Beloved, and, lo, he was
gone.
All lonely and sad in this desert I
mourned,
With a "When," and "O when will my
Beloved return?"
The hours moved slowly till dawn of the
day,
When with wondering joy, as I moved on
my way,
My Beloved drew near me with strength
and with might,
And filled my poor soul with joy and de-
light.
Then all through the day in my heart did
I sing,
While bless'd with the presence of Jesus,
my King;
And the time will soon come when the
nights will all end,
And I'll spend a long day with my heav-
enly Friend.

SOMETIMES I'm freed from sorrow,
And all my troubles cease;
Then I sing of my Beloved,
In whom is life and peace.
But when I reach yon blissful shore,
And night no more I see,
I'll sing his praise in nobler strains
Through all eternity.

REBECCA WELLS.

BRANTFORD, Ontario.

CORRESPONDENCE.

STATE ROAD, Del., Dec., 1891.

BRETHREN BEEBE:—I have a mind to offer some remarks upon a passage of Scripture which has been written upon several times by different writers, but I think more may still be said that will not be labor in vain. It is this: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

This expression, "all things," that occupies a prominent place in the sentence, presents itself as suggesting an inquiry as to its extent. It occurs in a number of places; and it is a very proper subject of query whether or no, in some of them at least, it is not limited to all the things which they were then talking about.

The apostle speaks of the gospel ministry "as poor, yet making many rich; as having nothing, and yet possessing all things." In harmony with this the apostle speaks in another place of the Lord having spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things? I understand this, all things needful. If we go beyond this we should embrace many things that they do not need, and that would be injurious to them. Again, "He that overcometh shall inherit all things." The apostle will not leave us in doubt, nor to conjecture, as to what he includes in the all things that are for their sakes. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." These Scriptures seem to show plainly enough that not only all the gifts manifested in the church are given to the saints for their edification and profit, but that the works of creation and providence are also all designed and maintained for their sakes. While the world is included in the list of things that the saints inherit in Christ, we do well to remember that the world lieth in wickedness; and he that will be its friend is the enemy of God. But God was in Christ reconciling the world unto himself; and he must and will reign until all enemies are under his feet, and thrones and dominions, principalities and powers of the world are made subject to him. I do not understand that the world as such will ever become reconciled to the government of God in any other sense. If we conclude, in each of these several instances where all things are spoken of, that it simply means all the things of which they were speaking, then we may examine in the connection of the passage first cited what the things were, all of which work together for good, &c. In the very next verse he goes on, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." This is followed up with several links in the chain of events, all of which are connected together, and of course work together, succeeding each other in the order of their development, until many sons are brought unto glory. The predestination here brought to view is a redemption from all iniquity, and a conformity to the image of Christ. The experience of these things in the individual subject is progressive. All that will ever be fulfilled in the experience of a sub-

ject of grace was foreknown, but not known to us until made manifest. Hence the calling: "Called to be saints." Called out of darkness into God's marvelous light. Called with an holy calling. This calling, followed by justification and glorification, is the order in which conformity to the image of Christ is brought about. The salvation which is in and through Christ is all fulfilled in the heart and life of a gracious subject, so that Christ is formed in them; and whatever his word and Spirit require they are conformed to it. They obey from the heart that form of doctrine that is delivered unto them. Could Christ be seen by mortal eyes in the glory that he had with the Father before the world was, I am not curious to know what that appearance or image would be. Even though it should be what John saw upon the isle of Patmos, I do not understand that it is a conformity of that kind that the apostle is here speaking of. When this same John beheld his glory, as of the only begotten of the Father, it was simply "full of grace and truth." When his salvation is fulfilled in us, then we shall reflect this image of the fullness of truth and of grace. Predestination is here contemplated in what it brings to us and does for us; and in this sense it is profitable to contemplate it. If this conformity to the image in which God's salvation is made to appear is not being wrought, or has not been wrought in us, we have as yet neither part nor lot in the matter.

The things embraced in this sacred chain present the processes by which this conformity to the image of Christ is brought about. It will be readily seen how they all work together to that end, and how certain that end will be of accomplishment. Moreover, the experience of these things is not only in regard to the ultimate destiny, but for the present good. "Blessed are they that dwell in thy house; they will be still praising thee." "Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth." It will be seen that this conformity to the image is a conformity to all the laws and ordinances of Christ's house. Their calling is to dwell in his courts with great delight, and be satisfied with the goodness of his house, even of his holy temple. It is interesting to see where this good work is begun how even opposition and persecution tend to develop and prove its spiritual vitality. It is not likely that

the apostle had reproaches and persecutions in view as among the all things to which he was calling attention; but the north wind may blow upon the garden as well as the south. When the spices are there the winds from either direction will cause them to flow out. When the disciples encountered persecution it should turn to them for a testimony. If it were of men it would come to nothing, but if of God they could not overthrow it. It is not pleasant to encounter evil days and discouragements; but they tend to prove those who are rooted and grounded in the truth, and to develop the work of grace and the fruits of the Spirit. It is, however, under gospel ministrations where we may expect the plants of grace to grow and thrive. The church is characterized as a well-watered garden; and the garden plants have need to be watered with the dews of heaven in order to the full development of their fragrance. While some things to which I have alluded may not have been included among the things that work together for good, yet they will not destroy any for whom Christ died; and their faith, though it should be tried with fire, will be found unto praise and honor and glory at the appearing of Jesus Christ.

Some other things which I believe the apostle did not include, and that do not work together for good, I will now call attention to. In this same chapter we have this declaration of the apostle, "If ye live after the flesh ye shall die." It will not be claimed in the face of this declaration that believers living after the flesh will work for good to themselves or anybody else. With fatherly faithfulness he says, "As my beloved sons I warn you." Why should Timothy have been admonished to "reprove, rebuke, exhort, with all long-suffering and doctrine," if there were not some things that did not work well together with the rest, and were not productive of good? Some writers have indulged in what might be called a play upon terms, some things being uniformly regarded as good things, and of course all would admit that they worked together for good; but some other things, which were regarded as bad things, how about them? Does not "all things" mean all bad things as well as the good? I am not going to assert that we may do evil that good may come, nor even that we may do evil at all, under any pretence whatever; and whenever we make the providence

of Jehovah or his purposes an excuse or apology for wrong doing we do greatly err.

If we will go to see and hear what the Spirit saith unto the churches, we shall find rebukes and warnings all the way through. "Thou hast there them that hold the doctrine of Balaam," and "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." Here are some things brought to view that are not working for good, and could not have been included in the apostle's all things. "Thou sufferest that woman Jezebel to teach, and to seduce my servants to commit fornication," &c. "I will kill her children with death," and "I will give unto every one of you according to your works." Again, "Thou hast left thy first love." "I will remove thy candlestick out of his place, except thou repent." I might multiply passages to show how full the Scriptures are of warnings and admonitions in regard to the conduct of saints. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." If we begin to reason that everything is just so ordered, and no matter what we do it will all come out right, we are wandering out of the way of understanding. If we have the Spirit of Christ we would do well to heed what the Spirit saith unto the churches. I am satisfied that while on the one hand the Lord's people are predestined to be conformed to the image of his Son, it is also predestined that transgressors shall be visited with the rod, and suffer the consequences of their disobedience. What the Lord has prepared for them that love him embraces many things, even more than could be numbered; and they are in perfect harmony, and work together to display the wisdom and goodness of God, and secure the best good of his people. But there are fleshly lusts that war against the soul, whose workings are in the opposite direction. If grievous wolves are allowed to enter the fold they will not spare the flock. While it is true that the natural eyes of men have not seen, nor their ears heard, nor by searching have ever discovered, the things that God has prepared, and that he has nevertheless revealed them by his Spirit, yet even to them to whom the revelation is made only so much is known as is revealed; and what is revealed is revealed in a gradual experience, the depth of the riches thereof remaining unfathomable. These are parts of his ways; but after all how little a portion is heard of him, and how little is known of these ways that are past finding out.

In gospel bonds,

E. RITTENHOUSE.

LAWNDALE, Kan., Dec. 8, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I have just finished reading your editorial on the subject of Repentance, in reply to our much esteemed brother N. M. Williams. I think our dear brother will be satisfied with the way you have handled the subject. I have a piece that I wrote while in Paducah, Ky., but failed to send it to you. I think a part of my article will help to satisfy our dear brother; for the same thing decoyed me out of the Old School Baptist Church, and I lived with the modern Missionaries for about ten years, until I was starved to death on a conditional salvation, and was more than glad to get back home, where salvation was preached, alone by the grace of God. I feel sorry for any brother that gets his mind tangled on the doctrine of repentance. I feel that it is our duty to present the truth plainly, and to stir up the pure mind by way of remembrance.

With much love to all the household of faith, I submit the article to your better judgment.

Your brother in hope of a better world,

J. M. DULEY.

PADUCAH, Ky.

TO THE TEMPEST-TOSSED LITTLE ONES IN CHRIST:—I seat myself to speak some words of comfort to God's humble poor, as I have more enjoyment in writing than in anything else I can do. I am deprived of all my family except one little son, who is a great source of pleasure to me. I know what it is to lose father, mother, two wives, and four loving, sweet children; but blessed be God's holy name, I feel that every one of them are now clothed in linen clean and white, and are far ahead of us who are left behind. I know I am a great sinner; but blessed be God, he has provided a great Savior for such. I sometimes think that my sins have caused all my great afflictions; but when I see such a christian as sister Mary Parker having such a hard time, it buoys me up. I have enjoyed her writings so much, I think it may be that it is necessary for her to suffer for Christ's sake. Dare I deny that her afflictions are for his sake? No, in no wise. I do not doubt that our dear sister is ambitious; and if she had always been blessed with good health she might have been caring for the things of the world, and have thought she had no time to be ever writing. She might have thought that charity should begin at home, and thus have neglected her gift. If this ever falls under the eyes of our good sister, she may take encouragement in the thought that the good Lord suffered a great deal more than she has, and that for crimes which we have done. He suffered to redeem his people from the curse of the law, being made a curse for them. There are gifts in the church for all God's children;

and where there is much given there is much required. Where there is little given there is little required. I think our sister Parker has a gift to comfort God's little ones, and her afflictions are to her what the whetstone is to the knife. No matter how good the metal of the knife may be, it has to be sharpened on the face of the whetstone, in order to do good work. So in her case; she must be prepared for her place, and that is the way the good Lord sees fit to prepare her to comfort his little ones. Now, dear sister, I feel that it is for the good of the church, as well as for your own good, that you are afflicted. Your afflictions fill you, and you feel like you want to pass away the time in a way so as not to feel your sufferings so keenly; so you feel like taking your pen and paper and giving vent to some of your feelings. That is just where the good Lord is pleased with you, and he smiles on you, and is one with you, while you are writing. You follow your pen, and your pen follows your mind, which your afflictions have prepared you for. So God is glorified in your afflictions, and your own soul first enjoys what you write, or you could not put it on paper. Then your dear brethren, after you have enjoyed the writing, are made to shed tears of joy, such as you have felt. So you see God has fixed all his plans in eternity, and they must be carried out to the letter. He declared the end from the beginning, and his purpose is one golden chain. God knows what his little ones need, and he will provide for their needs. My dear sister, your afflictions, and the afflictions of all God's children, are instruments in his hands for carrying out his eternal purpose; and as soon as his purpose is carried out he will have no more use for the instruments. As the instruments are all thrown aside after the building is completed, so after God has used our afflictions for the good of his cause, and accomplished all that he designed by them, he will throw them aside. The instruments are not any part of the building, yet they were necessary in the building. So our sufferings are instruments, for the good of ourselves, and for the cause in general. Paul says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Job say, "Shall we receive good at the hand of God, and shall we not receive evil?" As the dear sister said, she found that in praying she was asking for her own will to be done, and forgot to say, Thy will be done. So it is with me. I often pray for the Lord to bless me both spiritually and temporally, and have often gone so far as to say, "O Lord, thou canst, if thou wilt, turn things in our favor, so that we can have plenty of the goods of this world, and not impoverish thee in the least." O how selfish I am! There are those who have lost every-

thing they had, and then gone to the poor-house to be cared for, while I have a good little home, and reasonable health (though not stout at all), and happiness; and I look around me and see those who have nothing but motherless or fatherless children, and do not know where they will be the next month, nor where their next meal is to come from. O how unthankful we are! When we are doing well we want to do better, and are seized with what are called the blues because we are not getting along as well as we want to. We want, we know not what. We are proud, and do not want to come down financially, and will neglect our duty while trying to keep up with the world, not thinking that our Lord has said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Dear child of God, he was very rich; but he laid aside his riches, and left his shining home in glory, and came down into this sin-polluted world. He became poor, that we through his poverty might be made rich. O how well he loved us! He endured the cross, despising the shame, and died such a hard death for us. Dear children, I want to bring before your eyes the Son of God in his infancy. See his poor parents as they went to Bethlehem Judah. See how they were ruled out into what we call a stable. There was where our Savior was born. Think of our blessed Lord, our little, tender, infant Savior, having to be laid in a manger, or what is known in this day as a feeding-trough. Think how poor his parents looked to the rich of the world. The world would not receive him because he was born in such a humble place. They could not think this was the promised Savior. If he had been born of rich parents, and in a mansion, and had done to please the world, he would have suited the world. View him as he came where Mary and Martha were weeping over the death of Lazarus, and behold the tears as they dropped from his sweet, angelic eyes. View him as he wept over Jerusalem, and while he was a prisoner in the hands of the Roman soldiers, yielding to them. See how careful his persecutors are, lest they should pierce their fingers with a thorn while they are plating a crown of thorns to roughly put on his dear head. View him in the mock robe, with the barbarous crown of thorns on his head. See the ruffians as they spit in his pure, lovely face. See how patiently he bears it all. Behold them stretch out his dear hands, and see the ruffian as he raises his heavy hammer, and places the point of the nail to the hands and feet, nailing him to the cross. Behold him panting for life, and hear him cry out for a draft of pure, fresh water; and instead of giving him thereof, see the ruffian give him a drink of vinegar, mingled with gall. Then view

him as he cried with a loud voice, out of great agony; and then hear him say, "It is finished," and then yield up the ghost. Behold, his head is bowed in death. What was it that was finished? Was it that he had opened up and made the way possible and passable for all of Adam's race to be saved? or was it the work which the Father gave him to do that was finished? It was the work the Father gave him to do. He said, "I have finished the work which thou gavest me to do." No wonder the sun refused to shine at midday. No wonder the vail of the temple was rent in twain from the top to the bottom,

"When Christ, the mighty Savior, died
For man, the creature's sin."

Dear children, let us see how secure the Roman soldiers make his sepulchre, sealing the hard rock. See them place a strong guard there, to keep him in the grave. Then think how lonely the disciples were without their blessed Leader. See them as they walk and stand around, as though they were sheep without a shepherd. Behold him on the third and appointed morning. The soldiers thought they had him secure. Behold the stone roll from the mouth of the grave, while your Savior came forth a triumphant and victorious conqueror. Behold the soldiers fall as dead men to the earth, being utterly helpless. Now behold a living, triumphant Savior, who has burst the bars of death. Behold the mother of Jesus in her anguish of mind as she goes early in the morning to the sepulchre, and finds that he is not there. Is it any wonder that she stood there weeping? What else could she do? She loved him as her son, and more as her Savior. Where have they laid him? How dark was that moment to her; but what a change his word can make. It turns darkness to light. O how changed were her feelings when she heard his welcome voice, and he bids her heart rejoice. Then behold the disciples as they come to the sepulchre and find it as the women had said. Behold them walking slowly along, and talking as they walk. Then see the blessed Lord walking in company with them, and hear him ask, "What manner of communications are these that ye have one to another, as ye walk and are sad?" Hear the poor disciple answer, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? He said unto them, What things?" Supposing him to be a stranger, they set about to tell him all about it. Then hear him say to them, "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?" Now, dear children, let us behold him as the disciples were following him and listening to his last words. Hear him saying, "Thus it is written, and thus it behooved Christ to suffer,

and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." What was it they should preach? That repentance and remission of sins should be preached in his name. What was it that was to be preached in his name? Repentance and remission of sins. Was not repentance to be preached as much in Christ's name as the remission of sins was? Was there any difference in the way that repentance should be preached, and the way that remission of sins should be preached? No; for he says that repentance and remission of sins should be preached in his name among all nations. Let us contrast the way our Lord said that repentance should be preached with the modern style of preaching repentance. Our Lord made no distinction in the way that repentance and remission of sins should be preached. Not that one should be preached in his name, and the other in another's name. Not that repentance should be preached in the power and name of the sinner, and the forgiveness of sins in the name of Jesus, provided the sinner repents, and asks for the forgiveness of sins. That is not the command of Jesus at all; but that repentance and remission of sins alike should be preached in his name. One may be ready to ask, Is Jesus going to repent for the sinner? I answer, No; but Jesus is exalted with the right hand of God to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins.—Acts v. 31. What did God exalt him with his right hand for? "To be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." I do not want to get the foundation too wide. I will ask, Who is the Israel that Christ was exalted to give repentance and remission of sins to? It is all who were given to him of his Father; for Isaiah said, "All Israel shall be saved in the Lord with an everlasting salvation." To show that it is not national Israel that shall be all saved, Paul says, "They are not all Israel which are of Israel." Thus we have it "in a nutshell" who it was that Christ was exalted to give repentance and remission of sins to. To further show that repentance is not to be preached in the sinner's name, I will refer to more Scripture, that in the mouth of two or three witnesses every word may be established. "When they [the apostles] heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts xi. 18. You will see that in the commission they were to preach both repentance and remission of sins in Jesus' name. You will see that God exalted Christ a Prince and a Savior, to give repentance and the forgiveness of sins to Israel. You will see that all Israel shall be saved in the Lord

with an everlasting salvation. You will see that the apostles glorified God, saying that God had also granted repentance unto the Gentiles. Paul says, "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." Show me a man that never repents, nor ever will repent, and I will show you a man that Christ was not exalted to give repentance to. Show me a man that has never repented, nor ever will repent, and I will show you a man that is not of that Israel that Christ was exalted to give repentance unto. Such a man has never known anything about that godly sorrow that worketh repentance unto salvation.

I have told you where Christ gave the commission to his apostles. He was then about to leave this world, and go to the Father. He had said to them, "I go to prepare a place for you;" and not only for them, but for all the Israel that he is exalted to give repentance and forgiveness of sins unto. "That where I am, there ye may be also." "And it came to pass while he blessed them, he was parted from them, and carried up unto heaven."—Luke xxiv. 51. Behold the astonished disciples as they were steadfastly looking up toward heaven, and beheld two angles in white apparel standing by them, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 10, 11. Dear children, he came once to bear your sins in his own body on the cross, and to die for you; but he is coming again, as he ascended on high. He will come again, I say. He is not coming to die any more, but he is coming to take his children home. Then hold up your drooping heads, dear children. A few more pains on earth you must have; a few more sorrows, a few more disappointments, remain for you; but, bless God's holy name, he is coming himself, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. I would love to paint out the home of the blessed; but

"Who can paint those scenes of glory,
Where the ransomed dwell on high;
Where the golden harps forever
Sound redemption through the sky?"

"See the heavenly host in rapture
Gaze upon the shining band,
Wondering at their costly garments,
And their laurels in their hand."

"There upon the golden pavement,
See the ransomed march along,
While the splendid courts of glory
Sweetly echo to their song."

"O their crowns! how bright they sparkle,
Such as monarchs never wear;
They are gone to heavenly pastures;
Jesus is their Shepherd there."

"Hail! ye happy, happy spirits,
Welcome to the blissful plain;
Glory, honor and salvation,
Reign, sweet Shepherd, ever reign."

This poor old sinner hopes to be among that happy number; and as sure as I am one of the members of the body of Jesus I will be there. I am willing to trust myself in his hands, if I am not deceived.

Brethren Beebe, do as you see fit with this. I am a poor lone pilgrim here, and this is the way I pass my time on Sundays. I have no way to travel except by public conveyance, and my misfortunes have disabled me from going much in that way.

J. M. DULEY.

VERONA, Ill., Dec., 1891.

DEAR BRETHREN BEEBE:—I am once more permitted to renew my subscription. I think every year it will be the last. I am growing more feeble all the time. How long or how short my time may be, I want to leave all in the Lord's hands. I want to lay passive in his hands, and to know no will but his. I am a poor, sinful creature, and do not grow any better; and what a mercy it is that we have a dear Savior, Jesus Christ, to go to. He is touched with the feeling of our infirmities. He knows our frame, and remembers that we are dust. O what a poor beggar I am, begging for mercy, for Jesus sake. Not one good thought can I have unless it be given me from above. We know that every good gift is from above, for they do not grow in nature's garden. Only weeds and rubbish grow there. I feel that I have a body of sin and death, and do groan, being burdened. I do want to feel more of my blessed Jesus, and do hope I shall be with him, and feel no more pricking thorns. I do want the blessed Spirit to lead me and teach me, for I am so ignorant. Should I know my ignorance if the Lord had not taught me? I pray to be washed and made clean in the precious fountain that the dying thief rejoiced to see in his day. I want to be covered with the beautiful robe of Christ's righteousness, and only that, and then shall I be made meet to dwell with all the redeemed in glory. How great that grace! how rich and free! If it were not thus free it would be no good, for no one could merit it. I am very much interested in reading sister Mary Parker's book. I hope it will have a great sale for her benefit. How sweet it is that the Lord loveth whom he afflicteth. When they feel that Jesus is in the vessel they can smile at the storm. I do love the SIGNS, and look for its coming as I would that of a dear Christian. I hope you may get many new subscribers.

HESTER RUMNEY.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 30, 1891.

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 REMNANT REFINED.

(Concluded from last number.)

DEAR BRETHREN BEEBE:—Will you please give your views on Zech. xiii. 8, 9? By so doing you will oblige an unworthy one, if one at all.

A. SISTER.

REPLY.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii. 8, 9.

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." In this declaration of the purpose of God in regard to this remnant which is designated as "the third part," there is clear evidence that it could not be that his favor to the spared remnant resulted from any merit in them. The figure of refining silver and trying gold necessarily implies the existence of dross and impurities which must be consumed in the process of refining. This is known to the Lord when the third part is chosen to be conformed to holiness. There could be no mercy or grace in such election as should be guided by foreseen merit in those who were chosen. If the favor of God were secured by any difference in the sinners whom he chose from those whom he rejected, then there would be occasion for glorying on their part, and they could not ascribe their salvation to the sovereign grace of God. Neither would there be any exhibition of divine power and love in the preservation of this third part if it had been foreseen that this would be justly due as the real compensation for superior goodness found therein. Again, if there had been any justifying righteousness foreseen in this third part, then it would not have been needful that the Lord should bring it through the fire for the purpose of refining it. There is peculiar fitness in every illustration chosen by inspiration. In the figure of the refining of silver and trying of gold, the fire is controlled by the refiner, and the evidence which manifests that the work is completed is found in the reflection of the refiner's image in the molten metal. So long as any dross remains mingled with the gold the reflection will be distorted and broken, as the reflection from a broken mirror. But when the perfect image is seen in the metal there is no more dross remaining in the crucible. This is the

indication that the work of the fire is finished, and the pure metal is ready to be taken from the fiery furnace in which it has been refined. This is illustrated in the case of those saints whose experience is left on record for our learning. When Stephen was ready to leave the furnace of afflictions, he "saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then the Spirit of Christ shone clearly in him as he prayed for his persecutors, saying, "Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge!" This was the last of his endurance of the fiery ordeal; for "When he had said this, he fell asleep. The perfect conformity to the image of Jesus grows resplendently in this expiring prayer. It is the very same spirit which spoke from the cross of Calvary, "Father, forgive them; for they know not what they do!" When this heavenly image is perfected in any saint, there is not any need of further suffering in the fire of earthly tribulation. He is ready to be taken from the furnace, and translated into the unveiled glory of the immediate presence of his glorified Redeemer.

But it is very important that the saints should understand that it is not the partial prevalence of their adversary, the devil, by which they are forced to endure the painful torture of the fire. It is the Lord who will bring this remnant through the fire. Certainly it will not be denied that this God who speaks in our text has power to select that pathway which is according to the good pleasure of his will. When he chooses to bring his ransomed ones through the fire, there is assurance that infinite wisdom and omnipotence, guided by eternal love, can select no better way for them to experience his loving-kindness. Even to the saints themselves it often appears that their trials are evidences that they are not the objects of eternal love; they complain and murmur, like old Jacob, saying, "All these things are against me." But when they are brought through the fire of tribulation, and see the necessity of every bitter stroke which they have endured, then with Israel they can say, "It is enough." To those who are called to bear the weight of severe chastening, is the rich result of the peaceable fruit of righteousness yielded. So, the Lord says to his chosen house of Jacob, "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Isa. xlviii. 9, 10. When they regard their sufferings as the result of the malice of their adversaries, the afflicted people of God are always ready to accept them as evidences that the Lord is

not their refuge. Their accuser suggests that if their hope in the Lord were genuine they would not be left to endure such a great fight of afflictions. This seems consistent in the sight of reason; and if they were left to their own keeping they would sink in despair. But when the Spirit of truth is pleased to show them that it is the Lord who is bringing them through the fire, they are encouraged to still trust in his unchanging faithfulness. He never will leave them in the fire, nor forsake them in their time of trouble. Nor is he that keepeth Israel so remiss that the enemy is suffered to make any assaults upon his chosen people without his notice. It is only as he has ordained for the good of his people that any trial can come upon them. It is by his express command that his adversaries should be round about his chosen Jacob.—Lam. i. 17.

The strong consolation contained in this truth consists in the assurance that every pain and sorrow which comes upon any saint is ordered by the same great love which God commendeth toward us in the unspeakable gift of his own Son to bear our sins and redeem us from death. The way is dark and gloomy to us, but why should we fear while the hand of our God is leading us in his own infinite wisdom and love? The fire may indeed be raging with cruel violence, but in the presence of our Protector it can do no more than burn off the fetters which are restraining our liberty. No lion can harm, nor can a dog move his tongue against those who are under the loving watchcare of this ever faithful Friend. The fire is only his servant to relieve the subjects of grace of the corruptions which beset them in their earthly house of bondage. But let it never be forgotten that their Savior will not fail to bring them through the fire. He does not leave them to get through it as the reward of their own diligence and skill. Both their coming into the fire and their deliverance from it are secured by this promise of their God. Also, there is rich assurance of comfort in his promise that in this fiery experience he will "refine them as silver is refined, and will try them as gold is tried." This secures the very result for which they most earnestly long. When they awake with the likeness of their Refiner they shall be satisfied. They are not left to attain that image of perfect holiness by any efforts of their own. It is the exclusive work of the omnipotent God to bring them into the conformity to himself for which their whole heart constantly yearns. The love of God has not entrusted this important work to created men or angels. It is the whole burden of the revelation which he has given for the comfort of his saints, that all the power and wisdom of God is engaged in fulfilling his eternal purpose, "According as he hath chosen us in him [Christ] before the foundation of the

world, that we should be holy and without blame before him in love." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. i 4; ii. 10.

"They shall call on my name, and I will hear them." By no possible distortion of this promise can it be made to represent the divine favor as depending upon the action of those whom he will hear. The appointment of God secures their calling on his name, and his will is to hear them. In this is illustrated the truth that his ways are all in strict harmony, and there can be no failure in the accomplishment of his will. It is not left to mere chance to determine whether they shall call on his name. Not only in our text but in many other expressions of prophecy the certainty of their calling is declared. This is not a condition to be fulfilled by them in order to attain his favor, or to deserve to be heard by him. By the grace of God they are brought to call on his name, and that same grace secures the hearing of their cry. Neither of these declarations can fail without forfeiting the divine truth. Since this truth is immutable and eternal, it is certain that he will be glorified in bringing this third part through the fire, in their calling on his name, and in his hearing them. Let those who have no fear of God in their hearts indulge in murmuring against his provision of grace because he has limited its application to this very small remnant; they who know the Lord find ample ground for unceasing praises to that amazing mercy of God which has secured the salvation of a remnant according to the election of grace. That the love of God embraced Jacob, and was not set upon Esau, is not a deplorable error in the arrangement of infinite wisdom; neither does it involve the consequence that there is unrighteousness with God. It is so revealed for the express design that the purpose of God according to election might stand. No further explanation is given by the word of truth; and nothing more is needful for those who are led by the Spirit which moved our Lord to pour out thanksgiving to his Father for this very discriminating grace, saying, "Even so, Father, for so it seemed good in thy sight."

But it should be observed that the determinate counsel of God has not merely fixed the fact that every one of this third part shall call on his name; it is also included in his purpose that they shall be an afflicted and poor people. They are not in need of instruction that it is their duty to call on the name of the Lord. They are under the necessity of calling on him because they know that there is salvation in no other name. They call on him as did Peter when sinking in the tempestuous billows of the sea. He did not then have to recall to mind some precept requiring

him to call on the Lord. The extremity of his distress drove him to cry, "Lord, save me!" Thus the word of the Lord in our text was verified. He was heard in the time of his trouble. The same sure mercy of the Lord is experienced by every one of his afflicted and poor people; but it is not until they are brought low that he helps them. In the tribulation which is their portion in the world, they call on the name of the Lord as their only refuge; and when they are thus driven to call on his name he never fails to hear them. In this wonderful way the very distresses and sufferings of the saints are made to yield evidence of their being heard by the Lord in whom is all their trust. No strength of nature could bring them such deliverance as is experienced in the manifestation that the Lord hears the cry of their affliction. It is not that they must instruct him what is requisite for their deliverance. The call which he will hear is always indited in their hearts by the Spirit which searcheth all things, and makes intercession for them according to the will of God. They call as moved by that Spirit, and they are always heard in such calling upon his name.

"I will say, It is my people; and they shall say, The Lord is my God." When the arm of the Lord is made bare in the salvation of his chosen ones, it is not needful that an audible voice should be heard proclaiming that they are his people. The very deliverance which he brings to them attests the peculiar care that he has for them. Thus in his grace is heard the declaration of his awful voice, saying, It is my people. This word is not heard by the enemies of his saints. To them it appears that everything shows they are not his people; in their affliction and poverty the world sees no sign of the love of God. But this is the very mark set upon them by the Spirit who seals the heirs of grace. In their fellowship of the sufferings of Christ the Lord clearly says, It is my people. No other people bear that seal of the Spirit. Even the natural mind of the saints cannot read this sacred mark. So, in their response, the world and their own natural mind cannot hear their confession as written in our text. Yet by faith they do even in their darkest trial say, The Lord is my God. When refuge fails them, and they sink in deep mire where there is no standing, nothing less than the power of the indwelling Spirit of Christ could enable them to call on the Lord. There is no relief in anything which can be seen by the natural mind. In the view of reason it appears that the Lord has forever closed the door of hope against the cry of such a destitute one; but by faith they still cry unto the Lord, and thus confess that "The Lord is my God." It is thus crying, "Lord, help me!" that the saints do worship God in spirit and in truth. All other worship is mere formal profession, in

which the Lord is mocked. It is the exclusive work of the Lord himself to refine this chosen remnant; and he will not suffer them to be tempted above that they are able; but will with the temptation also make a way to escape, that they may be able to bear it. Beyond what is needful for refining them, the fire shall not kindle upon them; and when he has tried them they shall come forth as gold.

CLOSE OF VOLUME FIFTY-NINE.

THIS number completes the fifty-ninth year of the publication of the SIGNS OF THE TIMES and its third year as a weekly. Although the last has been one of the hardest years financially that we have been called to pass through for a long time, yet we do hope that we feel thankful to the Lord for the many blessings he has bestowed upon us. We are painfully aware of how short we have come in editing the SIGNS, and we feel grateful to our brethren and friends for the forbearance they have always shown us. With such ability as the Lord has been pleased to give us we have endeavored to so conduct the publication as to redound to the comfort of the poor and afflicted children of God and to his glory; and this is all we can hope for in the future, for we of ourselves can do or say nothing as we should. None but those who have had the experience can appreciate the trying straits in which an editor is often placed in deciding as to the propriety of publishing this or that article, or withholding some others, to say nothing of trying to answer the hundreds of questions which he receives. To this must be added the worry and responsibility of conducting the business department so as to keep the expenses within the receipts, which in these days is much more of a task than in former years. Two years ago we made the offer of receiving from our paid-up old subscribers, new subscribers for one dollar a year, and at first it seemed as though we were going to be financially sustained in the experiment; but we found at the end of the year that about nine out of every ten discontinued their paper rather than renew at regular rates; and as we had supplied them the paper one year below actual cost, we of course were not assisted any by their subscription in sustaining the cost of publishing the paper. We now have on our list over five hundred one dollar subscribers whose time expires with this number, and judging the future by the past we shall be able to retain but a small number of them on our list next year at the regular rate of two dollars a year. We have therefore decided to discontinue our "Extraordinary Offer" after the first of February, 1892.

Again thanking you, brethren and friends, for your leniency toward us, and for your kind aid in sustaining the SIGNS, we bid you adieu for 1891.

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 it is for her, and consequently it is entered on our list as a new subscriber and two copies sent to the same parties. Or if her name and the renewal 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.

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 unstable, 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.

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.

MARRIAGES.

DEC. 14th, 1891, at the residence of the bride's parents, in Cecil Co., Md., by Elder E. Rittenhouse, Mr. Ellis B. Rittenhouse and Miss Florence E. Dunsmore, both of Cecil Co.

By the same, at the bride's residence, in Sussex Co., Del., Dec. 23d, 1891, Mr. Robert L. James and Miss Martha E. Lambden, both of Sussex Co.

IN North Berwick, Maine, Dec. 23d, 1891, by Elder Wm. Quint, Mr. Henry O. Ford and Miss Flora E. Ford, both of North Berwick, Maine.

OBITUARY NOTICES.

DIED—Near Leipsic, Del., on Friday morning, Dec. 18th, James Rowland Cloud, only child of James H. and Mary H. Cloud, aged 17 months and 3 weeks.

A very promising child, like a blooming flower in the family, has been suddenly taken away, and the happy home rendered lonely and desolate. The disease appeared to be brain fever.

Rachel wept for her children, because they were not.

E. RITTENHOUSE.

STATE ROAD, Del.

Jesse P. Beaman, son of J. H. and J. A. Beaman, departed this life on Nov. 9th, 1891, aged 1 year, 2 months and 4 days. The disease was congestion of the lungs and a bowel trouble, which went to the brain.

"O cease, fond nature, cease to mourn,
And let my Savior's will
Be mine in all things here below;
Then shall I fear no ill."

J. P. AYDELOTT.

GAYLORD, Kansas.

DIED—In Shapleigh, Maine, Dec. 11th, 1891, Mr. Libbeus S. Ham, aged 73 years, 10 months and 9 days.

I was not acquainted with him, but was sent for to preach at his funeral. I was informed that he had been a kind and peaceable man in his family and neighborhood, a hard worker, and raised a good family of children, but never made an open profession of a hope in Christ. He has left his aged wife, three children and many others to mourn. A large number of people were at his funeral, and it was a solemn meeting.

WM. QUINT.

NORTH BERWICK, Maine.

DEAR BRETHREN BEEBE:—It becomes my duty (by his request) to record in the SIGNS OF THE TIMES the death of my dear father, Elder Joel Sanford, who died at his home near Stayton, Marion Co., Ore., on the morning of Nov. 17th, 1891, passing away as peacefully as a sleeping child. It was his request that Elder A. Shanks preach a funeral discourse, but on account of infirmity he could not do so; therefore a funeral discourse was omitted for the present.

Father was born in Delaware Co., N. Y., March 23d, 1814, and was married to Jane M. Osterhoudt July 20th, 1836, who still survives him, though very feeble. They moved to Whiteside Co., Ill., in October of the same year, where they became members of, and helped all in their power to build up, the Buffalo Grove Old School Baptist Church, and where he and his brother, Ahirah Sanford (who died in Salem, Oregon, in the fall of 1887), labored in the ministry for many years, and were widely known and respected among those who know the truth as it is in Jesus. Father's home was always a home for all Baptists who came that way, and very many were the joyful meetings held under his own roof. By mother's willing heart and hands all were comfortably provided for out of the natural provisions with which they always

were blessed; and the spiritual man was often refreshed and encouraged with the preaching of the "gospel of the Son of God" at evening meetings there (very large congregations always attending), and with the pleasant and profitable conversation of the many brethren and sisters who lodged there, often extending until after midnight, salvation by grace always being the main theme. In the winter of 1866 they moved to Oregon, and settled on the farm where they lived continuously until his death. He was a member of the church called Union; and his was the same Baptist home in the west that it ever was in the east, laboring in the ministry until seven years ago, when by a runaway team he had one of his legs broken in two places. While recovering in a measure from the accident, he began gradually to decline, and had been almost helpless for five years, being carefully attended by his aged companion and son Andrew, and was occasionally visited by others of the children, and many kind brethren, sisters and neighbors, who did all in their power for his comfort.

It was my privilege to visit him a few weeks prior to his death, and I found him perfectly resigned to God's will in everything. He stated that he had abundant evidence of his acceptance in the Beloved, and was strong in that faith which has always characterized his life and ministry. He was apparently sitting at the feet of Jesus, clothed in his right mind.

He leaves a wife and seven children, who cannot mourn as for one who has no hope. May the God whom our father consistently worshiped so long sanctify this bereavement to our good, and cause us to ever look unto Jesus, the author and finisher of our faith, and our Savior, is my prayer, for Jesus' sake. Amen.

R. D. SANFORD.

COQUILLE, Oregon, Dec. 15, 1891.

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

H. J. O'Bannon, Va., 5, Lewis Butler, Maine, 2, Lewis B. Ford, Mass., 2, S. L. Meador, Miss., 1, G. T. Choate, N. Y., 3, Mrs. M. B. Fanchier, N. Y., 1, A. M. Pettit, N. Y., 2.50, Wm. A. Durham, Md., 2, Martha B. Scott, Pa., 1, Wm. Betzer, Ohio, 1.—Total, \$20.50.

YEARLY MEETINGS.

THE Second Old School Baptist Church of Roxbury will hold her yearly meeting at Halcottsville, Delaware Co., N. Y., on the 2d and 3d days of January, 1892. A cordial invitation is given to ministers and brethren of our faith and order to attend.

Those coming from the east by rail can take the morning train on the first day of the meeting, and those coming from the north by rail can do the same.

By order of the church. JAMES AVERY, Clerk.

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